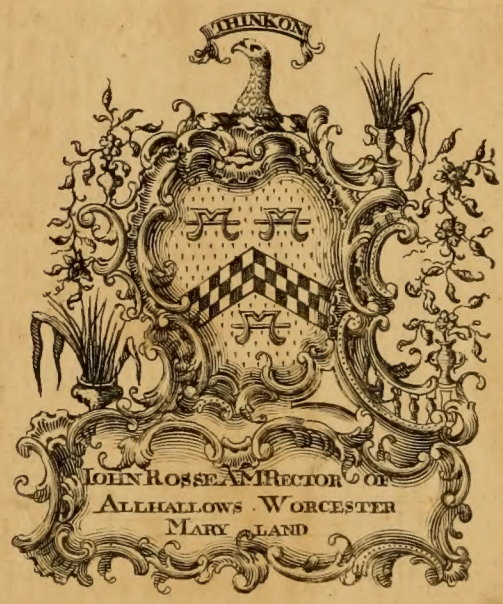


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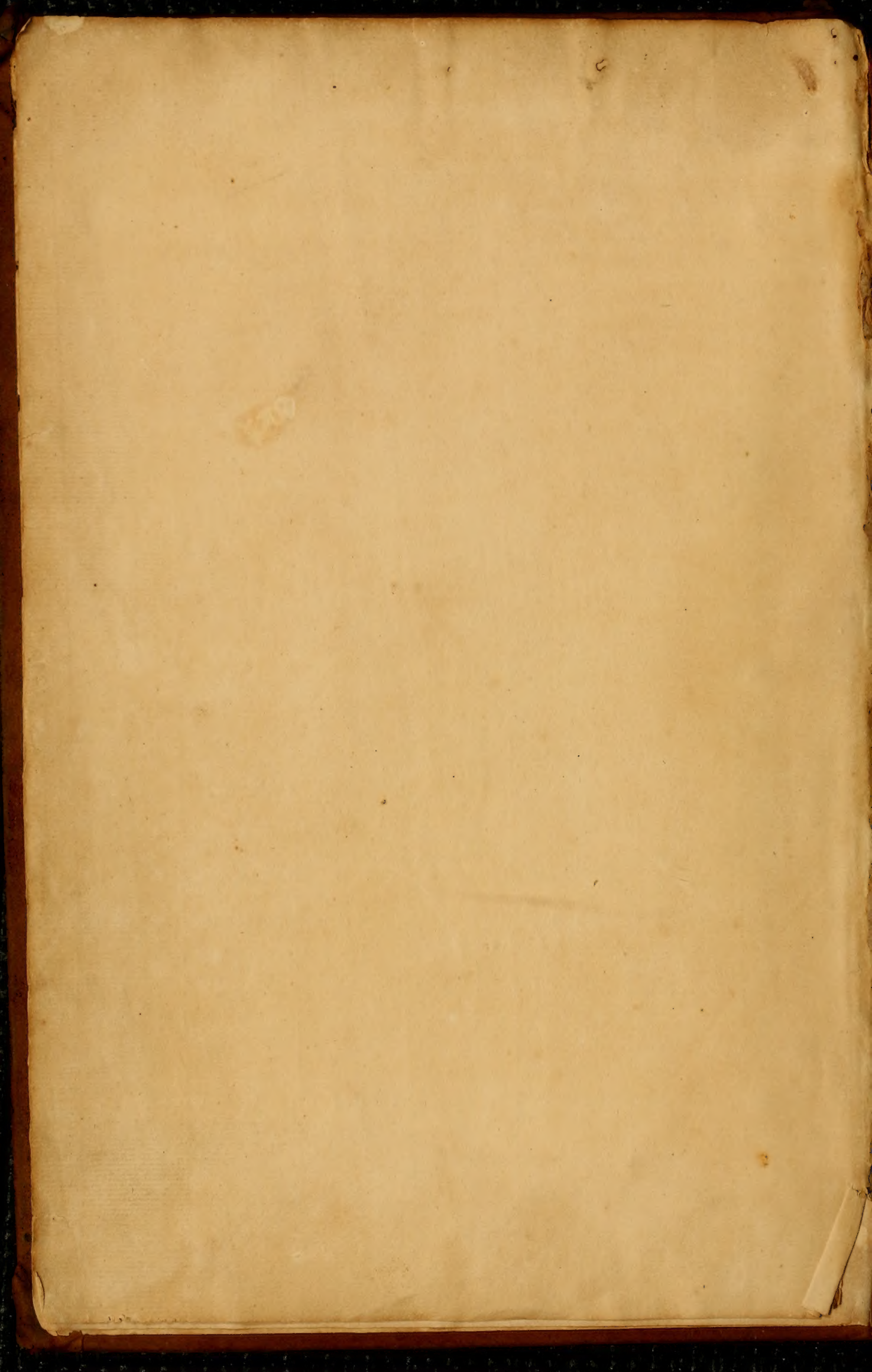
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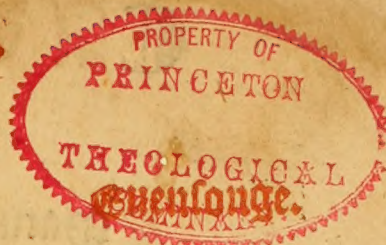
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By
John P. Duffield Esq.
Dr. John S. Martin,
Both of Snowhill
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The Kalender, January.

Matins.



January.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

Kalend.	i. Circumci.	i	Gen. xvi	Roma. ii	Deut. x	Collof. ii
iii. No.	ii	ii	Gene. i	Math. i	Gene. ii	Roma. i
iii. No.	iii	iii	iii	ii	iii	ii
iv. No.	iiii	iiii	v	iii	vi	iii
Nonas.	v	v	vii	iiii	viii	iiii
viii. Id.	vi	vi	Esai. lx.	Luke. iii	Esai. xlix.	John. ii.
vii. Id.	vii	vii	Gen. ix.	Math. v	Gen. xi.	Roma. v
vi. Id.	viii	viii	xii	vi	xiii	vi
v. Id.	ix	ix	xiii	vii	xv	vii
iiii. Id.	x	x	xvi	viii	xvii	viii
iii. Id.	xi	xi	xviii	ix	xix	ix
iv. Id.	xii	xii	xx	x	xxi	x
Nonas.	xiii	xiii	xxii	xi	xxiii	xi
xix. kl.	xiiii	xiiii	xxiii	xii	xxv	xii
xviii. kl.	xv	xv	xxvi	xiii	xxvii	xiii
xvii. kl.	xvi	xvi	xxviii	xiiii	xxix	xiiii
xvi. kl.	xvii	xvii	xxx	xv	xxxi	xv
xv. kl.	xviii	xviii	xxxi	xvi	xxxiii	xvi
xiiii. kl.	xix	xix	xxxiii	xvii	xxxv	xvii
xiii. kl.	xx	xx	xxxvi	xviii	xxxvii	xviii
xii. kl.	xxi	xxi	xxxviii	xix	xxxix	xix
xi. kl.	xxii	xxii	xl	xx	xli	xx
x. kl.	xxiii	xxiii	xli	xxi	xlii	xxi
ix. kl.	xxiiii	xxiiii	xlii	xxii	xliii	xxii
viii. kl.	xxv	xxv	xliiii	xxiii	xlv	xxiii
vii. kl.	xxvi	xxvi	xlvi	Act. xxi	xlvii	Act. xxvi
vi. kl.	xxvii	xxvii	xlvi	mat. xxiii	xlix	i. Cor. vii
v. kl.	xxviii	xxviii	l	xxiiii	Exod. i	viii
iv. kl.	xxix	xxix	Exod. ii	xxv	iii	ix
iii. kl.	xxx	xxx	iii	xxvi	v	x
iv. kl.	xxxi	xxxi	vi	xxvii	vii	xi
Nonas.	xxxii	xxxii	viii	xxviii	ix	xii

Epiphani.

Con. Pauli.

February.

Matins.

Evanslunge.

February.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

Kalend.	i	ii	Exod. x.	Marke. i.	Exod. xi.	i. Cor. xiii
iii. No.	ii	iii	xii	ii	xiii	xiiii
iii. No.	iii	iiii	xiii	iii	xv	xv
iv. No.	iiii	v	xvi	iiii	xvii	xvi
Nonas.	v	vi	xviii	v	xix	ii. Cor. i
viii. Id.	vi	vii	xx	vi	xxi	ii
vii. Id.	vii	viii	xxii	vii	xxiii	iii
vi. Id.	viii	ix	xxiii	viii	xxv	iiii

Puci. Ma.

A Table for the orde of the
psalmes, to be sayed at Matyns
and Euenlonge.

Catins.

i	i. ii. iii. iiii. v.
ii	ix. x. xi.
iii	xv. xvi. xvii.
iiii	xix. xx. xxi.
v	xxiii. xxiv. xxv.
vi	xxx. xxxi.
vii	xxxv. xxxvi.
viii	xxxviii. xxxix. xl.
ix	xliiii. xlv. xlvi.
x	l. li. lti.
xi	lvi. lvii. lviii.
xii	lxii. lxiii. lxiiii.
xiii	lxviii.
xiiii	lxxi. lxxii.
xv	lxxv. lxxvi. lxxvii.
xvi	lxxix. lxxx. lxxxi.
xvii	lxxxvi. lxxxvii. lxxxviii.
xviii	xc. xc.i. xc.ii.
xix	xcv. xcvi. xcvi.
xx	cii. ciii.
xxi	cv.
xxii	cvi.
xxiii	cx. cx.i. cx.ii. cx.iii.
xxiiii	cxvi. cxvii. cxviii.
xxv	Inde. b.
xxvi	Inde. b.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.
xxviii	cxxvii. cxxviii. cxxviiii. cxxv.
xxix	cxxix. cxl. cxli.
xxx	cxliii. cxlv. cxlvi.

Euenfonge.

bi. biii. biiii.
 xii. xiii. xiiii.
 xlviii.
 xlii. xliii.
 lxxvii. lxxviii. lxxix.
 xxxii. xxxiii. xxxiiii.
 xxxvii.
 xli. xlii. xliiii.
 xlvi. xlviii. xlix.
 liii. liiii. lb.
 lix. lx. lxi.
 lxb. lxbi. lxbii.
 lxx. lxx.
 lxxiii. lxxiiii.
 lxxviii.
 lxxxii. lxxxiii. lxxxiiii. lxxxv.
 lxxxix.
 xciii. xciiii.
 xcvi. xcix. c. ci.
 ciiii.
 cvi.
 cviii. cx.
 cxiii. cxv.
 cxix. Inde. lxxx.
 Inde. liii.
 Inde. lxxx.
 cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxx.
 cxxvi. cxxvii. cxxviii.
 cxli. cxlii.
 cxlviii. cxlviii. cxlix. cl.

The order how the rest of the holy Scripture
(besyde the Psalter) is appoynted to be redde.

The olde
Hemmet

The olde Testamente is appoynted for the fyrste Lessons, at Matins and Vespynge, and is redde throughe euery yere once, excepte certayne booke and chapiters, whiche be least easyng might best be spared, and therefore are lefte vnted.

The new
Testament

The newe Testamente is appoynted for the seconde Lessons, at Matins and Eumfonge, and to be red ouer ordzely euery perethyse, besyde the Epistles and Gospeiles: excepte the Apocalips, oute of whiche there be onely certayne Lessons appoynted vpon dyuers proper feastes.

Letons.

And to knowe what Lessons shall be reced euery daye: fynde the daye of the Moneth in the Kal
dar folowynge: and there ye shall perceyue the bookes and Chapiters, that shall be red for the Lessons, bo
at Martins and Euensonge.

Proper
Calms.

¶ And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feaste, moueable or immoueable: then the Psalmes and Lessons appoynted in the Kalender, shall be omitted for that tyme.

The Hope
year.

¶ Ye muste note also that the Collect, Epistle, and Gospel, appoynted for the Sundaye, shall be all the weeke after, excepte there fall some feast that hath his propre.

This is also to bee noted, concerninge the leape yeares, that the .xv. daue of February, which leape yeares is coumpred for two daues, shall in those two daues, alter neyther psalme nor Lesson: but same psalmes and Lessons, whiche be sayed at the fyrste daue, shall serue also for the seconde daue.

Also, & heretofore the begynnynge of any Lesson, Epistle, or Gospel is not exprested, there
begynne at the begynnynge of the Chapter.

The Kalender.

e	b. Id.	ix
f	iii. Id.	x
g	iiii. Id.	xi
a	v. Id.	xii
b	Idus.	xiii
c	vi. kl.	xiiii
d	vii. kl.	xv
e	viii. kl.	xvi
f	ix. kl.	xvii
g	x. kl.	xviii
a	xi. kl.	xix
b	xii. kl.	xx
c	ix. kl.	xxi
d	viii. kl.	xxii
e	vii. kl.	xxiii
f	vi. kl.	xxiiii
g	v. kl.	xxv
a	iiii. kl.	xxvi
b	iii. kl.	xxvii
c	Idus. kl.	xxviii

Matthias.

x	xxviii
xi	xxix
xii	Leut. xliii
xiii	xx
xiiii	Num. xi
xv	xxi
xvi	xxii
xvii	xxiii
xviii	xxiv
xix	xxv
xx	xxvi
xxi	xxvii
xxii	xxviii
xxiii	xxix
xxiiii	xxx
xxv	xxxi
xxvi	xxxii
xxvii	xxxiii
xxviii	Deut. i
xxix	iii
	b

ix	xxviii	b
x	xl	bi
xi	Leut. xlv	bii
xii	Num. x	biii
xiii	xii	iv
xiiii	xiii	v
xv	xvi	vi
xvi	xvii	vii
xvii	xx	viii
xviii	Luk. di. i	ix
xix	di. i	x
xx	Galath. i	xi
xxi	xiii	xii
xxii	xv	xiii
xxiii	xvii	xiiii
xxiv	xx	xv
xxv	xxii	xvi
xxvi	xxiv	xvii
xxvii	xxvi	xviii
xxviii	xxviii	xix
xxix	Deut. ii	xx
	iii	xxi
	b	xxii

Marche.

Marche.

Matins.

Evangelie.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

b	Kalend.	i
e	vi. No.	ii
f	b. No.	iii
g	iii. No.	iiii
a	iiii. No.	v
b	v. No.	vi
c	Idus. No.	vii
d	vi. Id.	viii
e	vii. Id.	ix
f	viii. Id.	x
g	ix. Id.	xi
a	x. Id.	xii
b	xi. Id.	xiii
c	xii. Id.	xiiii
d	Idus.	xv
e	vi. kl.	xvi
f	vii. kl.	xvii
g	viii. kl.	xviii
a	ix. kl.	xix
b	x. kl.	xx
c	xi. kl.	xxi
d	xii. kl.	xxii
e	xiii. kl.	xxiii
f	xiiii. kl.	xxiiii
g	xv. kl.	xxv
a	xvi. kl.	xxvi
b	xvii. kl.	xxvii
c	xviii. kl.	xxviii

Annuncia.

xx	Deu. vii	Luk. xii	Deu. viii	Ephe. vi
i	ix	xiii	x	Philip. i
ii	xi	xiiii	xii	ii
iii	xiii	xv	xiii	iii
iiii	xvi	xvi	xiv	iiii
v	xvii	xvii	xv	Collos. i
vi	xix	xviii	xvi	ii
vii	xxi	xix	xvii	iii
viii	xxiii	xx	xviii	iiii
ix	xxv	xxi	xix	i. Thes. i
x	xxvii	xxii	xx	ii
xi	xxix	xxiii	xxi	iii
xii	xxxi	xxiiii	xxii	iiii
xiii	xxxiii	xxv	xxiii	v
xiv	Josue. i	xxvi	xxiv	Josue. ii
xv	iii	xxvii	xxv	ii. Thes. i
xvi	b	xxviii	xxvi	ii
xvii	vii	xxix	xxvii	i. Timo. i
xviii	ix	xxx	xxviii	ii. Timo. i
xix	xi	xxxi	xxix	iii
xx	xiii	xxxii	xxx	iv
xxi	xv	xxxiii	xxxi	v
xxii	xvii	xxxiv	xxxii	vi
xxiii	xix	xxxv	xxxiii	ii. Tim. i
xxiv	xxi	xxxvi	xxxiv	ii
xxv	xxiii	xxxvii	xxxv	iii
xxvi	xxv	xxxviii	xxxvi	iiii
xxvii	xxvii	xxxix	xxxvii	v
xxviii	xxix	xl	xxxviii	vi
xxix	xxxi	xli	xxxix	ii. Tim. i
	xxxiii	xlii	xl	iii
	xxxv	xliii	xli	iiii
	xxxvii	xliiii	xlii	v
	xxxix	xlv	xliiii	vi
	xl	xli	xlv	ii. Tim. i
	xl	xli	xli	ii. Tim. i
	xl	xli	xli	ii. Tim. i

a. iii.

The Kalender.

e	b. kl.	xxviii
d	iiii. kl.	xxix
e	iii. kl.	xxx
f	iiid. kl.	xxxi

xxvii
xxviii
xxix
xxx

iii
b
bit
ix

xv
xvi
xvii
xviii

titi ti. liti
 vi Phile. i
 viii Hebre. i
 x ii

April.

Capitulum.

Matins.

Euenfonge.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

g	Kalend.	i
A	iiii. No.	ii
b	iii. No.	iii
c	Idus. No.	iiii
d	Nonas.	v
e	viit. Id.	vi
f	vii. Id.	vii
g	vi. Id.	viii
A	v. Id.	ix
b	iiii. Id.	x
c	iii. Id.	xi
d	Idus. Id.	xii
e	Idus.	xiii
f	xviii. kl.	xiiii
g	xvii. kl.	xv
A	xvi. kl.	xvi
b	xv. kl.	xvii
c	xiiii. kl.	xviii
d	xiii. kl.	xix
e	xii. kl.	xx
f	xi. kl.	xxi
g	x. kl.	xxii
A	ix. kl.	xxiii
b	viii. kl.	xxiiii
c	vii. kl.	xxv
d	vi. kl.	xxvi
e	v. kl.	xxvii
f	iiii. kl.	xxviii
g	iii. kl.	xxix
A	Idus. kl.	xxx

i
 ii
 iii
 iiii
 v
 vi
 vii
 viii
 ix
 x
 xi
 xii
 xiii
 xiiii
 xv
 xvi
 xvii
 xviii
 xix
 xx
 xxi
 xxii
 xxiii
 xxiiii
 xxv.
 xxvi
 xxvii
 xxviii
 xxix
 xxx

Judi. xi
xiii
xv
xvii
xix
xxi
Ruth. ii
iiii
i. Regū iii
vi
viii
x
xii
xiv
xvi
xviii
xx
xxii
xxiv
xxvi
xxviii
xxx
ii. Reg. i.
iii
v
vii

John. xix.
xx
xxi
Actes. i.
ii
iii
iiii
v
vi
vii
viii
ix
x
xi
xii
xiii
xiv
xv
xvi
xvii
xviii
xix
xx
xxi
xxii
xxiii
xxiv
xxv
xxvi
xxvii
xxviii
xxix
xxx

Judith.	xii	Hebze.	iii
	xiii		iii
	xvi		v
	xviii		vi
	xx		vii
Ruth.	i		viii
	iii		ix
i. Regū.	i		x
	iii		xi
	v		xii
	vii		xiii
	ix	Jacob.	i
	xi		ii
	xiii		iii
	xv		iiii
	xvii		v
	xix	i. Peter.	i
	xxi		ii
	xxiii		iii
	xxv		iiii
	xxvii		v
	xxix.	ii. Peter.	i
	xxxi		ii
ii. Reg. ii.			iii
	iiii	i. John.	i
	vi		ii
	viii		iii
	x		iiii
	xii.		v
	xiiii	ii. iii. Jho.	

Maye.

E Maye.

Matins.

Euenfonge.

Epalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

b	Kalend.	i
c	vi. No.	ii
d	b. No.	iii
e	iiii. No.	iiii
f	iii. No.	v
g	viid. No.	vi
	Idus	vii

Phil. & Ia. f
ii
iii
iiii
b
bi
bii

ii. Re. xv.	Acte. viii	ii. Re. xvi	Judas. i
xvii.	xxviii.	xviii.	Roma. i
xix	Math. i	xx	ii
xxi	ii	xxii	iii
xxiii	iii	xxiiii.	iiii
iii. Reg. i	iiii	iii. Reg. ii	v
iii	v	iiii	vi

The Kalender.

b	viij. Id.	viii	viij	b	vi	vi	viij
c	vii. Id.	ix	ix	vii	vii	vii	vii
d	vi. Id.	x	x	vi	viij	x	ix
e	v. Id.	xi	xi	v	v	xi	x
f	iiii. Id.	xii	xii	iiii	ix	xii	xi
g	iii. Id.	xiii	xiii	iii	x	xiii	xii
A	ii. Id.	xiiii	xiiii	ii	xi	xiiii	xiii
b	Idus.	xv	xv	i	xii	xv	xiiii
c	xvii. kl.	xvi	xvi	xxv	xiii	xvi	xv
d	xvi. kl.	xvii	xvii	xxvi	iiii. Reg. i	xvii	xvi
e	xv. kl.	xviii	xviii	xxvii	iii	xviii	i. Cor. i
f	xiiii. kl.	xix	xix	xxviii	b	xix	ii
g	xiii. kl.	xx	xx	xxix	vii	xx	iii
A	xii. kl.	xxi	xxi	xxx	ix	xxi	iiii
b	xi. kl.	xxii	xxii	xxxi	x	xxii	v
c	x. kl.	xxiii	xxiii	xxxii	xi	xxiii	vi
d	ix. kl.	xxiiii	xxiiii	xxxiii	xii	xxiiii	vii
e	viii. kl.	xxv	xxv	xxxiv	xiii	xxv	viii
f	vii. kl.	xxvi	xxvi	xxxv	xiiii	xxvi	ix
g	vi. kl.	xxvii	xxvii	xxxvi	xv	xxvii	x
A	v. kl.	xxviii	xxviii	xxxvii	xvi	xxviii	xi
b	iiii. kl.	xxix	xxix	xxxviii	xvii	xxix	xii
c	iii. kl.	xxx	xxx	xxxix	i. Eld. ii	xxx	xiii
d	ii. kl.	xxxi	xxxi	xl	iii	xxxi	xiiii
					Marke. i		

June.

June.

Matins.

Evangelie.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

e	Kalend.	i	i. Eld. vi	Mark. ii	i. Eld. vii.	i. Cor. xv
f	iii. Id.	ii	vii	iii	ix	xvi
g	ii. Id.	iii	x	iiii	ii. Eld. ii	ii. Cor. i
A	Idus. Id.	iiii	iii	v	iii	iii
b	Nonas.	v	vi	vi	iv	iiii
c	viii. Id.	vi	vii	vii	v	v
d	vii. Id.	vii	viii	viii	vi	vi
e	vi. Id.	viii	ix	ix	vii	vii
f	v. Id.	ix	x	x	viii	viii
g	iiii. Id.	x	xi	xi	ix	ix
A	iii. Id.	xi	iii	Act. xiii	x	x
b	Idus.	xii	iiii	Mark. ii	xi	xi
c	Idus.	xiii	v	vii	xii	xii
d	xviii. kl.	xiiii	vi	ix	xiii	xiii
e	xvii. kl.	xv	vii	Job. ii	xiv	xiv
f	xvi. kl.	xvi	viii	iii	xv	xv
g	xv. kl.	xvii	ix	vi	Luke. i	xvi
A	xiiii. kl.	xviii	x	vii	ii	xvii
b	xiii. kl.	xix	xi	iii	iii	xviii
c	xii. kl.	xx	xi	iiii	iv	xix
d	xi. kl.	xxi	xi	xv	v	xx
e	x. kl.	xxii	xi	xvi	vi	xxi
f	ix. kl.	xxiii	xi	xvii	vii	xxii

A. iii.

The Kalender.

g. biii. kl.	xxviii	As. Jo. ba.	xxviii	Mal. iiii.	Math. iiii.	Mal. iiii.	math. xliii
a. ii. kl.	xxv		xxv	Job. xxi	Lu. viii	Job. xxi	Ephe. ii
b. vi. kl.	xxvi		xxvi		xxviii	ix (xxviii)	xxv
c. x. kl.	xxvii		xxvii (xxvi)	xxvii	x	xxviii	iiii
d. iiii. kl.	xxviii		xxviii	xxix	xi	xxx	v
e. vii. kl.	xxix	W. Peter.	xxix	xxxi	Actes. iiii	xxxi	Actes. iiii
f. x. kl.	xxx		xxx	xxxi	Luke. xii	xxxi	Ephe. vi

July.

Matins.

Evening.

July.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

g. Malend.	i	i	Job. xxxv	Luke. xliii.	Job. xxxvi	Phillip. i
a. vi. No.	ii	ii	xxviii	xxviii	xxviii	ii
b. v. No.	iii	iii	xxix	xxv	xl	iii
c. iiii. No.	iiii	iiii	xli	xxvi	xlii	iiii
d. ii. No.	v	v	Prouer. i	xxvii	Prout. ii	Colos. i
e. xviii. No.	vi	vi	iii	xxviii	iii	ii
f. Romas.	vii	vii	v	xxix	vi	iii
g. viii. Jo.	viii	viii	vii	xx	viii	iiii
a. vii. Jo.	ix	ix	ix	xxi	ix	i. Thes. i
b. vi. Jo.	x	x	xi	xxii	xii	ii
c. v. Jo.	xi	xi	xii	xxiii	xiii	iii
d. iiii. Jo.	xii	xii	xv	xxiiii	xvi	iiii
e. iii. Jo.	xiii	xiii	xxvii	John. i	xxviii	v
f. xv. Jo.	xiiii	xiiii	xxix	ii	xxix	vi. Thes. i
g. Ious.	xv	xv	xxi	iii	xxxi	ii
a. xvi. kl.	xvi	xvi	xxii	iiii	xxxi	iii
b. xvi. kl.	xvii	xvii	xxv	v	xxxi	iv. Timo. i
c. xv. kl.	xviii	xviii	xxvii	vi	xxxi	v. iiii
d. xiiii. kl.	xix	xix	xxix	vii	xxx	iiii
e. xiii. kl.	xx	xx	xxxi	viii	xxx	v
f. xii. kl.	xxi	xxi	Eccles. ii	ix	xxx	vi
g. xi. kl.	xxii	xxii	iii	x	xxx	vii. Tim. i
a. x. kl.	xxiii	xxiii	vi	xi	xxx	ii
b. ix. kl.	xxiiii	xxiiii	vii	xii	xxx	iii
c. viii. kl.	xxv	xxv	x	xiii	xxx	iiii
d. vii. kl.	xxvi	xxvi	xii	xiiii	xxx	i. Titus. i
e. vi. kl.	xxvii	xxvii	xxxi	xv	xxx	ii. iii
f. v. kl.	xxviii	xxviii	iii	xvi	xxx	v. Phile. i
g. iiii. kl.	xxix	xxix	vi	xvii	xxx	vii. Hebre. i
a. iii. kl.	xxx	xxx	viii	xviii	xxx	ii
b. xxi. kl.	xxxi	xxxi	x	xix	xxx	iii

August.

Matins.

Evening.

August.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

Iere. xii John. xx. Iere. xlii Hebre. iiii

The Kalender.

d	iii. No.	ii	ii	xxii	xxi	xb	v
e	iii. No.	iii	iii	xxiii	xxii	xxii	vi
f	iiii. No.	iiii	iiii	xxiiii	xxiii	xxiii	vii
g	Jonas.	v	v	xxv	xxiiii	xxiiii	viii
a	viii. Id.	vi	vi	xxvi	xxv	xxv	ix
b	viii. Id.	vii	vii	xxvii	xxvi	xxvi	x
c	vi. Id.	viii	viii	xxviii	xxvii	xxvii	xi
d	v. Id.	ix	ix	xxix	xxviii	xxviii	xii
e	iiii. Id.	x	x	xxx	xxix	xxix	xiii
f	iii. Id.	xi	xi	xxxi	xxx	xxx	xiiii
g	iiii. Id.	xii	xii	xxxii	xxxi	xxxi	xv
a	Idus.	xiii	xiii	xxxiii	xxxii	xxxii	xvi
b	xix. kl.	xiiii	xiiii	xxxiiii	xxxiii	xxxiii	xvii
c	xxiii. kl.	xv	xv	xl	xxxiiii	xxxiiii	xviii
d	xxvii. kl.	xvi	xvi	xli	xl	xl	xix
e	xxvi. kl.	xvii	xvii	xlii	xli	xlii	xx
f	xxv. kl.	xviii	xviii	xliii	xlii	xliii	xxi
g	xxiiii. kl.	xix	xix	xliv	xliii	xliv	xxii
a	xxiii. kl.	xx	xx	xlv	xliv	xlv	xxiii
b	xxii. kl.	xxi	xxi	xlv	xlv	xlv	xxiiii
c	xx. kl.	xxii	xxii	xlv	xlv	xlv	xxv
d	xix. kl.	xxiii	xxiii	xlv	xlv	xlv	xxvi
e	xviii. kl.	xxiiii	xxiiii	xlv	xlv	xlv	xxvii
f	xvii. kl.	xxv	xxv	xlv	xlv	xlv	xxviii
g	xvi. kl.	xxvi	xxvi	xlv	xlv	xlv	xxix
a	xv. kl.	xxvii	xxvii	xlv	xlv	xlv	xxx
b	xiv. kl.	xxviii	xxviii	xlv	xlv	xlv	xxxi
c	xiii. kl.	xxix	xxix	xlv	xlv	xlv	xxxii
d	xii. kl.	xxx	xxx	xlv	xlv	xlv	xxxiii
e	xi. kl.	xxxi	xxxi	xlv	xlv	xlv	xxxiiii

September.

September.

Matins.

Evangelie.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

f	Kalend.	i	Dan. ix	Meth. ii	Dani. x	Roma. ii
g	iii. No.	ii	xi	iii	xii	iii
a	iii. No.	iii	xxii	iiii	xxiii	iiii
b	iiii. No.	iiii	Ose. i	v	Ose. ii. iii	v
c	Jonas.	v	iiii	vi	b. vi	vi
d	viii. Id.	vi	vii	vii	viii	vii
e	vii. Id.	vii	ix	viii	x	viii
f	vi. Id.	viii	xi	ix	xii	ix
g	v. Id.	ix	xxii	x	xiii	x
a	iiii. Id.	x	Joel. i	xi	Joel. ii	xi
b	iii. Id.	xi	iii	xii	Amos. i	xii
c	iiii. Id.	xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii	iiii	xiiii	b	xiiii
e	xxiii. kl.	xiiii	vi	xb	vii	xb
f	xxvii. kl.	xv	viii	xvi	ix	xb
g	xxvi. kl.	xvi	Abdias. i	xxvii	Jonas. i	Cor.
a	xxv. kl.	xvii	Jo. ii. iii	xxviii	iii	

The Kalender.

b. xlii. kl.	xblii	xblii Miche. i	xc Miche. ii	iii
c. xli. kl.	xli	xc iii	xc iii	iiii
d. xlii. kl.	xl	xc b	xc vi	v
e. xli. kl.	xxxi	xxxi bii	xxxi Naum. i	vi
f. xli. kl.	xxxi	xxxi Naum. ii	xxxi	vii
g. xli. kl.	xxxi	xxxi Abacu. i	xxxi Abacu. ii	viii
a. xlii. kl.	xxxi	xxxi iii	xxxi Soph. i	ix
b. xlii. kl.	xxxi	xxxi Soph. ii	xxxi	x
c. xli. kl.	xxxi	xxxi Agge. i	xxxi Agge. ii	xi
d. xli. kl.	xxxi	xxxi Zach. i	xxxi zach. ii. iii	xii
e. xli. kl.	xxxi	xxxi iii. b Mark. i	xxxi vi	xiii
f. xli. kl.	xxxi	xxxi bii	xxxi viii	xiiii
g. xlii. kl.	xxxi	xxxi ix	xxxi x	xv

October.

October.

Matins.

Euenfonge.

Palmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

Kalend.	i	Zach. xi	Mar. iiii	Zach. xii	i. Cor. xbi
b. vi. No.	ii	ii	ii	ii	ii. Cor. i
c. v. No.	iii	iii	iii	iii	iii
d. iiii. No.	iiii	iiii	iiii	iiii	iiii
e. iiii. No.	v	v	v	v	v
f. xlii. No.	vi	vi	vi	vi	vi
g. Jonas.	vii	vii	vii	vii	vii
a. xlii. Id.	viii	viii	viii	viii	viii
b. xli. Id.	ix	ix	ix	ix	ix
c. xli. Id.	x	x	x	x	x
d. xli. Id.	xi	xi	xi	xi	xi
e. xli. Id.	xii	xii	xii	xii	xii
f. xli. Id.	xiii	xiii	xiii	xiii	xiii
g. xlii. Id.	xiiii	xiiii	xiiii	xiiii	xiiii
a. Iouis.	xv	xv	xv	xv	xv
b. xlii. kl.	xvi	xvi	xvi	xvi	xvi
c. xli. kl.	xvii	xvii	xvii	xvii	xvii
d. xli. kl.	xviii	xviii	xviii	xviii	xviii
e. xlii. kl.	xix	xix	xix	xix	xix
f. xli. kl.	xx	xx	xx	xx	xx
g. xli. kl.	xxi	xxi	xxi	xxi	xxi
a. xli. kl.	xxii	xxii	xxii	xxii	xxii
b. xli. kl.	xxiii	xxiii	xxiii	xxiii	xxiii
c. xli. kl.	xxiiii	xxiiii	xxiiii	xxiiii	xxiiii
d. xli. kl.	xxv	xxv	xxv	xxv	xxv
e. xli. kl.	xxvi	xxvi	xxvi	xxvi	xxvi
f. xli. kl.	xxvii	xxvii	xxvii	xxvii	xxvii
g. xli. kl.	xxviii	xxviii	xxviii	xxviii	xxviii
a. xli. kl.	xxix	xxix	xxix	xxix	xxix
b. xli. kl.	xxx	xxx	xxx	xxx	xxx
g. xlii. kl.	xxxi	xxxi	xxxi	xxxi	xxxi

Luc. Euan.

Stand. In.

Sap. i

Eccles. ii

bi Sap. ii

xbi Eccles. i

Ephe. i

Philip. i

Colos. i

Anne

The Kalender. Nouembze.

Shirley

C Nouembze.

Matins.

Euenfonge.

C Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

d	Kalend.	i	Alphabetes. i	Sap. iii	He. xi. xii.	Sapt. v	Apoc. xix
e	iii. No.	ii	ii	Eccle. vi.	Lu. xviii	Eccle. vii	Collos. ii
f	iii. No.	iii	iii	viii	xix	ix	iii
g	iiii. No.	iiii	iiii	x	xx	x	iiii
a	Donas.	v	v	xi	xxi	xii	i. Thes. i
b	viii. Id.	vi	vi	xii	xxii	xiii	ii
c	viii. Id.	vii	vii	xiii	xxiii	xiiii	iii
d	vi. Id.	viii	viii	xiiii	xxiiii	xv	iiii
e	v. Id.	ix	ix	xv	xxv	xvi	v
f	iiii. Id.	x	x	xvi	xxvi	xvii	vi
g	iii. Id.	xi	xi	xvii	xxvii	xviii	ii. Thes. i
a	iiii. Id.	xii	xii	xviii	xxviii	xix	ii
b	Idus.	xiii	xiii	xix	xxix	xx	iii
c	xviii. kl.	xiiii	xiiii	xx	xxx	xxi	i. Timo. i
d	xviii. kl.	xv	xv	xxi	xxxi	xxii	ii. ii
e	xvii. kl.	xvi	xvi	xxii	xxxii	xxiii	iii
f	xv. kl.	xvii	xvii	xxiii	xxxiii	xxiv	v
g	xiiii. kl.	xviii	xviii	xxiv	xxxiv	xxv	vi
a	xiii. kl.	xix	xix	xxv	xxxv	xxvi	ii. Tim. i
b	xii. kl.	xx	xx	xxvi	xxxvi	xxvii	ii
c	xi. kl.	xxi	xxi	xxvii	xxxvii	xxviii	iii
d	x. kl.	xxii	xxii	xxviii	xxxviii	xxix	iiii
e	ix. kl.	xxiii	xxiii	xxix	xxxix	xxx	Titus. i
f	viii. kl.	xxiiii	xxiiii	xxx	xl	xxxi	ii. iii
g	vii. kl.	xxv	xxv	xxxi	xli	xxxii	Phile. i
a	vi. kl.	xxvi	xxvi	xxxii	xlii	xxxiii	Hebre. i
b	v. kl.	xxvii	xxvii	xxxiii	xliii	xxxiv	ii
c	iiii. kl.	xxviii	xxviii	xxxiv	xliiii	xxxv	iii
d	iii. kl.	xxix	xxix	xxxv	xlv	xxxvi	iiii
e	ii. kl.	xxx	xxx	xxxvi	xlv	xxxvii	v
			Ande. apo. xxx	b	Actes. i	vi	vi

December.

C December.

Matins.

Euenfonge.

C Psalmes

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

f	Kalend.	i	Esa. vii.	Actes. ii.	Esa. viii	Hebz. vii
g	iii. No.	ii	ix	iii	x	viii
a	iii. No.	iii	xi	iiii	xi	ix
b	iiii. No.	iiii	xii	v	xii	x
c	Donas.	v	xiii	vi	xiii	xi
d	viii. Id.	vi	xiv	vii	xiv	xii
e	viii. Id.	vii	xv	viii	xv	xiii
f	vi. Id.	viii	xvi	ix	xvi	xiiii
g	v. Id.	ix	xvii	x	xvii	i. Jacob. i

The Kalender.

A	liii. Id.	x	xxxi	x	xxviii	lii
B	liii. Id.	xi	xxxi	xi	xxix	liii
C	Idus. Id.	xii	xxxi	xii	xxxi	v
D	Idus.	xiii	xxxi	xiii	xxxi	i. Peter. i
E	xx. kl.	xiiii	xxxi	xiiii	xxxi	ii
F	xxiii. kl.	xv	xxxi	xv	xxxi	liii
G	xxvii. kl.	xvi	xxxi	xvi	xxxi	liii
A	xxi. kl.	xvii	xxxi	xvii	xxxi	v
B	xx. kl.	xviii	xxxi	xviii	xxxi	liii. Peter. i
C	xviii. kl.	xix	xxxi	xix	xxxi	ii
D	xviii. kl.	xx	xxxi	xx	xxxi	liii
E	xv. kl.	xxi	xxxi	xxi	xxxi	liii. John. i
F	xi. kl.	xxii	xxxi	xxii	xxxi	ii
G	x. kl.	xxiii	xxxi	xxiii	xxxi	liii
A	ix. kl.	xxiiii	xxxi	xxiiii	xxxi	liii
B	viii. kl.	xxv	xxxi	xxv	xxxi	liii
C	vii. kl.	xxvi	xxxi	xxvi	xxxi	liii
D	vi. kl.	xxvii	xxxi	xxvii	xxxi	liii
E	v. kl.	xxviii	xxxi	xxviii	xxxi	liii
F	iiii. kl.	xxix	xxxi	xxix	xxxi	liii
G	iii. kl.	xxx	xxxi	xxx	xxxi	liii
A	Idus. kl	xxxi	xxxi	xxx	xxxi	liii

Tho. Apost.

Anti. dñi.

Stephan.

John. Euan.

Innocen.

Esai. ix Math. i Esai. vii Tit. iii
 lvi act. vi. vii
 lvi Apo. i
 Jer. xxi Acte. xxv Esai. ix i. John. v
 Esai. lvi xxi ii. John. i
 lvi xxi iii. John. i
 lvi Jude. i

These things
 ensuyng are ioyned with
 this presente volume
 of the Byble.

A Kalender with an Almanack.

A descriptiō and successe of the kyn-
 ges of Iuda and Ierusalem, declarynge
 when and vnder what kynges euery Pros-
 phet lyued. And what notable thynges
 happened in theyr tymes.

An exhortacion to the studye of the ho-
 ly Scrypture gathered oute of the Byble.

The summe and content of all the ho-
 ly Scriptorie bothe of the olde and newe
 Testamente.

A table for to fynde many of the chiefe
 and princypall matters conteyned in the
 Byble.

The names of all the bookes of the
 Byble, with the contente of the Chap-
 ters.

A bryefe rehersall declarynge howe
 longe the worlde hath endured from the
 creacion of Adam vnto this presente yeare
 of oure Lorde.

M. D. XL.

And also Prologues to the. v. bookes
 of Moyses, & before the Prophete Jonas,
 and to euery of the foure Euangelystes,
 and before euery Epistle of the newe
 Testamēt. And after euery chap-
 ter of the booke are there ad-
 ded many playne annota-
 cions and expolicions of
 suche places as vnto
 the symple vnlarn-
 ned seame harde
 to vnder-
 stande.
 (C)

An exhortacion to

An exhortaci-

on to the study of the
holy Scripture, gathered out
of the Byble.

Chryste vnto the people.

John. v.

Search the Scriptures: For they are they
that testifie of me.

Paule to Timothy.

ii. Tymo. iii.

All Scripture geuen by inspiration of God,
is profitable to teache, to improue, to amende
and to instruct in righteousnes, that the man
of God may be perfect and prepared to al good
workes.

The same to the.

Roma. xv.

What thynges soeuer are wyrtten, are writ-
ten for our learning: that we throughe patience
and comfort of the scripture, myght haue
hope.

Salomon. Prover. xxx.

All the wordes of God are pure and cleane, it
is a spyde vnto them that put their truste in
it. But nothing vnto hys wordes, lest he reprove
the and thou be founde a lyar.

Moses to the people.

Deut. xii.

Ye shal not do euery man what seemeth hym
good in hys owne eyes: But whatsoeuer I co-
maunde you, that take hede ye do: and put
nought thereto, nor take ought there from.

The Lord vnto Iosua.

Iosue. i.

Let not the booke of this lawe depart out of
thy mouth: But recorde therein daye & night,
that thou mayest be circumspet to do accord-
ing to all that is wyrtten therein. For then
shalt thou make thy waye prosperous, and thou
shalt haue vnderstandyng. Turne from
them vnto the right hand nor to the lefte,
that thou mayest haue vnderstandyng in all
that thou takest in hande.

The same to the people.

Erod. xiii.

And thou shalt shew thy sonne at that tyme,
sayinge: This is done because of that whiche
the Lord did vnto me when I came out of E-
gypt. Therefore it shalbe a signe vnto the vpon
thyne hande, and a remembraunce betwene
thyne eyes, that the Lordes lawe maye be in
thy mouth. For with a strong hande the Lord
brought the out of Egypt.

Moses. Deutero. xxxi.

Se that thou reade this lawe before al Israel
in their cares. Gather y people to gether, both
men, women, and chyldren, and the straungers
that are in thy cytyes, that they maye, heare,
learne, and feare the Lord poure God, to kepe
all the wordes of thys lawe.

The summe and content of the holy scripture, both of the olde and newe testament.



First the holy writings of the Bi-
ble teach vs, that there is one god,
almighty, that hath nether begin-
ning nor ending: which of his owne
goodnes did create all thynges: of
whos al thynges procede, & about whom there is
nother: which is righteous & mercifull, and
which worketh al thynges in all after his wyl:
of whom it maye not be demaunded, wherefore
he doth this or that.

Then that this verie God did create Adam
the first mā after his owne image & similitude,
& did ordeine & appoint him lord of al y crea-
tures in the erth. Whiche Adam the enuy of the
deuil, disobeying the comaundment of his ma-
ker, dyd firste synne, and brought synne in-
to this world, such and so greate, that we whi-
che be spronge of hym after the fleibe, are sub-
dued vnto sinne, death, and dampnation, brou-
ght vnder the yoke & tyranny of the deuil.

And further y Christ Iesus his sonne was
promised of god y father, to be a sauour to this
Adam, Abraham, Isaac, Dauid & the other fa-
thers: which should deliuer the from their sin-
nes & tyranny of the deuil, that w a quick & li-
uyng sayth would beleue this promise, & trust
to this Iesus Christ, hoppyng to haue this deli-
uerance of & by hym. And truly this promise,
is very oft rehearsed in the booke of the old te-
stament, yea, & the old testament, is this promise:
as it is called the new, which teacheth that this
promise is fulfilled.

And that in the meane season whyle the fa-
thers looked for saluacyon and deliuerance pro-
mised, because mannes nature is suche that he
not only can not, but also will not confesse him-
self to be a sinner, & specially such a sinner that
hath nede of y sauing health promised, the lawe
was geue, wher throughe me might know sin,
& that they are sinners: wher they se y they doo
none of y thynges y the lawe comaundeth, w so
glad & willing a mind as god requirerth: but ra-
ther agaynst their willes, wout affectiō, & as tho-
ughe they were constrained w the feare of y hell
whiche y law threteneth, sayng: Cursed be he y
mainteneth not al y wordes of this law to kepe
the. And y this law was geue, to thintēt y sinne
and y malice of māes hert being thereby y better
knowe, men should y more feruently thintēt y co-
ming of Christe, whiche should redeme them fro
their sinnes: As it was figured vnto y Jewes
bi mani ceremonies, hostes, & sacrifices: whiche
were ordeined of god, not to thintēt to take a-
way sinnes, but to shew & declare y they shoulde
be put away bi faith in the saluation promised
throughe Christ: & whiche now are put away by y
coming of that Christ, whiche is the very host of
the father that taketh away all synne.

Last of all by y booke of y new testament, we
are taught, y Christ whiche was promised & sha-
dowed in y olde testamēt, is sent of y father, at
such time as he had determined w him self, at
such time (I say) as al wickednes florished.
And y he was sent not for any mans good wor-
kes (for they all were sinners) but to the intent
that he would truly shew the abundant riches
of hys grace, whiche he had promised.

Deu. vi.
i. Tim. ii.
Gen. xvi.
Ero. xv.
Gene. i.
Mal. x.
Erod. xii.
Iere. ix.
Roma. ix.
Esa. liii.
Ieremy. x.

Gene. i.
Sapi. ii.
Roma. v.

Ephe. ii.

Ge. iii. xli.
xxvi. xxviii.
Hebr. ii.

the holy scripture

In the newe Testamēt therefore it is most evidently declared, that Iesus Christ the true lambe and hoste, is come to thintēt to reconcile vs to the father, paying on the crosse the punishment due vnto our sinnes: and to deliuer vs from the bondage of the deuell (vnto whome we serued through sinne) and to make vs the sonnes of God, sith he hath geuen vs the true peace and tranquillitie of conscience, that we no longer do feare the paynes of hel: which feare is put away by the sayth, confidence and assurance, that the father geueth vs drawing vs vnto his sonne. For that faith is the gift of God, wherby we beleue that Christ is come into this worlde to saue sinners: whiche is of so greate pyth that they which haue it, desire to performe all the duties of loue to all men, after the example of Christ. For sayth ones receyued God geueth his holy gost, wherby he tokeneth and marketh all that beleue: whiche is the pledge and earnest that we shall surely possesse euerlasting life, and that geueth witness vnto oure sperte, and grafieth this sayth in vs, that we be the sonnes of God: pouyrng there with the loue into our hertes which Paul describeth and setteth out to * the Corinthians. By that sayth and confidence in Christ which by loue is mighty in operacion, and that sheweth it selfe thorow the workes of loue, stirring men thereto, by that (I say) we are iustified: that is by that faith, Christes father (which is become oures also thorow that Christe our brother) countereth vs for righteous and for his sonnes: imputing not our sinnes vnto vs, thorow hys grace.

To conclude, he came to thintēt that we be-
yng clesed from our sinnes, and sanctified vnto
to God the father: that is, halowed vnto the
use of the father to exercise good workes ren-
yng & forsaking the workes of the fleshe, should
freely serue hym in righteousness and holines al
our life long: thorow good workes which God
hath ordeyned to thintēt that we shold walke
in them, declaring our selves thereby to be suer-
ly called vnto this grace: whiche workes whos-
soeuer hath not, declareth that he hath not
faith in Christ.

Vnto whom we must come, and folow him
with a chearful hert, that he may instructe and
teach vs: for he is our master, meke and humble
of hert: he is our example of whom we muste
learn the rule of good liuing: further, he is our
prest, hys bishop, and onli mediator: which now
sitteth on the right hande of God the father,
is our aduocate, and prayeth euē for vs: whiche
wil vndouted obtayn whatsoeuer we desyre, ey-
ther of him, or of his father in his name: if we
beleue that he wil do it when we requier it: for
so hath he promised. Let vs therefore not doute,
(although we somtyme sinne) with a confidence
to come vnto him, and with a liuyng and vi-
douting sayth, that we shall obtayn mercy. For
therefore came he to thintēt to saue sinners:
neither requiereth he any thing more of vs, then
to come vnto him without feare.

Thys is the same IESUS Christe whiche
after he hath kylled the manne of synne
with the breache of hys mouth, shall sit in his
mathe and iudge all men, geuing vnto euery
one the workes of his body, according to that he
hath done, whether it be good or bad: And that
he shall saue vnto theym that shall be on hys

ryghte hande. Come ye blessed chylde of my
father, inheret ye the kyngedome prepared for
you from the begynnyng of the worlde: And vnto
them that shall be on hys left hande, Departe
from me ye cursed, into euerlasting fyre: which
is prepared for the deuell and hys aungels. The
shall the ende come and he shall deliuer up the
kyngdome to God the father.

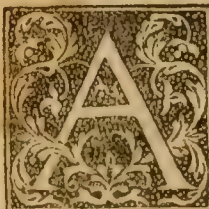
To the intent that we should knowe thys,
by the goodnes of God workyng by hys holy
sperte, are the holy wytynges of the Byble ge-
uen vs: That we should knowe (I saye) and
beleue that there is one God, and Iesus Christ
whome he hath sent: and that in beleuyng we
should haue euerlastyng lyfe thorow his name.

Another foundation then this can no man
laye. And saynt Paul despyeth that he be
holden a cursed whiche preacheth any other
faith and saluacion, then onely by Iesus Christ:
yea, although it were an aungel of heauen. For
of hym, and thorow him, and for hym, are all
thynges: to whome, with the father and
the holpe gost, be honour & glorie for
for euer more. Amen.

(?)

To the christi- an Readers

The grace and peace of
God be geue vnto you by Iesus
Christe.



As the Bees diligently
do gather together swete flowers
to make by naturall crafts the
swete hony: so haue I done the
principall sentences conteyned
in the Byble. The which are or-
dened after the maner of a table,
for the cosolation of those which
are not yet exercised & instructed in the holy scripture.
In the whiche are many harde places, as well of the
olde as of the new Testamēt expounded, gathered
together, concorded, and compared one with another: to
thintēt that the prudent Reader (by the sperte of
God) may heare away pure and cleare vnderstanding.
Wherby euery man (as he is bounde) maye be made
readr, strong and garnished to aunswere to all them
that aske hym a reason of hys sayth. This is also pro-
fitable for the particular and general exhortacions
whiche we make to certain personages, or common
people: & for to aunswere truly to Heretikes, and to con-
foute the aduersaries of the worde of God. In the
whiche also we may fynd (that whiche helpeth greatly
the study of the Readers) the opening of certain bes-
brew tropes, translations, similitudes, and maners of
speakinges (whiche we call Phrases) conteyned in
the Byble. And for the more easely to fynde the mat-
ters desired (because that disorder, engendryth confu-
sion) I haue proceeded after the order of an Alphabet:
to the intent that none be deppryued of so precious a
treasure: the whiche ye shall vse to the honour and
glorie of God, and to the edifyinge of hys Church.

Howe be it (good Reader) yf thou fynde not the
thynges in thys table exprest, in the same
letters of the Chapters wherein they
are assigned: vouch saue to take
in the letter goinge next
before or in the letter
nexte folow-
yng.

A description and successe of the

Kynges of Iuda and Jerusalem, declarunge when and vnder what kynges

encreye prophete spued. And what notable thynges happened in theyr tymes, translated
out of the Hebrue.



Dauid raygned ouer Israel the .iii. C. xxi. yere of theyr ente-
tering into the lande, whych was the fourth hundred yere of theyr passinge out
of Egypt, and .ii. M. viii. C. lxxviii. yere after the creation of the worlde. And he
raygned .xl. yere, and begate Salomon, Salomon buylde the Temple. And in hys
dayes, Jonathan, Addo, and Elia, Silonites were Prophetes. And hys sonne
Achobeam raygned after him .xvii. yere, Semeiah and Addo propheciynge.
And after hym Abiah hys sonne raygned thre yere: and Addo was the pro-
phet. Ahsa hys sonne raygned after him .xli. yere: Azariah the sonne of Obed, Ha-
nan the sear, and Jehu the sonne of Hanani propheciynge. After hym raygned
hys sonne Josaphat .xx. yere. Jehu the sonne of Hanani, Obadiah, Micha, Jchiel,
the sonne of Zachary, and Eliazar the sonne of hys vncle, propheciynge. Jo-
ram hys sonne succeded hym in hys kyngdome, and raygned .viii. yere, & the prophete
was Elia. After hym raygned Achaziah hys sonne one yere, and Elisa was prophete. After they, Athalia the
mother of Achaziah vnder toke, and destroyed the kynges Locke, and there was none left, but the lytle chyld Jo-
as: and Athalia raygned .vi. yere, and they killede her, and Joas raygned .xl. yere. After hym raygned hys sonne
Amaziah .xxix. yere. The Prophetes were Amos and Amaziah bretheren: and Amos the father of Elai.
After hym raygned Azariah hys sonne two and forty yere. The Prophetes were: Hosea, Amos, and Elai.
Hys sonne Jonathan raygned after hym .xvi. yere. The Prophetes were: Hosea, Elai, Amos, Micha, and
Joas. After hym raygned hys sonne Joas .xl. yere. And Hosea, Elai, Amos, Micha, and
Joas were prophete. Hys sonne Zechariah raygned after hym .xxix. yere. Hosea, Elai, Amos, Micha were pro-
phetes. Whom succeded Shallum raygneng .ib. yere. Jehoel, Nahum, and Abacuc were the prophetes. Af-
ter hym raygned Sion hys sonne two yere: and Hofai was prophete, whose sonne Josiah raygned after
hym .xxxi. yere. The Prophetes were Zephania, Jeremie, and Holda. Jehoahaz hys sonne
raygned after hym thre monethes, and Jeremie was prophete, whose brother Jehoahaz raygned after hym
xi. yere. Jeremie and Elia were Prophetes. The thirde yere of hys raygne, Nabuchadnezer kyng of Ba-
bilon toke hym captyue, and he dyed in hys pryson, that it myght be fulfilled, whych was sayde: the buriall of
an Wylde Man be buried. And he transposed Jerusalem and all the gouernours, and toke captiue .vii. thousand,
of Ben Jamin: & the other tribes, whych were at beleant men of warre. After hym raygned hys sonne Jeho-
achim thre monethes & ten dayes, Jeremie propheciynge, & Nabuchadnezer kyng of Babel, caried hym away
prysoner, and .xviii. thousand with hym, & made Zekia the brother of hys father, the sonne of Josiah kyng,
whych raygned .xi. yere: Jeremie and Ezechiel propheciynge. The fyfte yere of hys raygne, the host of Babil-
lon came agaynst Jerusalem, and in the .xi. yere of hys raygne, the cite was taken captyue, and Juy was
altered from her lande: this was the .viii. hundred and thre yere of theyr enterynge into the land: & the thir-
tye hundred .viii. yere of the creation of the worlde, and there was nowe left of Dauid's Locke but onely
Jechoniah, whych begate Salathiel, Malchiam, Gedalia, & Gemariam. Nabuchadnezer raygned vntill
the .xxxvii. yere of the transmigration of kyng Jchoachim and Eulmedozach, hys sonne raygned .xxiii. yere,
and the fyfte yere of hys raygne he brought Jchoachim out of pryson, and after they dyed in Babel, after
the death of Ezechia. Wherouer, Belchezer raygned .iii. yere, & Salathiel dyed: & after hym his son Zerobabel
raygned, that was the .lii. yere of the destruction of the temple, and the .lxx. yere of the dominion of Babilon.
Whyle Darius raygned, the Chaldees kyngdome was destroyed, and Zerobabel ascended into Je-
rusalem the fyfte yere of Chores kyng of the Persians, and the transmigration with hym. Then was Jcho-
sua the sonne of Jezoadac the greates priest, and Haggai, Zacharia, and Esdras were Prophetes. But Darius
eris raygnynge, dyd let the worke of the house of the tabernacle, and induoyed to subuert Israell. But the
holp, whych was blessed, deliuered the world both of hym, and also of Haman. The .xviii. yere of the Medians,
whych was the .lxx. yere of the destruction of the temple, Esra the scribe ascended into Jerusalem, and the os-
ther transmigration with hym, and he buylde the walle of Jerusalem, and restored the house of the taberna-
cle, and Zerobabel returned into Babel, and dyed there. After hym raygned hys sonne Belshazzar, and in hys
dayes the kyngdome of Grece had the dominion. The .lii. yere of the Medians and Persians dyed Haggai,
Zachary, and Malachi, and at that tyme ceased propheciynge in Israell. This is the yere from the crea-
tion of the worlde .iii. M. liii. C. liii. From hence forth geue theyr care, and herken to the wordes of wise men: As
Alexander Macedo kyng of Grece raygned .xii. yere, and dyed at Melitum, and after hym raygned hys sonne
Hannania. The .C. xl. yere of the Grecians dyed Hannania, and Hathathia the sonne of Johathia, be-
yng the sonne of Simon. And after hym raygned hys sonne Berechia. In hys tyme was Seluchus and
Antiochus, whych buylde Antiochia, & Ptholome which wrote Pentatuchon (that is the fyue booke of Moses).
The .C. lxx. yere of the Grecians, Berechia dyed. After hym raygned hys sonne Hasadiah. In hys dayes there
was a greates trouble agaynst Israell, that was in the tyme of Antiochus kyng of Grece, the chyldren of Has-
momin, whych were called the Machabites, sleppynge forthe, killede hym and all hys hooste. This was the
C. lxx. yere of the Grecians. And Johanan, the sonne of Simon, the sonne of Hathathia, the sonne of Has-
momin raygned .xxv. yere. And when Hasadiah was deade, after hym raygned Jelaia, and Janai the sonne of Jo-
hanan, the greates priest raygned .xxvii. yere. And when Janai was deade, Aristobolus hys sonne stode vp,
after hym, and raygned .xiii. yere, and was slayne. After hym raygned Antigonus hys sonne .xxvi. yere, and
was slayne the .C. liii. yere of the raygne of the Locke of the Machabites. After hym raygned Herod, the son-
ne of Antipater seruaunte of the Machabites, whych makynge an insurrection, slew all that were of
hys masters Locke, and continued so forty yere. After hym Agrippa, the sonne of Herode
raygned: & againe after hym raygned his son Agrippas. The .C. liii. yere of the Ro-
magnes raygne, whych was .liii. C. xl. yere of the temple buylde vp, and .liii.
M. D. liii. yere fro the creation of the world, came a Messias
destroyed the temple & caried Israell and many of the Locke
of Dauid and Jehuda into Spayne.

A table of the

A table of the principall matters conteyned in the Byble, in whiche the Readers may finde and practise manye commune places.

Abomination.



Abomination before GOD
are Idoles and Images, before whom
the people do bowe them selues. Deu.
vii. d. and. xxvii. c.

That man is abomination, that for
sakech the true God, to serue Idoles,
and that doth despise the truth for prophane doctri-
nes. Esay. xli. f.

We oughte not to folowe the abominations of the
Gentiles. Leui. xviii. d. that is, Idolaters. Exo. viii. f.

That whiche men esteeme to be excellencie, is abho-
mination before God. Luke. xvi. d.

The transgressours of Goddes commandemen-
tes are abomination. Leuiti. xv. e.

The abomination standenge in the holpe place, is
Hierusalem assieged of hir enemies. Mathe. xxiii. g.
Marke. xiii. b. Luke. xxi. d.

Abrogation.

Abrogation, that is to abolye, or to make of none
effect: And so the lawe of the commaundementes which
was in the decrees & ceremonies, is abolyed. Ephc.
ii. d. Gallo. ii. c. Gala. iii. b. Rom. vii. b.

The sacrifices, feastes, meates, & al outward cere-
monies are abrogated. Dsc. xi. c. Esa. i. c. ix. a. i. Samu.
x. b. e. Iere. xxxi. f. Barn. ii. Mich. ii. c. vi. c. Amos. v. f.
Zach. vii. b. and all the orde of priesthode is abogas-
ted. Eze. vii. b.

Abstinence.

The abstinence of a christen man is to withdraue
hym selfe from synne. Tob. i. b. Tesc. iii. a. i. Pet. ii. a.

To them that kepe abstinence wysedome is geuen.
Dani. i. d. and bodely health. Eccle. xxxvii. d.

An example of abstinence in John Baptiste. Mat.
iii. b. Luke. i. b.

Abuses.

The abuses that be in the church ought to be corre-
cted by the prynces. Rom. xiii. a. An example of Heze-
kiah, which destroyed the serpent. iii. Reg. xvi. a. Al-
so of Jehoshaphat. ii. Paral. xx. g. Also of Josiah. iii. Reg.
xxii. a. and. ii. Paral. xxxiii. a. xxxiii. f.

The ministers oughte to preache agaynst abuses.
Example John Bapt. Mat. xiii. a. Also in. S. Paule
whiche rebuketh the abuses of the Corinthians: for
haupnge sectes. i. Corinth. i. b. c. also because that they
suffered a fornicatoure amonge them. v. a. Also be-
cause that they accused one another before vnfaulful
Iudges. vi. a. b. also because that they sate with the
Gentiles in their temples, and are with the of their sa-
crifices. viii. a. x. b. Also because that they abused the
supper of the Lorde. xi. e. Also because that they doub-
ted of the resurrection. xv. a. that they prayed in a tong
that men vnderstode not. xiii. d.

Anye manner of mere tradicions of man are abuses.
Mathe. xxv. a. Esay. xxix. d. Marke. vii. a.

Acception.

Acception of the personnes, is to haue respect to the
condicion of the man, or to his nation: whiche thinge
is not godly. Deu. x. d. ii. Bar. xix. b. Rom. ii. c. and. x. d.
Ephc. vi. b. Colloss. iii. b. Act. x. f. And the same thyng
also, ought not to be in man. Jame. ii. a. Jude. i. e. Ec-
clesi. ix. c. and. xlii. a.

Accusacion.

One ought to accuse his brother to the church, if he
do not amende after he hath had brotherlye monicion.
Mathe. xviii. c.

No accusacion ought to be receaued against the mi-
nister: vnder two or thre witnesses. i. Timo. v. c. We
are accused before God, by the malice of Satan. Job.
i. b. Iho. xii. c. Also by our owne naughtines. Iere. ii. d.
Also by oure owne conscience. Roma. ii. c. Also by the
scripture. Job. v. g. Let vs therfore accuse our selues.
Prouerbes. xviii. c.

Adam.

By Adam we are all synners, of whom we haue the
inclination to do euell. Rom. v. b. d. And by him we are
subiecte to death. i. Cor. xv. c.

Adam was a figure of Christe to come. the whyche
is called Adam. Rom. v. c.

Adultery.

Adultery is the vpolation of the sayeth promises
in marpage, the whyche thyng is forbidden vs. Exo.
xx. c. Leui. xvi. c. Deu. v. d.

Adulterers are stoned to death. Deute. xx. e. xxvii. d.
If the adulterers be not punished by men, God wyl
punge them. Iere. v. c. vii. b. An example of Dauids
sone, which dyed for the adultery of Dauid. ii. Re. xii. d.
Susanna had leuer dye then to committe adultery.
Daniel. xii. c.

He that behaldeth hys neyghbours wyfe lustenge
after her, hath already committed adultery with her.
Mathe. v. d.

Many are adulterers. Eze. xxi. c. Iere. xxi. b. Dsc.
iii. c. ii. Peter. ii. c.

They that haue onely mynde to do adultery are pun-
ished. Gene. xii. d. xxv. d. xx. a.

Adulterers haue no parte in the kyngdome of God.
i. Corin. vi. b. Heb. xii. a.

Adultery is cause of procuringe of an other mans
death. ii. Re. xii. c. Mathe. xii. a. Mar. vi. c.

Adultery diffameth the personne. Prouerbes. vi. d.
Ecclesiast. xxii. d.

One ought to be ware of adulterers. Deute. v.
God witnesseth agaynst adulterers. Psala. li. b.

A speciall sacrifice for the suspicion of adultery.
Nume. v. b. x. d.

One maye forsake hys wyfe for cause of adultery.
Mathe. xxi. b.

Advocate.

Note, that I fynde not in all the Bible thys word
advocate: but onely in. i. Joh. i. a. in the whiche place
is sayd that Christ is our advocate toward the father.

Affliction.

Affliction after the manner of the scripture, is called
burnyng, probation made by feyre, a burnyng fur-
nes. i. De. i. d. Psala. xli. b.

God threteneth to sende afflictions to them whyche
haue trust in any other then in him onely. Deu. xxxi. d.
Josu. xxi. e. and therfore he forgau the children of
Israel, for sakenge their Idolatres. Iud. x. d.

We oughte to succoure them that are afflicted.
Ecclesiast. vi. d.

Angels.

The Angels assit before God. Job. xxi. a. xxxvii. a.
Dant. vi. c. Mat. xvi. b. and do minister to men. Psala.
ciii. a. Heb. i. Also they do rebuke synners. Iud. ii. a.
and do confort the afflicte. Gene. xxi. b. Luke. xxi. e. Da-
niel. vi. f. Also, they do teache the ignoraunte, example
of the aungell whyche taught Eliah what he shoulde
saye to the seruantes of Ohoziab. iiii. Reg. i. a. Also
of Dan. ix. f. also of Joseph. c. Mat. i. d. also of Co-
rnelius. Actes. x. a. Also of Zachariah. Luke. i. a.

By the angels God scourgeth hys people. ii. Regu.
xii. d. iii. Reg. xix. g. Act. xii. d.

Antichrist.

Antichrist is not the proppr name of a person, but of
an office, for many are Antichristes. i. Joh. ii. c. Also,
he callerh hym selfe God (sittenge in hys seate). Eze.
xxviii. b. Mathe. xxiii. a.

Antichrist is spoken of before by Daniel. xii. c. Mat.
xxiii. b. Apoca. xxi. c.

Antichriste speaketh agaynst God. Daniel. vii. f.

Antichrist chaungeth the lawes, the dayes, & tyme.
Daniell. vii. f. i. Timo. iii. a. ii. Timo. iii. a. ii. Pet. iii. a.

Antichriste is receyued of manye menne. John. v. g.
ii. Tessaioni. ii. a.

Antichriste doth many false myracles. ii. Tessa. ii. c.
Apocalyp. xiii. c.

Antichriste is he that denieth the father & the sonne
i. Joh. ii. c.

Antichriste is come. i. Joh. ii. c. iii. a. for to throme
downe, to kille, and to destroye. John. x. to kepe them
that are bounde in myson, to make the people subiecte
in hys surpe, & styke them with an incurable wound.
Esa. xlii. d. vnder the figure of the destruction of Ba-
bylon

ppyncipall matters.

bilon for to destroye the world. Zacha. xi. d. Dan. xi. f.

Antichriste abiolueth for money. Esay. v. e. Pro: uerbes. xviii. c.

Antichriste collecteth good euil, and the euyl good. Esa. v. e. Pro. iii. a. xx. c.

Antichriste is worshipped of the princes and kinges of the earth. Apoca. xiii. d.

Antichriste shall be slayne by the spirit of the mouth of Christ. Esa. xi. a. ii. Tessa. i. b. and destroyed by the leght of the commenge of Christe. Apo. xix. d. xx. c.

Antichriste is called a folyshe shepheard, and an Idole. Zachary. xi. d. the man of synne, & sonne of perdition. ii. Tessa. ii. a.

Antichriste is in concupiscences of women. Dan. xi. f. ¶ Apostle.

An Apostle, is an Ambassadoure, a Messenger, or one sent: and after this maner Christ is our Apostle, sent of hys father. Hebr. iii. a.

The Apostles are the leghts of the worlde. Math. v. b. the salte of the earth. Mark. ix. g. Dispensatours of the misteries of God. i. Cor. iii. a. seruantes of Christ i. Cor. iiii. g. Helpers and workers wth God. i. Cor. iii. b. Vnneles of the passion and resurrection of Christ Luke. xxiii. d. Act. i. b. ii. d.

Among whych saynt Paule rekeneth hym selfe the lesse. i. Corinth. iii. b. and vnworthy of that name. i. Cor. xv. b.

The Apostles are sent, as Christ was by his father John. xx. e. wth power to caſte. ii. Corin. v. d. x. c. xiii. c. and as shepe amonge wolues. Mat. x. b. to preach the gospell. Marke. iii. b. to all nations. Mathew. xxviii. d. and to heale the sycke Mathew. x. b. and to beare wytnesse of Christe. John. xv. b. Act. i. a. whose fayeth Christe proued. Mathew. viii. c. To whom also he shewed before they fastynges and afflictions, whyche shoulde happen vnto them, after hys death. Mathew. ix. b. the whyche thyng came so vnto them, Act. iiii. a. b. b.

Armours of christen men.

The armours of Christen men are spiritual, mighte by the power of God. ii. Cor. x. b. Let vs arme vs wth the gyrdle of trueth, let vs be clothed wth the breaste plate of ryghteousnes, and shodde wth shooes prepared by the gospell of peace, and aboue all, let vs haue the hyld of fayth. Eph. vi. c. & the helmet of hope of saluation. i. Tessa. v. b. Also the sword of the spirite, the whyche is the worde of God. Ephe. vi. c. Esa. lix. c. Hebr. iii. c. And let vs continuallye watch in prayer. Ephe. vi. c. i. Pete. v. b. abstynynge from all thynges that be contrarie to the lawe of the Lord. i. Corins thyans. ix. d.

¶ Ascension of Christe.

Christe was receyued in a cloude, ascendynge vnto heauen, bysyng hys handes, and blessinge hys disciples. Marke. xvi. d. Luke. xxiii. g. Actes. i. a. for to deliuer vs out of captiuitie, and to geue vs manne gyftes. Psalm. lxxvii. d. Ephe. i. iii. b. Hebr. vii. d. to appeare before the face of God for vs. Hebrues. ix. f. Romayns. vii. g. and to prepare vs a place. Mich. ii. a. John. xiii. a.

Christe ascended into heauen, & sitteth on the right hand of God. i. Pet. iii. d. Hebr. x. c. xii. a. from whence he shall not come vnto the tyme of the restitution of all thynges. Act. iii. d. therefore let vs loke for those thynges whyche are aboue where Christ is sittynge on the ryght hand of God. Collo. iii. a. Christ is ascended into heuen, because hys bodelye presence letted the apostles to receaue the spirite of consozt. John. vii. f. xvi. b. At the ascension all power was genen to Christe. i. Pet. iii. d. Ephe. i. e.

¶ Almes.

We muste do almes vnto all menne wth our owne goodes. Tob. iiii. b. Pouer. iiii. b. Luke. iiii. d. and recerelye. Mathew. vi. a. An example to doo almes. Actes. x. a. ii. Cor. viii. c. ix. a.

To geue for Goddes sake dothe not make a manne poore Pro. xxviii. d.

He that geueth nothyng, abideth not in charite. i. John. iii. c. Let vs therefore distribute our breade vnto the poore. Esa. xxviii. b. for Christe doth counte it done vnto hym. Math. xxv. d.

¶ Aultare.

An aultare was neuer commaunded to be made but

only to God, as appereth of Abraham. Gene. xii. b. xiii. d. Also of Isaac. Gen. xxvi. f. also of Jacob. Gen. xxviii. d. xxv. a. Therefore Josiah dyd destroye at the aulters that were made to the honour of Images. iiii. Regu. xxi. c. So we haue no aultar but Christ. Hebr. xiii. b.

¶ Anoyntyng.

The anoyntyng of Christe. Dani. ix. g.

The anoyntyng of Christe is the holpe gholste the whyche all faythfull men do receyue. i. John. ii. d. and whyche doth teache vs al thynges for our health. We haue then no more corporal anoyntyng made of oyles, but spirituall by the holy gost.

¶ Baptisme.

To Baptize, is to wete or to washe. Iudith. xii. b. Math. iii. b. Marke. vii. a.

Baptisme is an outwarde signe, representynge vnto vs renynge of the spirite, and mortifyng of our members in Iesus Christe, by the whyche we are buried in death wth hym. Roma. vi. a. Collo. ii. b.

They that are baptized in Christ, haue put on Christ Galath. iii. d.

By baptisme we are receaued, inrolled, and wyrtten in the holy assemble of Christ. Act. ii. f.

The disciples dyd baptize, but christ did not. Jo. iiii. a. Paule also sayd that he was sent, not to baptize, but to preach. i. Cor. i. ii.

We are baptized in the name of the father, and of the sonne, and of the holy gost. Mat. xxviii. d.

The apostles baptized in the name of Christ. Act. x. g.

Baptisme bringeth not grace wth it, as appereth by Simon the sothfayer. Act. viii. d.

Paule beleued and receyued the holpe gholste, before he was baptized. act. ix. c.

Cornelius the Centurion receyued the holy goste, before he was baptized. Act. x. g.

The gelded man of quene Candace beleued (& therfore had grace) before he was baptized. Act. viii. c.

Agarnste them that saye that iustification is made thorow baptisme, search to the Ro. iii. d. iiii. a. c. Ephe. ii. b. Galath. ii. d. iii. a. where saynt Paule sheweth that that is done thorow fayth, and not by any worke what soeuer it be.

The scripture somtyme attributeth that to baptisme whych pertayneth to fayth: that is to wete, to be buried in Christ. Rom. vi. a. to put on Christ. Gal. iii. d.

The fountayne of the newe byrth. Tite. iii. b.

The washyng awaye of synnes. Act. xxii. d.

Saynt Peter shewed that we are saued by baptisme, not by the washyng awaye of the felth of the flesh: but by the examination of a good conscience in GOD. i. Peter. iii. d.

The ceremony of baptisme (beyng ordeined of God) was minyſtred by John Baptyst. John. i. e. Mat. xxi. c. there is but one baptisme, Ephe. iiii. a. To baptize, for to teach. i. Cor. vi. a. Heb. vi. a.

To be baptized, is take for to die. Mar. x. f. Lu. xii. f.

¶ Beatitude.

Beatitude, is an euertastyng lyfe, which consisteth in the onely knowledge of God, and of Christe sent by hym. John. xvii. a.

Beatitude conteyneth fulnes and abundaunce of all goodnes. Psalm. xvii. b. xxxviii. d. xxxvi. b. Isa. xlix. c. ix. b. c. Apoca. vii. d.

Beatitude is prefigured by the good banquetes of whych Esay speaketh. xxv. c.

The blessed shall se the kyng in hys glozpe. Esay. xxxiii. d. e. John. iii. a.

Beatitude is incomprehensible to mortal men. Esa. li. i. b. i. Cor. ii. b.

Blessednes is geuen vs by Christ only. Luke. xxi. c.

No man is receyued into blessednes, excepte he be purged by fawch. Apo. xxi. g.

Blessed are they whose synnes are pardoned. Psalm. xxxii. a. Rom. iii. a.

Blessed are the poze in spirite. Math. v. a. Luk. vi. c. reade the whole chapter.

Blessed are they that suffer for ryghteousnes sake. i. Peter. iii. iiii. c.

Blessed is Marce because he beleued. Luke. i. e.

Blessed are they that doo heare the worde of God, and kepe it. Luke. xi. d.

¶ To blesse.

To blesse, is to geue thanks, or prayse. Gen. xlii. b. *iii. i. Cor.

A table of the

i. Cor. x. d. xliii. c. Luke. ii. c.

To blesse, is to increase, to geue a boundaunce, and to make gooder to encrease, Gen. xxi. d. xxix. a.

To blesse, is to geue power to increase Gen. i. c. ix. a. To be blessed, is to be deliuered from all manner of cursenges by Christ, that is to say from synne, from death and from hell. Gene. xxi. a. xxii. d. Gala. iii. b. c. Psal. vi. c.

Blessed are the houses of rightwes men. Psou. iii. d.

Blessed are al faithful men of God. Deute. x. b. a.

Eph. i. a. Esa. xxi. c. Psal. xii.

The blessings of the priestes, are cursed of God Malach. ii. a.

Let vs blesse God with al oure hertes. Psal. Ciii. a.

Eccle. xliii. d. Eccle. xxxix. d. All wayes, Tob. iiii. d.

Let vs blesse our persecutoys. Rom. xii. c. i. Cor. iiii. c. i. Tim. ii.

All the creatures of God are good, and blessed by the word of God and prayer. i. Tim. iii. a.

Let vs blesse our persecutoys. Rom. xii. c. i. Cor. iiii. c. Luke. vi. e.

Blessed is the man that trusteth in the Lorde God. Iere. xvii. b.

Cursed are they, which are blessed of mē. Luk. vi. d. C. Blasphem.

Blasphemy, is to withstande the truth, whyche a manne knoweth; as dyd the Pharises, attributing the workes of Christ to the deucl. Mat. xii. b. Mar. iii. c. Luke. xi. c. And to take vpon him aboute the myght of God, as dyd Pharaos Ero. x. c. And Sennacherib. iiii. Reg. xix. b. Also Holoserues. Iudith. vi. a. Also Nabuchodonosor. Daniel. iii. b. Also the hyeghe Priestes Mathew. xxvii. c.

The blasphemers was stoned. Levit. xxiii. c.

The blasphemye agaynst the holy gost, shall neuer be forgiven. Mat. xiii. c. Mar. iii. d. Lu. xi. b.

The name of god is da to blasphemed Esa. li. b. for whiche cause God punisheth the world Esa. v. f. Summe. xi. g. Psal. xcvi. b. Apo. iii. b.

Therefore let al blasphemy be put out of vs. Eph. iiii. g. Colos. i. ii. b.

The names of blasphemy are in the crowne of Antichrist. Apoca. xiii. a.

C. Bodye.

A bodye for a thyng, true, and without shadow: and after this maner dwelleth in Christ all the fulnes of the diuinitye bodye, that is to say, truly. Colos. ii. c. Heb. x. b.

A naturall bodye, is he that is led by his affections, not vnderstandenge the thynges of the spirit of God. i. cor. ii. d. xv. f.

A spiritual bodye, is he that is led by the spirit of God Roma. viii. b.

Synne ought not to dwell in oure bodies, to obey the desyres of. i. Roma. vi. a. b. But muste be destroyed by the spirit of God in the same chapter.

We are one bodye and one spirit: Eph. iii. c. iiii. a. Ro. xii. b. i. cor. xii. b.

The churche is the bodye of Christ. Eph. i. d.

The bodye of christ is signified by the bread.

Mathew. xxvi. c. i. cor. x. c. Mar. xiii. c. Luke. xxii. b. as the rocke was Christ. i. cor. x. a.

C. To beleue.

The scriptures are lesse vnto vs to thyntente that we shoulde beleue that Iesus is the Christe or the annointed sonne of God, and that we, in beleuyng it, shoulde haue euertastenge lyfe. John. xx. g.

We cannot beleue vnlesse we here preachinge Rom. x. c. Wherefore he that commeth to God must beleue in hym. Heb. xi. b. d.

They that are borne of God, do beleue, & they to whō it is geuē. Mar. xiii. b. xvi. c. Mar. x. b. Lu. viii. b. Jo. i. b. iii. a. i. Joh. v. a. Also they that be geuē to chryst, by the father, & drawē by him, & also they that haue herd hym, Joh. vi. d. and they to whō God hath geuē wisdome to vnderstand. i. Joh. v. a. & they whō God hath called by hys min. Ier. x. g. for he geueth the faith vnto al men Ier. xii. g. vnto whom God openeth the herte to vnderstand, at the preaching of hys word. Ier. xvi. c. also all they whō are predestinate of god Ier. xiii. g. which are p̄lated of God. Mar. xv. b. Mar. viii. b. whyche are the seed of christ. Mar. xiii. c. which

are taught of God. Joh. vi. e. vnto whom the doze of the faith, is open. Act. xiii. b. by these thynges it appeareth that to beleue is the gift of God.

Thow to beleue in Christ, are we iustified from our syns. Act. x. g. xiii. f. Gala. iii. d. and made the chyliden of God. John. i. b.

He that beleueth in Chy. ste, shall not dye, that is, he shall not be condemned, and the wraethe of God shall not abide vpon him. John. iiii. b. d. b. d. vi. e. xi. e. Mar. xvi. d. But he shall haue ioy and hono. i. Pet. i. b. ii. b. Esa. xxxv. a.

C. A Watcher.

A Watcher, is an ouerlark, a watcher ouer any maner of thyng whatsoever it be, of whiche thyng loke the word minister.

C. Brethren.

Christ calleth vs brethren Mat. xxiii. b. Heb. ii. c. All chrysten men are brethren. Mat. xxiii. a. Among whom Christ is the fyrst begotten. Rom. viii. f. after whose example we ought to geue our lyfes. i. Joh. ii. b.

We ought not to hate our brother Lewi. xix. d. But forgeue him mat. xviii. c. Luke xvii. a. for he that hateth his brother, is in darknes. i. Jo. ii. b.

Concord among brethren, is acceptable to God and man Eccli. xxi. a. Let vs then loue brotherly. Ro. xii. c. i. Pet. i. d. i. c. iii. b. & let vs not begyle our brother in our busines. i. Ier. ii. b.

Our brother oughte not to be destroyed, for meates sake Roma. xiii. c. Let vs therefore take hede that we offend him not. i. Cor. viii. d.

C. Beggars.

Begging is forbydden. Deu. xv. a. Ther shuld be no beggers in the world yf men kepte the commaundementes of God. Deut. xv. a.

C. Bozne agayne.

We be bozne a new by the word of God, whiche hath bene preached vnto vs. i. Pet. i. d. for if a man be not bozne a gayne (that is in doctrine, by the holy gost) he cannot enter into the kingdome of heauen, and beleue in Christe Jo. iii. a. Therefore they that are so bozne ought to put away al malice as newbozne chyliden desier the milke of the word of God. i. Pet. ii. a.

C. Bread.

Bread for all that is necessary to this present lyfe. Gene. xvi. a. Mathew. vi. b. whyche ought to be eaten with the sweate of oure face. Gene. iii. d. And geuen to the poore. Esay. lvi. c. An example in Eliseus. iiii. Regu. iii. g.

The breade of lyfe, is the fleshe of Christe, whyche is geuen vs to eate throughe fayeth, beleuyng that he gaue hym selfe vnto the deathe, for the satisfaction of our synnes. John. vi. e. The whych breade signifieth that all we are but one bodye. i. Cor. ix. d.

C. Bloude.

This word bloude dothe signifie, synne, concupiscence, and all that is not of the spirit of God. Psal. li. Joh. i. b. It is also the lyfe of euery man. Leu. xvii. c.

There was nothyng purged in the olde law, with out bloude. Leu. xvii. c. Heb. ix. f.

The bloude of Christe asketh remission of our synnes, But the bloude of Abel asked vengeance. He. ii. f.

By the bloud of Christ, the redemption, remission, and purgation of synnes is made. Ephesians. i. b. Heb. ix. d. x. c. xiii. d. i. Peter. i. a. and. i. Joh. i. c. Apoca. i. b.

C. Bondage.

God hath deliuered vs from the bondage of the deuyl. Deu. v. a. whyche thynges men ought to teache the chyliden, that it is done by Christe. vi. d. Let vs therefore serue synne no more. Roma. xvi. b. c. d.

The circumcision and other workes of the law are seruitude or bondage Galath. ii. a. b. a. From whyche we are deliuered thowme Christ. Heb. ii. d.

C.

C. The commynge of Christ in the fleshe.

The commynge of Christe was promised. Gene. xlix. b. Deutero. xvi. c. Dani. ix. g. Esay. vii. c. xi. a. Hag. ii. b. Zacha. ii. c.

The commynge of Christ was desired, Esa. xlv. b. lxi. a. and was fulfilled when the time was ful come Galath. iii. a.

By the commynge of Christe wee are deliuered from

ppyncipall matters.

from euell. Zopho. iiii. d. Cite. ii. d. iii. b. Act. iij. d. Collo. i. b. and do receiue al goodnes. Esa. lxx. d. Act. iij. a. Lu ix. g. xix. b. John. iij. b. xii. g.

The commynge of Chyrlt agaynst death, synne, and hell. Iba. iij. a. Thoughe that he be humble, simple, gentle, & wythout pryde. Esa. xi. a. Jere. xij. b. Jac. ix. b.

The commynge of Chyrlt into vs.

Chyrlt cometh into hym that loueth hym, and that kepeth hys worde. Joh. xiiij. c. Apoca. iij. d.

The commynge of Chyrlt to iudgement.

Chyrlt shall come to iudge good menne and euill. Actes. x. f. Roma. xiiij. b. ii. Cor. v. b. Psal. xcv. Eccles. xi. xij. Accompanyed wyth the elders of hys people, and wyth the aungels. Math. xij. ii. Tesc. i. Dani. viij. of the whych daye and houre are to vs vncertayne. Math. xxiiij. i. Tescalo. vii. i. Tesc. a. g. a. Act. i. b. And it is at hande. Esay. xij. li. Phil. iij. i. John. q. ii. Peter. iii. Hebr. x. f. Apoca. xxi. We muste then besyde it. Hebr. xi. g. and waite for it. Math. xxiii. Luke. xii. for in that same daye we shall haue the crowne of ryghteousnes. i. Tymo. iiii. b. Of whych the similitudes are. Math. xix. b. ii. Tesc. a. i. Tesc. a. ii. d. i. Pet. ii. b. Judas. i. g.

The fre chose of fre wyl.

This word fre chose, or (as some men cal it) fre wyl, is not in all the holie Scripture: but is inuened by proude men, whych woulde set by theirowne ryghteousnes, and put downe the ryghteousnes of God. Upon the whych they haue also grounded thei merites, attributing ryghteousnes & saluation to thei workes. By the whych they denie the merites of the passion of Chyrlt, by whych we are iustified. Rom. iii. c. Gala. ii. d. Rome to geue that thei inuention is false, dampnable, and agaynst God: Pro. xvi. a. b. xxxvi. d. Jere. x. d. xii. d. xvi. b. xxi. c. xxx. d. Also Ose. xii. c. Also Rom. vii. viii. xi. and also ii. Cor. i. and iii. also. Gala. b. Ephe. i. i. a. and Hebr. xii.

Couetousnes.

Couetousnes is the rote of all euell. i. Tim. vi. whych is Idolatrye. Ephe. v. b. Colo. iii. It is forbydden vs bery straghtly. Luke. xii. b. Ephe. v. a. Hebr. xii. a.

There is nothyng more wycked then the couetous man: for he selleth hys owne soule. Eccl. x. b.

He that hateth couetousnes shall lue lōg. Pro. xxi. c.

The Lorde is angrie wyth vs, for the iniquitye of our couetousnes. Esa. lvi. d.

Cursed be he that getteth any thyng into hys house by couetousnes. Iba. ii. c.

Couetousnes doth hurt to hys neyghboure, as appereth by Isabell, whych made Naboth to dye for hys vineyard. iij. Reg. xi. a. Pro. i. b. Also by Judas the traytour. Math. xxvi. b.

Couetousnes defameth hym that foloweth it. Pro. x. b. Eccl. xxxi. a.

The gouernours of the people shoulde be wythoute couetousnes. Ero. xvi. c.

He that pillet shall be pylled. Esay. xxxiii. a.

He shall dwell wyth God, that is wythout couetousnes. Esa. x. c. xxi. b. c.

The couetouse man is neuer content. Eccl. v. b.

The couetous manne dare not eate hys bealye full. Ecclesiast. vi. a.

They all studie after couetousnes. Jere. vi. c. viii. d. Esay. lvi. d. lvi. d. Amo. ix. a.

Princes, priestes, prophetes, and all the world is ful of couetousnes. Esa. lvi. a. Jer. vi. c. viii. d. xii. e. ii. Pet. ii. c. and pollers of the people. Mich. iii. a. The couetous people haue not the kyngdome of God. Ephe. v. b.

The couetous people do fall into the snares of the deuill. i. Tymo. vi. b.

Let vs therfore be wythout couetousnes. Hebr. xiii. a.

Ceremonies.

Because of the trust that the Jewes had in ceremonies, God detested them. Psal. lxx. Esa. i. c. Jere. vii. e. Amos. v. f. Mich. vi. b. Zach. vii. b.

The ceremonies are cast of for thei weaknes and vnprofitableness: but they were sometyme geuen. Deuterono. v. a. x. e. for to bringe men to greater trust. Hebr. vi. c. i. c. for the ceremonies of Chyrlt men are spirituall thynges. i. Cor. x. g. Ephe. v. c. Col. iii. c.

Charite of loue.

God is charite. i. John. iiii. c.

The charite of GOD is declared vnto vs: for he hath sent hys sonne. John. iii. b. and. i. Joh. iiii. b.

The charite of God is shedde forth in our hertes. Romagn. v. a.

God hadde shewed hys charite in geurynge hys sonne vnto the death for vs synners. Rom. v. b.

Charynge oughte to separate vs from the charite of God. Rom. vii. g. can. viii. c.

All the commaundementes do leade vs to charite. i. Tymo. i. a. and. i. Corin. xvi. c. and. i. John. ii. a. Romagnes. xii.

The prayses of charite are wyrtten. i. Cor. xiii.

Let vs be roted in charite. Ephe. iiii. d. to bear one wyth an other. iiii. a. to grow moze and moze in it. iiii. d. Philp. i. b.

We ought to prouoke one an other to charite. Hebr. xii. c. e. and. i. Tescalo. iiii. b. and. i. Tymo. iiii. c. ii. Tescalo. i. b.

The charite of god is in hym that kepeth hys word. i. John. ii. a. and in hym, whych hath confidence in the daye of iudgement: for perfect charite casteth out all feare. i. John. iiii. c. d.

The charite of GOD is to kepe hys commaundementes. i. Joh. v. a.

Charite couereth all synne. Pro. x. b. i. Per. iiii. b. God loueth vs in a perpetual charite. Jere. xxxi. a.

The Hypocrites for to folow thei inuentions, do leaue iudgemente and charite vndone. Luke. xi.

Character of marz.

Character, is the marke that Antichyrlt putteth in the hande of forcheade of hys. Apoca. xii. d.

Rome maye in the kyngdome of Antichyrlt, respygne chaunge, or receiue benefices, if he haue not hys Character of marke. Apoca. xii. d.

He that worshippeth the Image of Antichyrlt, or he that beareth hys Character in hys forcheade or in hys hande, shall dryncke of the cuppe of Gods wrath. Apoca. xiii. c.

A greate wound is vpon them, that beare the Character of Antichyrlt. Apoca. xvi. a.

The beaste the false prophete, they whych beare the Character, and they whych worshipp hys ymage, are slayne by the swerde, that proceedeth oute of the mouth of hym that sitteth on the horse. Apo. xix. d.

Chastite.

Chastite is the gyfte of God. Sap. viii. d. whych is not geuen to all men. Math. xix. b.

He that can not lyeue chast, ought to marry. i. cor. vii. a.

Chastite is greatlye commended of saynte Paule i. Corinthy. vii. d. c. f. An example of chastite in Joseph the Patriarke. Gene. xxxix. b. Also in Syrah. Tob. i. iii. c. Also in Iudith. Iudith. viii. a. Also in Susanna, whych loured rather to dye then to lese hys chastite. Dan. xiii. c.

To Chastite.

God doth chastite vs for our iniquities. Tob xi. c. xiii. a. for he doth chastite hys. Jere. xxxi. Hebr. xii. b. Apoca. iii. b. An example in Dauid. ii. Reg. xxi.

Circumcision.

Circumcision signifieth the nacyon of the Jewes. Gala. ii. b. Ephe. ii. c. wherof Chyrlt is called the minister, that is to saye: a preacher sente to the Jewes. Romagnes. xv. b.

The carnall circumcision, was the sygne by the whych they were receiued into the people of GOD. Gene. xvi. b. the whych saued not. Roma. iii. a. Gal. iii. a. for Abrahā was ryghteous by fayth before he receiued it. Gene. xvi. b.

Circumcision is nothyng: but the fayth in Chyrlt, whych worketh by charite. i. cor. vii. d. Gala. v. a. bi. d. then it is not necessarye. Gala. ii. a. v. a. But the circumcision of the herte. Jere. xiii. a. Rom. xii. d. Den. x. d. xxx. b. Collo. ii. b. Phil. iii. a. Wherfore Stephan blasmed the vncircumcised in herte. Act. vii. g.

Concupiscence of luf.

Concupiscence, is that euill inclination and nature whych we haue of the olde Adam, whych draweth vs to euill. Gene. vii. d. whych Paule had not knowen to be freare, if the same hadde not sayde thou shalt not lust. Rom. vii. b. and that whych seggeth agaynst the spyre of God. Gala. v. d.

Concupiscences ought to be mortified. Collo. iii. a. and fledde. ii. Pet. i. a. ii. b. iii. a.

All that is in the world, is concupiscence of the
* i. ii. f. f. f. f.

A table of the

Aske, and concupiscence of the eyes, and the pride of
lyfe. i. John. ii. c.

The blasphemers bringyng in new sectes do folow
their own concupiscences. ii. Pet. ii. b.

The prestes were alotted for their whorthe con-
cupiscence. Dani. xiii.

Concupiscence is forbidden vs. Exo. xx. c. Deut. v. c.
vii. d. An example in Paul. Act. xx. g.

After that concupiscence hath concealed (that is to
say hath deluyered) the bringeth forth fen. James. i. a.
Let vs not therfore couet anye euill thinges. i. Cor. x.
b. Eccle. xvi. d. Roma. vi. b.

He that couereth another mans wife, is an adulter-
er. Mat. v. d. Prouer. vi. c. Eccle. xxv. d.

¶ Confession.

Confession, for geuynge of thankes and praisinges
to God. i. Cor. xvi. b. ii. Corin. x. c. iii. Reg. viii. d. Ma-
thewe. xi. d. Psalme. xcv. a. cxviii. a. To confesse, for to
recognise. Leu. vi. g. Jos. vii. e. Mat. x. d. Whosoever
therfore shall confesse Christe before men, the same
will he confesse (that is to say recognise) before his fa-
ther. Luke. xii. b. Confession, for knowledging of our
synnes, which we do, only to God, looking for absolu-
tion of them by Christ. Dani. ix. a. Psal. xxxii. a. cxi. a.
ii. a. i. Jo. i. d. iii. a. c.

Judas which confessed hym selfe to the prestes of
the law, and not to god, is damned. Mat. xxvii. a

Paul confessed hym self to Timothe, and to all the
readers of herers of his Epistle, that he was a perse-
cutor of the church of Christe. i. Tim. i. c.

None were baptysed of John, whiche confessed not
their synnes to god, knowledging theym selues to
haue nede of the redemption of Christe. Mat. iii. b.

What our confession of our synnes ought to be be-
fore men, is shewed. Act. ii. f. xix. d.

Confession is reconciliation and agremente with
oure brother. Mat. v. d. Lu. xii. g.

To confesse our synnes one to another, is to comfort
oure selues, or to aske counsel. James. v. g.

To shewe hym selfe to the prestes. Luke. xvi. d. is
not auricular confession: but to offer an oblacion after
the law. Leuit. xiii. a. xiiii. a.

¶ Christ.

Christe is the Image of the father. ii. Cor. xiii. a.
Colos. i. c. Heb. i. a. In whom are the treasures of wis-
dome and of knowledge, and fulnes of the deuyne po-
wer. Colos. i. g. ii. a. b.

Christ was prefigured in Isaac. Gene. xxii. b. and
in the brasen serpent. Num. xxi. c.

Christ is the propitiation and reconciliation for our
synnes. Roma. v. b. Joh. i. a. iii. c. The sauyor of the
worlde. Luke. ii. b. i. John. iii. c. Isa. xlviii. v. xlix. b.
Gene. xlix. b. Our hope, wysdome, rightwelsnes, holi-
nes, and redemption. Colos. i. d. and, i. Cor. i. d. Dure
advocate. i. John. ii. a. Heb. ix. Roma. viii. g.

By Christ God hath geuen vs victory of synne, of
death, and of hel. i. corin. v. g

By Christ, the father hath reconciled al thinges to
hym selfe. Colos. i. a.

An exhortacion, that we should go to Christ by true
fayeth. Heb. xiii. d. x. d. xiii. b. Philp. ii. a. i. Pet. ii. d.
Rom. xiii. d. Esai. xli. a.

Christ is dead. Mat. xxvii. f. for to manifest his cha-
ritie to vs. Rom. v. b. And to make satisfaccion for
our synnes. Rom. iii. d. vi. b. Heb. ix. g. Esai. liii. a.
That we beleuyge in hym, should haue euertlasting
lyfe. John. iii. b. and that afterwarde, we should liue
to him, and not to synne. i. corin. v. c.

Christ is risen agayne, the first of al them that shal
ryse agayne. i. Cor. x. b. c. d. Apo. i. b. colos. i. c. for his re-
surreccion is our iustificacion. Rom. iii. d.

Christ shall appere agayne the second tyme. Heb. ix. g
With whom we shal appere in gloyre. Colos. iii. a.

Christ shewed before to hys apostles, that he should
not be alwayes corporally with them. Mat. xxvi. b.
But that he shuld be with them by hys spirite, vnto
the end of the world. Mat. xxviii. d.

Christ is the foundation of the church. i. Corin. iii. c
Ephe. ii. d. Like in the word ascensyon.

¶ The Christen.

The Antiochians were fyrste called christen. Ac-
tes. xi. d.

The christen are taughte of GOD. Esay. lxxiii. d.
John. vi. b.

The purenes of the christen, for the knoweledge of
the gospel. Esai. xi. b.

The Joy of the christe for their deliuerance throughe
Christ. Esai. x. a.

The geuynge of thakes of the christen, for the mercy
of god, which cometh vnto them by Christ. Esai. xli. a

¶ The crosse.

The crosse is all maner of aduersitee, and tribula-
tion: whiche euery man ought to beare after Christe,
all the dayes of hys lyfe. Math. xvi. d. Marke. viii. d.
Luke. ix. c. or he shal neuer come into the kyngdome of
Christ. Math. x. c. Mar. x. c.

If anye man beare not hys crosse, he can not be the
disciple of Christ, nor the minister of hys word. Math
x. d. Eccle. ii. a.

Paule reioysyth hym of the crosse: that is of the af-
flictions whiche he suffered for Christ. Gala. vi. d

The preachinge of the Crosse is the power of the
faythfull. i. Cor. i. c.

¶ The church.

The church is the bodge of Christ. Ephe. i. d. Col.
i. d. The house of god. i. Tim. iii. d. the spouse of Christ
Psalme. xlv. for the whiche Christ hath geuen hym
selfe. Ephe. v. d.

The church of God is free from synne, deathe, and
hell. Esay. xli. b.

In the church is remission of synnes. Esai. xxxiii. d.
Christe is the foundation of the church. i. Cor. iii. c

the heade. Ephe. i. d. Collo. i. d

The church can not be destroyed by the power of
hell. Math. xvi. c.

In the church are many administrations. i. Cor. xii. a

In the church all is holyc. Zacha. xiiii. d.

Paule hath geuen one maner of doctrine in al chur-
ches. i. Cor. xiiii. f.

The church is defended by Christe. zach. xiiii. a

The faythfull gathered together in one house, are a
church. Rom. xvi. a. Collo. iii. d

¶ Chyliden.

Chyliden ought to be chastened. Eccl. xxx. a. b. Ps.
xiii. d. xix. c. xx. c. xxiii. d. xxix. c.

We ought to comande chyliden to kepe the word
of God. Deu. xxxii. g.

The payne for disobediēt chyliden. Deu. xxi. d. Pro.
xx. c. The office of the chyliden towarde their fathers.

Ephe. vi. a. Collo. iii. d.

They are the ryghte chyliden of God, whiche are
ledde by the spirite of God. Rom. viii. c. And of Abra-
ham, whych do folowe hys sayeth in Christe. Rom. ix.
b. By the whiche sayeth we are made the chyliden of
God. Gala. iii. d. Joh. i. d. We are then hepyes. Rom.
viii. c. Let vs the be holy. Deu. xiiii. a. the world know
eth not the chyliden of God. i. John. iii. a.

¶ Cursenge.

God doth curse the blessinge of the prestes, a bles-
seth theyr cursenges. Mal. ii. a. An example in Balam
Deu. xxiii. a. Josue. xxiii. b.

We ought to blesse them that curse vs. i. Peter. iii. a.

An example in Christe. i. Pet. ii. d. Item in Dauid. ii.
Reg. xvi. d. also in saynte Paule. i. Cor. xiii. c.

Cursenges to them that kepe not the commaundes
mentes of God. Deu. xi. d. xxv. d. Leu. xxvi. b.

They that are accursed for Christ are happy. Mat.
v. a: but they may not curse theyr persecuters. Ro. xii. c

¶ The commune wealthe.

The commune wealthe dyd flozre. prosper, and
go well forwarde when the ryghteousse dyd raygne.
Pro. xviii. b. xxix. a. b.

The commune wealthe is kepte by good counsaile,
and not by tyrannye, force, and constraynyng. Pro-
uerbes. xi. b.

¶ The deuill.

The deuill, that is to say, an euil speaker & accuser.
The infdeles are the sede of the deuill. Mat. xiii. a

i. John. iii. b. Holden in captiuitie at hys well. ii. Ti-
mothe. ii. d.

The domination whiche the deuill had ouer vs, is
destroyed by Christ. Heb. ii. b. i. Joh. iii. b

The deuill knewe Christe, but Christ forbode hym
to preache it. Mathew. viii. d. Marke. iii. b. v. a. Luke
iii. g. viii. d, the same dyd Paule. Actes. xvi. d. xix. c.

For

ppyncipall matters.

for to shewe that we ought not to haue felowshyppe with deuils. i. Cor. v. c.

Disciples.

They are the disciples of Christ, which do abide in the faith. Joh. viii. d.

We are knowen to be the disciples of Christ if we haue loue one to an other. Joh. xiii. d.

He can not be Christs discipule, that loueth more his parentes then him. Math. x. d.

He that will be Christs discipule, let hym loke (as he that will buyde a house; or begyn waite) whether he haue the gyfte of GOD for to endure for Christs sake. Luke. xii. f. xiii.

Disobedience.

The disobedience of Adam hath made vs synners and disobediente before God. Rom. v. d.

The disobedient to the worde of God are accursed. Deu. xxviii. b. Jer. xvii. a. xxix. b. Eze. xvi. c. And Mal. Gozely dyc. Deu. xxx. d.

An example of the prophet. i. Regum. iii. d. And he that obeyed not vnto the sentence of the Judge geuyng Judgement accordyng to the lawe, was slayne. Deuteronomio. xlii. c.

Achan beyng disobedient is stoned. Jos. vii. d. And the Jewes carped into captiuitie. iiii. Reg. xvii. b. c.

Dronckennes.

A man ought to beware of dronckennes. Luke. xxi. f. Ephe. v. d. Psou. xxxi. a.

The inconueniences of dronckennes. Psou. xxxiii. d. Eccle. xxxi. b. c. d.

For beyng droncken is mocked of hys sonne. Gen. ix. c. Loth beyng droncken comitterh incest or thames full lecherie with hys daughters. Gene. xix. f.

Benhadad beyng droncken & a contempner of God, is dyscuen awaye from God by Ahaz. iii. Reg. xx. c.

Ela beyng droncken is slayne of hys seruauit Zambri. iii. Reg. xvi. c.

Amnon beyng droncken is slayne of Absalon. ii. Regu. xiii. f.

Dronckardes shall not possesse the kyngedome of heauen. i. Cor. vi. d.

Death.

Deathe is propheted to the transgressours of the word of God. Gene. ii. c. Deu. xxx. d. And for the synne of one man. Rom. v. c. It is ordeyned that all shal dyc. Heb. ix. g. The remembraunce wherof is bitter. Eccle. xli. a. And the daye vncertaine. Luke. xii. e.

A man should not aske any thyng of the dead, for the confirmation of our faith, for the gospel is sufficiente to learne to lye wel. Lu. xvi. g. Esa. viii. d. Deu. xxviii. a. b. Agaynst the whyche Saule dyd, thynkyng that he would inqurye at the deade: but they were deuyls. i. Reg. xxviii. a. b.

The priestes ought not to be assaunt at the burialls or funerals of the deade. Leui. xxi. a.

The death of Christe

Christ dyed. Joh. xix. shewing vs hys loue. i. Joh. iiii. c. to the intende that the grace of GOD were in vs Heb. ix. b. He hath swallowed and destroyed deathe to the intent that we shoulde thys, should be heyyes of euerlastyng lyfe. Joh. iii. b. and. i. Pet. iii. d. and. ii. Et. i. c. He hath also destroyed the power of the deuill, for to deliuer vs from the bondage of the lawe. John. xii. e. He. ii. d. Satisfyng by hys death only for al our synnes, to the intent that we shoulde no more retorne vnto them agayne. Rom. v. b.

Of the effecte of the death of Christe. loke. Roma. iiii. d. Heb. ix. d. Collosi. i. c. ii. Cor. v. c. Roma. v. d. Apocalyps. i. b.

To dye with Christ, & to be baptised in hys death, and buryed with hym, is to be iustified and poured, from synne, & to dye from synne, making it to take an ende in vs. Ro. vi. a. b. Item to dye with Christ, from the elementes and ordinaunces of thys worlde: is not to be bound vnto traditions, which forbyd vs to touch this or to eate that. Collo. ii. d.

They shall dye that beleue not in Christe (that is to saue by the interpretation of Saynte Ihon) that the wrath of GOD abydeth vpon them. John. iii. d: but not to dye, is to haue euerlastyng lyfe. John. vi. e. They then that beleue in hym, shall neuer dyc. John. v. d. viii. f. xi. d.

CE

CElection.

Our election is by grace, and not by workes. Roma. ix. c. xi. a.

Fewe are elect and chosen. Math. xx. b. xxi. b.

We are elect of God the father, throughe hys good will. i. Pet. i. a. before the constitution of the worlde, that by the grace and merite of Christ, we shoulde haue healtie, seruyng all menne by charite. John. xv. c. Ephe. i. a. and. ii. Et. ii. d.

The elect can not be accused, for as much as GOD iustifieth them. Rom. viii. f.

Enemies.

Loke in the loue of vs towarde our enemyes.

Enuy.

Enuy ought to be put out from all men. Gala. v. d. i. Pet. ii. a. Psou. xiiii. d. & the enuious men. Psou. xliii. a. for it byngeth vs to pouertie. Psou. xxviii. d. to folge, Sap. vi. d. and dath persecute his neygbour: an example in Saule, whych thow enuy persecuted Dauid, i. Reg. xvi. b. in the Philistynes whych thow enuy stopped the welles of the seruantes of Abraham. Genesis. xxi. c. In Rachell agaynst Leah. Gene. xxx. a. In the chyldren of Jacob agaynst Joseph. Genes. xxxvii. b. In the sacrificers of the temple agaynst Christ. Mat. xxvii. b. Agaynst thys saynt Paule sayth: that charite enuiceth not. i. Cor. xiii. b.

Eucharistia.

Howe Eucharistia is ordeyned of God. i. Cor. xi. e. Wherof loke vpon thys worde Supper.

Excommunication.

Excommunication and reiection from the holy assemblie of our Lorde Iesu Christe, the whyche thyng is done by the churche agaynst open and obstinate synners. Math. xviii. b.

The maner of Paule for excommunication, i. Cor. v. b. ii. Cor. ii. b.

He that is excommunicate ought not to be reputed as an enemye, but as a brother. ii. Tessa. iii.

We ought to eschew him that is excommunicate, after the first and seconde correction. Tit. iii. c.

The reason why Paule dyd excommunicate. i. Timotheus. i. d.

They that confessed Christe were thrust oute of the Synagoge: that is, were excommunicate. Joh. ix. e.

CF

Flethe, is sometyme taken in a good part, that is to wete for softnes. ii. Cor. xiii. a. Eze. xi. d.

All that doth not procede of the Spirite of God, is flethe. Gene. vi. a. Heb. ix. b. Collo. ii. d. Galath. v. c. Joh. iii. a. i. Pet. ii. b.

Flethe and bloude (that is) al they that folow theyr concupiscence, shall not possesse the kyngedome of God. i. Cor. xvi. b.

The flethe can not please God. Rom. viii. b. c.

The flethe feghteth agaynst the spirite. Gala. v. c.

The workes of the fleth are aduouty, fornication, vnclennes, wantonnes, Idolatrye, &c. Galath. v. c. and. ii. Cor. xii. g.

A chursten man oughte to crucifye hym selfe, that is to saue, mortifye hys flethe and hys concupiscences. Galath. v. d.

The flethe is to weake. Math. xxvi. d.

The flethe is taken for the bode, John. i. d. John ix. a. i. Peter. iii. a.

To eate fleth is no synne. i. Tit. iiii. a: An example of Eliab. iii. Reg. xvii. a. to whom god dyd send in the moyngge, and in the euenyng, bryade and fleth.

Fables.

Fables ought to be eschued by the preachers of the gospel. i. Tim. iii. b.

If Israel serue straunge Gods, he shall be put in a fable: that is to saue, into mockyng. iii. Reg. ix. b.

The Jewes despyse the commaundmentes of God are as a fable. Deu. xxviii. d.

The Apostles teachyng Christe, folowed not fables. ii. Peter. i. c.

Let vs not hear the fables of any preachers. i. Ti. i. a.

Let vs not tary in the fables nor in the commaundmentes of men. Titum. i. d.

Famyn or hunger

Famynmente to them whyche kepe not the commaundmentes of GOD. Leuiti. xvi. d. Deutero. xlviii. b. and. xxvii. d.

Famyn for synnes. iii. Regu. diti. d. Of famyne.

Deu

A table of the

Deut. viii. a. Gene. xii. c. xxi. c. xli. g. xlvii. d. ii. Reg. xvi. c. xxi. a. xxiii. b. iii. Regu. xviii. a. iii. Regu. vi. f. vii. a. Eze. iii. b. xii. c. Dse. ix. a. Act. xi. d. **Famine of the word of God.** Dse. v. d. viii. d.

False.

The false prophetes are knowne by their fruites of whom we ought to beware. Math. vii. c. We be oughte not to heare false wynges. Exo. xx. c. xxiii. a.

The faythfull.

The faythfull are called the house of God. i. Peter. iii. d. The reason why. i. Peter. ii. a. Also the temple of the lpyunge God. ii. Cor. vi. c. Also beloued of God. Judas. i. a. Babes, litle ones in Chy: ste, chyliden, ponge men, ponge fathers, olde men. i. John. ii. b. iii. a. Also trulpe tree. John. viii. d. Sayntes. Ephe. i. a.

The faythfull know how to vse all creatures with our synne. Titum. i. d.

The faythfull ought to haue no aliaunce with the vnfaythfull. ii. Cor. vi. c.

The faythfullnes required in the ministers. i. Cor. xiii. a. That they may teache that, whyche Chy:st hath comaunded. Mat. xxviii. d. That is the gos. Mat. xvi. d.

The faythfull ought alwaye to be readye to geue a reason of theyr fayth. i. Pet. iii. c.

The conuersation of the faythfull in good wo:kes. Tit. iii. c. d. i. Peter. iii. b. Heb. xiii. c.

Fornication.

Fornication ought to be eschewed. i. Cor. x. b. i. Cel. tin. a. Heb. xii. d. Therefore ought euery man to haue his owne wyfe. i. Cor. vii. a. for the fornicatours synnyng agaynst thei: owne bodye, shall not haue the kynges dome of God. i. Cor. vi. d. Heb. xiii. a.

We must fye the felowshyp of fornicatours. i. Cor. v. d. after the example of hym that Paule excommunicated. i. Cor. v. a. and the Israelite whiche committed fornication with the daughters of Moab, among whiche Phenehes belled Sami. Ihu. xxv. d.

To commit fornication with straunge Gods, is to commit Idolatrye, and to forsake God. Exo. xxxiii. b. c. Deu. xxxi. d. Judge. ii. c. viii. g.

God called the fornication of the people, & the murmur whiche they dyd agaynst hym infidelitie. Num. xvi. xiii. d.

Syngnes to knowe the fornication of a womanne. Ecclesiasti. xvi. b.

Fayeth.

The definition of fayeth. Heb. xi. a. We must geue faith to the promyses of God. ii. Pa. xx. e. for if we do not put faith to hys wo:ds, it profiteth nothinge to heare it. Heb. iii. a.

Fayth cometh by hearynge. Rom. x. c. whyche is a wo:ke of God in vs. Ephe. i. d. and. i. Cel. ii. c. Joh. v. e. of whiche Chy:st is the authour and finisher. Co. xii. b. and. i. Cel. i. c. it is the gift of God. Phil. i. d. ii. De. i. a.

The fayeth is necessarie for hym that cometh to Chy:st. Heb. xi. b.

The rightuous lyueth by fayth. Abacu. ii. a. The fayth iustifieth. Gene. xv. b. Rom. i. d. iiii. c. v. d. ix. a. Act. xxi. xvi. John. iii. Galat. ii. c. iii. a. b. v. a. i. Pet. ii. b. Gal. xvi. b.

By fayth we lyfe our selues by agayne fro our syn, Collo. ii. b. and are saued. Ephe. ii. a. b. ii. Timo. iii. d. And we knowe God. John. ii. a. And we haue a waye in, and a truste towarde god the father. Ephe. iii. b. and are hys chyliden. Galat. iii. d. Blessed of hym, by whose power we are kepte. i. Pet. i. a.

By fayeth we resiste the deuyll, and ouercome hym and the wo:ld. i. John. ii. b. i. Peter. v. c. For it is our myld. Ephe. vi. c. and our brest plate. i. Cel. v. b.

Paule warneth vs to be strong in the fayth. ii. Cor. x. b. c. Act. xiii. a.

The fayeth wherof saynte Paule hath so much spoken of, is that which wo:kech by charitie secretlye, prouokynge vs to good wo:kes. Gala. v. b. Whiche is the rocke and foundation of the churche, agaynst the whiche the powers of hell shall not preuaile. Math. xvi. c. For the ende of our fayeth is the healte of oure soules. i. Pet. i. b. as appeareth by the these whyche is saued, by the same. Luke. xxi. f.

The fayth whiche Chy:st required in al hys my:acles, was to beleue, that he coulde geue that whiche was requyred of hym, as appereth by the leper. Mat. viii. a. And by the two blynde men. Math. ix. d.

If the fayth be trulye, sure, and strong, as a grayne of mustarde seede, nothinge shall be impossible to hym that hath it: for he shall ouercome all thynges to the gloze of Chy:st. Math. xvii. c.

All that is not done of fayth is synne. Ro. xiii. d.

They that haue receaued the fayeth and the holpe gooste, and also tasted the go:pell of God. if they do forsake it, and blasfeme it, wyllynge to be saued by oher sacrifice then that of Chy:st: do abide the iudgment of God without mercy. Heb. vi. b. x. e. ii. De. ii. d.

He that teacheth the twelue fayth in Chy:ste, buyldeth the buyldynge and doctrine of God. i. Tim. i. a. of the whiche we ought to desyre the increase. Luke. xvi. b. and continuance. Collo. i. c. John. xv. a. for he is in euery place assured. Psalme. cxxxviii. Though he be proued thozowe diuerse temptations. i. Pet. i. b.

The fayth in tribulation causeth patience. Jam. i. a. Let euery man se therfore whether he continue in the same. ii. Cor. xiii. b. Fayeth maketh vs to obtayne that whiche we desyre in prayer. Math. xxi. b. Mark xi. c. And by the whiche we are of the numbre of Sayntes, in receauynge remission of oure synnes, Act. xvi. e.

Fruite.

The fruite of rightousnes & of synne. Rom. vi. d.

God wyl multiply the fruite, that kepe hys comaundementes. Deu. xxviii. a.

Dure affections thozowe the lawe to fructifye to death. Ro. vii. b. therfore to the intent that we should fructifye vnto God by good wo:kes, we are deliuered from the curse of the lawe. Roma. viii.

The fruite of Maryes wombe (whyche is Chy:st) is blessed. Luke. i. d.

Fastinge.

The fastynge withoute hypocryse. Mat. vi. b. and that the Lord requyred. Esa. lviii. b. for he that fasteth without ceasynge from synne, is lyke vnto hym whiche is purified for touchynge of the dead, and toucheth it agayne. Eccl. xxxiii. d. Esa. lviii. a. & after lyke manner, fastynge and oblations do profite nothinge the obdurate people. Iere. xiii. b.

Fastynge without wo:kes of mercy do profyt nothinge. Zach. vii. b.

Fastynge ioynd with prayer. Tob. xii. d. Examples Dani. ix. a. Act. xiii. a. xiiii. d. ii. Cor. vi. b. Luke ii. f. Math. xxviii. c. Tob. iii. d. Jud. x. d. i. Reg. vii. b. ii. Para. ix. a. ii. Reg. xii. d.

Inocrites do caste God in the teeth with theyr fastynge. Esa. lviii. a.

Father and mother

To honour father and mother, is for to do good vnto them in minis:rynge vnto them thynges necessarie for the. Mat. xv. b. Mat. vii. a. A ma ought the to do this Exo. xx. b. Leui. xix. a. Deu. v. b. in obeyinge of them, Pro. xxiii. c. Eccl. iii. a. Collo. iii. d. Ephe. vi. a. without cursynge or strykenge of them. Exo. xxi. b. Leui. xx. b. for God dyd punyssh the people of Israel, because they dysobeyed theyr parentes. Eze. xxi. a. but for al that they must not obey them no moze the Chy:st Math. x. d.

The parentes ought to teach the word of God vnto theyr chyliden. Deu. xi. c.

To do good

We can do no good withoute Chy:st. John. xv. a. for that whiche is done withoute fayeth is synne. Ro. mapnes. xiii. d.

We muste do good to them that hate vs. Math. v. g. Luke. vi.

He that doth good is of God. i. Joh. iii. c.

We be ought to good alwayes. Galat. vi. b. Cel. iii. c. In doyng good, we do stoppe the mouthes of wyced men. i. Pet. iii. c.

There is none that doeth good. Psal. xliiii. a. llii. a. Roma. iii. b.

Good

None is good, but onely God. Lu. xvi. d. Ju. xi. b. God is good to all them that be righte in herte. Psal. lxxiii. a. cxxv. a. and to them that truste in hym. Psalme. lxxii. a.

God.

God is one, and the father of all, whyche is aboue all, by all, & in vs all: nor dwellynge in temples made with mennes handes. i. Cor. viii. b. Ephe. iii. b. Rom. xi. d. Actes. xv. f.

ppyncipall matters.

It is God that iustifyeth for the loue of Christ. Ro. viii. g. by whose election we are sanctified, through the holy gost. i. Pet. i. a

God is a spirite. Jo. iiii. c. That is, the begynnyng and the ende. Apo. i. c. xxi. c. the head of Christ i. Cor. xi. a, whych is wel pleased in Christ hys sonne. Math. iii. d, whych is in Christe, and Christ in God hys father. John. xiii. b, whom neuer man sawe; nether can see nor knowe but Christe. John. i. b. iiii. c. vi. c. i. Timo. vi. c

¶ Goddes

The Iudges are called gods. Exo. xxii. b. d

The hearers of Goddes worde, are called goddes. John. x. g.

The gods, are Images and ydoles made w mens handes. Deu. xiii. d. whose vertue & property the psal mist sheweth. Psal. cxv. Baruch. vi. b, Sapi. xvi. b. And they are many in number. iii. Reg. xvi. g, but to vs is one onely God. i. Cor. viii. b, wherfore the stragg Gods ought to be cast out, and one onely god worshipped of vs. Josu. xxiii. i.

¶ Giffes of God.

All that we haue is the gife of God, in the parable of the talentes. Math. xxv. d, Luk. xix. b. i. Corin. iii. b. James. i. c. ii. Pet. i. a

It is then of God that we be saued. Ephe. ii. a

It is then of God to vnderstande the scriptures, Luke. xxi. g, to the whych Christe openeth our vnderstandynges. i. Cor. xiii. b.

Christ hath geuen many giffes to the edifyng of hys church. Ephe. iii. b

Euery mā hath hys proper gife of god. i. Cor. vii. b. God requereth giffes that be geue wyllynge. Exodus. xxxv. a. xxxv. a

¶ Gospell

Gospell, is as much to saye, as glad tydynges. Luke. ii. b, the power of God, to the health of al them that beleue. Rom. i. a. b. i. Cor. xv. a: The mysedom of God. Math. xi. c. i. Cor. ii. b, the ministracion of the spirite & of ryghteousnes. i. Cor. iii. b: Euerlastyng lyfe thow rowe Christ, the whych God hath euerlastyngly promised. Ephe. i. a. ii. Tim. i. c. Tit. i. a. The secrect longe tyme hydde. Collo. i. d. Roma. xv. b. whych thyng to open and declare Christe is come. Mar. xvi. d. & hath sente hys Apostles. Math. x. c, to preach it to all creatures. Mar. xvi. d, whych thyng was done. Col. i. c to the whych (nor wylstandyng) all men obeyed not. Ro. xii. c. Esa. liii. a. The similitude of the seide. Math. xiii. a, proueth the same.

By the gospell is declared the gloze and maiesty of Christe. ii. Cor. iii. a, the whych commaunded hys Apostles to teach all that he had taught them. Mathew xxviii. d, Mark. xvi. d, without taryng anye thyng Math. x. a, but suche thynges as are necessarye to the lyfe. Math. x. b. i. Cor. ix. a. b.

The gospell increaseth it selfe, more & more by good workes. Collo. i. a. The whych Esay shewed before, to be preached in diuerse tonges. Esa. xlviii. c. the whych thyng was done. Act. ii. a. b. And by the preaching of it, the church is gathered together in all the world. Esa. ix. a. And the Consciences made gladd. Prouerbes. xii. d

The terrible Judgment of God agaynst the dyspylers of the gospell. ii. Tessa. ii. c.

The Byshoppe dothe the office of an Euangelyste. ii. Timo. iii. b

They that set forth the gospell, whosoener they be, ought not to be let. Luke. ix. f.

By the preaching of the gospell, if we do beleue it with the hert, we accompysh the commaundementes of God. Deute. xxx. c.

¶ Gentyles

They are Gentyles or Grekes, whych are not of the circumcision. Rom. i. b. Christ is the ioyng of the Gentyles. Gene. xlii. b. Esa. li. b

The gentyles are called to Christ, by the preaching of the Apostles. Esa. lxvi. f. to the gloze of God. Esa. xlii. a. Psal. xlviii. and lxxxvi, and conuerred to hym, Psal. cxiii. Esa. ii. a. Zacha. xiii. d. i. x. a. xiii. d, of who he is also the heade. ii. Reg. xxii. d

Paule monyeth vs, not to folowe the workes of the gentyles. Ephe. iii. d, for they are farre fro Christ and pertaine nothyng vnto hym. Ephe. ii. c. because

they do not folow ryghteousnes. Rom. ix. e. And therfore doth God forbydde the Jewes to haue anye consulation with them. Leu. xviii. d, Deut. vii. a, Josue xxii. a, Exo. xxxiii. b. ii. Cor. vi. c: And that they do not receiue theyr customes about the dead. Deu. xiii. a

Christe prophesied the comynge of the Gentyles into the churche. Math. viii. b, and that they shoulde haue trust in hym, after that they had heard the iudgement and gospel of health. Math. xii. b, and put asyde the seruynge of ydoles. John. iii. c, for Christ is sent vnto them. Act. ii. f. xxviii. g, and the doze of sayth opened. Act. xiii. d, whom also Christe calleth hys shepe, Joh. x. c. chosen by grace. Rom. x. d, purified by sayth, Act. xv. b, conuerred by God. Act. xi. c. knowynge the secreete mystery of grace. Collo. i. d. Then a man ought not to cisme them abhominable. Act. x. c: but preache the gospell vnto them. Mark. xvi. d, as sayncte Paule vpd. Act. xiii. g. for he is theyr minister. Roma. xv. d. theyr Apostle. Rom. xi. b, theyr teacher. Gal. i. c. i. Ti. ii. b: and theyr master. ii. Tim. i. c.

¶ Gloze

The gloze of Christe is declared by the gospell. ii. Cor. iii. a: the whych health sheweth to them who he hath chosen. Rom. ix. e.

All honoure and gloze to God onelye. Apoca. iii. d. Phil. iii. d. Judas. i. g. to whose gloze, we oughte to do all thynges. i. Corin. ix. g, whether we lyue or dye. Rom. iiii. b. for all that is done to the gloze of Christ, cometh of the holy gost. i. Cor. xii. a

Christ is the hope of our gloze. Collo. i. d, The whych the holy gost doth promise vs after tribulacions. i. Pet. i. b, although they be not worthy of thes gloze. Rom. viii. d. ii. Cor. iii. d

Let bayne gloze be farre from vs. Gala. v. d. Phil. ii. a, for they whych seeke gloze, canne not beleue in Christe. John. v. f. g, as appeareth by the chefe of the Jewes. John. xii. f.

¶ Glotony

Glotomy, is the worcke of darkenes. Rom. xiii. d: let vs not therfore be geuen vnto it, as Esau. Hebr. xii. d. But lette vs sette agaynst it, the prayer that is writen. Ecclesi. xxi. a, the whych is no corporall thyng, but a spirituall. Psal. iiii. b. xvi. d. lxxix. xlii. cxxviii. i. Peter. iii.

¶ Grace

By the grace of God, cometh oure redemption, the deliuerance from synne, and our purgation. Ro. vii. d. Ephe. i. b. Titus. iii. a, Gal. ii. d, Act. xiii. f, by whysche we are saued, not by workes. Ephe. ii. a. b. Jo. i. b. Otherwys grace were no grace. Roma. xi. a, lette vs cease therfore from euill workes, and wayte for the euerlastyng lyfe. Tit. ii. c. d, whych is geuen vs by grace. Rom. vi.

God hadde purposed before the begynnyng of the worlde, for to geue vs grace thowow Christe. ii. Timo. i. a

Grace ought not to be receiued in bayne. ii. Cor. vi. a but we ought for to encrease in the same. ii. Pet. i. d, for fearefull iudgement shal be haue, whych refuseth it. Hebr. x. c: whych thyng they do, that wyl be iustified by their workes. Gala. v. a, let vs therfore trust in the same grace onely, whych is offred vnto vs, by the gospell. i. Pet. ii. c

A man ought to geue thanckes after he hath eaten. Deu. viii. b, An example in Christ. Mar. xvi. c. Mar. xiii. c. and in Paule. Act. xxvii. f

¶ Gelosye

The lawe of gelosye. Num. v. The gelosye and dronchen woman. Eccl. xxvi. b.

¶ Heade

Heade, for chapter, begynnyng, or ppyncipall cause of a thyng. Psal. xl. b

Heade, for ppynces, powers, & kynges. Exo. xxviii. b. i. Reg. xv. d, Psal. xlviii. f. Esa. i. b. Amos. ix. a

Christ is the heade of the churche. Eph. i. d, iiii. d. b. d. Collo. i. c. ii. b

Christe is the heade of man. i. Cor. xi. a

Manne is the heade of the womanne. i. Corin. xi. Ephesians. b.

The head of the serpent is broken by Christ, & not by the woman. Gene. iii. c.

¶ Herte

A herte herte, that is to saye, a herte easye & apte to

A table of the

to teach. Eze. xl. and. ii. Cor. iii. a.

The herte of manne is euill. Jerem. xlii. b. Gene. vi. a. viii. d.

God doth know the depenes of the hert, doth proue it and beholde it. i. Reg. xvi. b. iii. Regum. viii. Actes xvi. b. i. Tess. ii. a. i. Jo. iii. d. Apo. ii. d. Eccl. xxi. c. Jes remp. xlii. b.

God opened the counsel of the hertes. i. Cor. iii. a. Out of the herte procede euill thoughtes. Mat. xv. b. Marke. vii. b.

The herte is circumcised of God, to the intent that it should loue none other, nor put trust in any exterior worke, but in God onely. Deu. xxi. b.

The hert is renewed of God. Eze. xi. d. xxxvi. f. Jer. xlii. f. iii. Reg. xlii. f.

The herte muste fyrste be opened of God, before any man can geue hebe to the worde of God. Act. xvi. c. Lette vs not sape in oure herte, that for oure ryghteousnesse God hath geuen vs euertlastynge lyfe. Deute. ix. a.

In our hertes let vs sytge Psalmes, hymnes, and songes. Eph. v. d.

God hath wyrtten hys lawes in the hertes of hys faythfull. Hebrues. viii. d. r. c.

Let vs not folowe the thoughtes of our hertes: but let vs onely do that whyche God hath commaunded. Rume. xv. b.

¶ Household

Abraham commaunded hys Household to kepe the waye, Iudgemente, and ryghteousnesse of God. Gene. xliii. c.

He that careth not for hys household, is an infidyle. i. Tim. v. a. Pro. xv. d.

¶ Holy dayes.

The Lorde hateth the holpe dayes. Esay. i. d. Amos. v. f.

Paule rebuketh them that kepe the holpe dayes. Galath. iii. b.

Of the Jewes holpe dayes, loke. Leui. xxi. a. Exo. xxi. b. Deu. xvi. a. Ex. xxix. c. Leu. xvi. f. xxi. d. in whyche holpe dayes it behoueth them to offer thinges appoynted. Num. xv. a.

All dayes are by Christe made vnto vs alpe. Col. ii. f. Math. xxi. a. Mar. xi. b.

¶ Hatred.

Hatred is forbidden. Leui. xix. d.

All Christen menne are hated for Christ. Math. x. c. And they should do good to them that hate them. Exo. xxiv. a. Math. v. g. Luke. vi. e. In example in Dauid. ii. Reg. ix. a. Item in Christe. Luke. xxi. a. Item in saynte Stephan. Act. vi. g. Therefore a man ought to hate no man: for he that hateth his neyghboure, is not in the lyght of the Gospell: but a murderere. i. John. ii. b. and. iii. e.

¶ Heresye.

Heresye for a secte. Act. xxvi. a. Loke wherfore that there must be heresies. i. Cor. xi. d.

A man ought to fle from heritykeg. Ti. iii. c.

¶ Heritage.

The faythfull people is the Heritage of God. Exo. xv. d. Deu. i. c. i. d. xxx. b. xxi. a. iii. Re. viii. f. x. a.

The heritage of the kyngdome of heauen, is geuen vs by promise, not by the workes of the lawe. Gala. iii. c. d. Math. xxi. b.

Christ hath bought and regenerate vs, to the intent that we should enherite the kyngdome of heauen. Tit. ii. b. the whyche is kepte for vs in heauen. i. Pet. i. a.

Christ is the inherioure of all. Hebr. i. a. Luke. xx. c. wryth whom we are also heres, beynge by fayeth the chyliden of God. Gala. iii. b.

¶ Honour.

To honour father and mother. Exo. xx. b. Deu. v. b. is to minister vnto them thynges necessarpe to lyue by Math. x. a. a. whyche thinge thowowe courteousnes, the Pharisees had made of none effecte, or lytle regarded Mar. vii. a. Math. xv. a.

Honoure also is due vnto kynges. i. Peter. ii. c. to the elders. Leui. xix. b. also to them that do helpe forth the gospel. bi any ministratiō. i. Cor. xvi. c. Let vs giue honour vnto al men, for Gods sake. i. Pet. ii. d. geuyng honour to them that honour belongeth. Rom. xiii. c.

He that honoureth not Christe, by beleuing in hym, dishonoureth his father which sent hym. John. v. d.

¶ Humilitie.

To humble, for to puny the and slaye. Iudge. iii. d. and. ii. d.

To humble, is for to submit a mans selfe vnder the mygth of god, and to cast al his care vpon hym i. Pet. v. b.

He that humbleth hym (that is, thinketh lowly and maketh no estimation of him selfe) shalbe exalted of god. ii. re. vi. d. Lu. i. e. Let vs therfore haue humilitie in herte, without preferringe of our selues aboue any man, by arrogancy. Ephe. iii. a. Col. iii. b. v. b. Of the whych thing Christ doth warne vs, in the Parable of the gesses. Luke. xxi. b. and of the lile childe. Mat. xviii. a. Mar. ix. e. Luke. ix. f.

Let the humble christen mā be vexed with diuers affections, reioyce, for in that is he great before God. Jam. i. b. and therfore that he be exalted. Mat. xxiii. b. Luke. xlii. c. An example of the publican. Luke. xviii. b.

The prayse of humilitie. Pro. xvi. c.

¶ The holy Gost.

The holy Gost, is the holpe and deuine power, by the whiche mens hertes are renewed from heauen. i. Reg. x. e. To the intent they maye comprehende the thynges of God. i. Joh. ii. c. And whiche geueth wryttenesse vnto oure hertes, that we are of God. Rom. viii. c. by the which also we do call vpon the father with confidence. Gala. v. c. and know that God doth dwel in vs. i. Joh. iii. d.

Of the graces & gyftes of the holy goste. i. Cor. xii. a. xlii. c. The holy gost in the scripture (by a Metaphore) is called with diuers names, accordyng to the graces that are geuen vs: That is to sape, water. Esay. xliii. also fye. Je. xxiii. Act. ii. Also wynd. Act. i. also opnyment. i. Joh. ii. also an exhorter, and comforter Joh. xlii. d. xvi. c.

¶ Health.

God is our health Exod. xv. a. Psal. lxx. at whom we ought to aske it. Iere. xlii. b. thowowe Christ. Iudas. i. g. In the power of whō is our health. Mar. ix. d. whyche is the creatour and sauour of the worlde, Hebr. ii. c. b. c. and. i. Jo. iii. c. and. i. Timo. iii. c. and. ii. Tim. ii. d. the whych is come for to saue vs. Mar. vii. b. Luk. xix. b. Joh. iii. b. thowow mercy, and not by our workes or merites to the intent, that no man shoulde boast him selfe. Ephe. ii. a. b. Tit. ii. b. And ther is helth in none other but in hym. Act. xiii. b.

Health for victorie. Iud. xv. d. and. ii. Reg. xxii. b. also. iii. Reg. v. a. In example in Saule, whych dyd ascribe his health (that is to sape his victorie) to god and not to his owne strength. i. Reg. xi. d. for the helth of men is bayne. Psal. lxx. c.

¶ Apocryse.

Preachers ought to reprove the Apocryse of mannes workes. Esay. lvi. a. as the Prophetes dyd. Esay. xxix. d. e.

Apocrytes well neuer knoweledge their synnes. Malachie. ii. b.

The hope of Apocrites is bayne. Job. vii. c. x. a. and. xxv. b.

The iudgemente, confusion, and disparre of Apocrites. Job. xxvi. b.

Agaynst Apocrites that do onely glozifie them selues of the name of God, and denye the in their dedes. Esay. xlviii. a.

Agaynst these Apocrites, whyche do iustifie them selues by their ourwarde dedes. Esa. lxvi. a.

A prayer agaynst Apocryse. Psal. cxxxix. Of Apocryse loke. Pro. xii. c. xiii. b. xxx.

Christe geueth enghit curesenges agaynst the Apocrites: specialyve because they shut vp the kyngdome of heauen. ac. And that they make a conuert worke the them selues. ac. Loke vpon the text altogether. Mar. thew. xxi. b.

¶ Idoles or Images.

An idole is nothyng, and hath no godlye power in it. i. Cor. vii. b. ix. c. And therfore is there none agreement betwene the temple of God and ydols: And for thys cause dyd Asa put downe the ydols. ii. Para. xv. b. and Josias. iii. Reg. xxi. b. Agaynst whych loke in Amos. vii. a. Sapi. xxi. d. Abar. ii. d. Esai. xl. e. Psal. lxxxv. Note these titles, Abhominacion and adozacion or worshyppe.

A man ought to make no Images. Exod. xx. a. Leu. xxvi. a.

ppyncipall matters

xxvi. a. Deute. iiii. c. d. b. a. for God hateth the Deu. xvi. And whosoever maketh them, is cursed of him. Deut. vii. a. b. c. d.

The Jewes as well as the Gentiles had trust in their Images, thynkyng for to haue helpe of them in their tribulations. Deu. xxii. c. And therefore God cō- manded them to be taken downe, broken and burne Deuter. vii. a. b. c. d.

Micah had made an Image for him self, but the chil- dren of Dan toke it from him by force, and wrothwiped it longe time. Judge. xvii. a. b. c. d. e. f. from whence I- doles had their beginning, and the ends of Idolatry. Sapt. xliii. b. Idolaters shall not possesse the kingdome of God. i. cor. vi. b. Let vs therfore cast asyde all Idola- try, to thynke that we perishe not, as the Jewes did. i. Cor. x. b. i. Joh. v. for the prophet ascribē the destruc- tion, of the people to Idolatry. Ezechiel. vi. a. xliii. b. Jer. xliii. a. and specially of the prestes. Ezech. viii. b.

Inuencion.

All inuencion agaynst the Lorde God is accursed. Esay. iiii. b. and punished Psalm. lxxxi. other by death Deut. xxviii. b. or els by a plague. Jud. ii. d. The prestes are caste out of the house of God, for their Inuencions Zacha. ix. c.

Innocency.

None is innocent before God. Exod. xxxiii. a. Num. xiii. c. neuertheless he that killeth an innocent in the sight of man, is accursed. Deut. xxi. d. and shall not abide bypunished. ii. Re. xii. d.

The Inuence that one doth vnto innocētes Eccl. iiii. a. The innocency of Jobi. Tob. ii. b. Job sheweth forth hys innocency. Job. xxi. a.

Inuocation or calling vpon.

To them that calle vpon the name of God, be helth Ro. x. c. he calleth not truly vpon the name of God, whiche beleueth not in hym. Ro. x. c. and therefore dyd Enoch first call vpon the name of God. Genesis. iii. d. Item Abraham. Gene. xii. c. xiii. a. also Jacob, gene. xxxiii. d. Also Moses Exo. xxxiii. a. Deu. xxxi. a. Also Sampson. Jug. xv. d. xvi. g. To call vpon or inuocate the name of God ouer any man, is for to blesse or pray for hym. Num. vi. d.

God when he is called vpon in tribulations, doth heare. ii. Reg. xxi. a. And those are faythfull whiche do cal vpon hym with a pure and cleane herte. ii. Ti- mothy. ii. d.

Eliab doth mocke them that cal vpon the Idol Ba- al. iii. Reg. xviii. c.

Judgement.

God doth iudgement to the fatherles, wydowe and straunger. Deut. x. d.

The terrible iudgement of God, agaynst those which beleue not the gospel, ii. tes. ii. c. and those that with- draw the faythfull from the truth of the gospel Gal. v. b. which God doth suffer to be done vnto them whyche wil do that, that they like best, Psalm. lxxxi.

God beginneth iudgement at his owne house: for he sendeth tribulations and afflictions vnto hys church. i. Pet. iiii. d. Pro. xi. for our correccion, to thynke that we be not condemned with the worlde. i. Cor. xi. g. Then to iudge is to puny the Gene. xv. c. Deut. xxxii. c. i. Regum. iii. c.

He that heareth Christe, and beleueth his gospel is not iudged, Jo. v. d. and he that beleueth it not, is iud- ged already. Jo. iii. c. because he despiseth the worde of the gospel mat. xii. c. Joh. xii. g. Then shall euery man be iudged accordyng to his faith. Mat. xvi. d.

The generall iudgement.

Of the general iudgement. Psa. xcvi. Esa. ii. c. xxv. a. lxxvi. c. the which is ngyhe. Ro. xiii. d. and shall come as a thefe in the night, for it is vnertain, we muste therfore watch. mat. xxiii. d. luc. xvi. f. whiche daye is onely known of the father. Mark. xiii. d. zach. xiii. b. Of which the signes are. Mat. xxiii. c. mat. xxi. c. luk. xxi. e. In the which daye Christe shall apere with his aungels, to them that wayte for health, Mat. xxv. c. Hebre. ix. g. and shall make open the counsaill of mens hertes. i. Cor. iiii. a. In the which day also, the apostles and sarnctes shall iudge. i. Cor. vi. a. mat. xvi. d. by the feare of which S. Johan dyd induce the phariseis to the chaunge of lste. Mat. iii. b. Lu. iii. b.

Humayne iudgement.

The Judges oughte to do righteous iudgements. Deutero. i. b. c. xvi. d. without iudgyng accordyng to the outward apperaunce. Prover. xxiii. c. Eccl. xi. a. nor yet peruertryng. Deut. xxi. d. xvi. c. for in iudg- ment, a man should not agre to the voyce of manye, for to come by the truth. Exod. xxi. a.

The lawe also doth forbydde for to iudge of the mā, excepte he be known to be suche a one. John. vii. c. for he that iudgeth hys brother, iudgeth the lawe. Jacob. iii. c. let vs not iudge then accordyng to the outwarde shewe. John. vii. c. nor before the tyme. i. Corin. iiii. a. The signes and wonders whiche GOD dyd before Pharaao, are called iudgements. Exo. vii. a. xii. Iudg- ment for lawe, order, and right. Deu. xvi. a.

The Judges.

The offyce of a Judge. Exodi. xxi. a. Leuit. xix. d. Deu. i. a. who men must obey vnder the payne of death Deutero. xvi. c.

A righteous Judge ought not to accepte persones Exodus. xxi. a. Leuit. xix. c. nor be mercifull to the fa- therlesse in a wrongfull cause. Proverbes. iii. a. Eccl. iiii. b. but iudge accordyng to the lawe of the peo- ple. Deuter. xxi. b. but manye are blinded through gifa- tes. Eccl. ix. d. An example in the children of Samuel i. Reg. vii. a. iii. Reg. xxi. c. d.

Christe is ordeyned of God hys father, to be iudge of the quicke and of the dead, of the good and of the euill. Actes. x. g. Rom. xiii. b. Heb. xii. f. To whome it is geuen to geue iudgement. John. viii. d.

Iustification.

To be iustified, is to be saued, redeemed from all inis- quyte, purged, washed, sanctified, regenerate and re- newed by the spirite of God, and that sinne be not impu- ted vnto vs for the loue of Christ: but for geuen by his grace to the intente that we shoulde do good workes. Titus. ii. d. iii. b. Pet. xiii. f. v. Cor. v. d. v. c. The whiche thinge is done by faith. Rom. iiii. d. b. a. For a man muste be for a newe creature in Christe, before he do anye good workes. Luke. i. g. Titus. i. d. Ephe. ii. b. To them that wyl be iustified by the verpe lawe of God it selfe. Christe is deade in vayne. Galathians. ii. d. and hys grace doth profet hym nothyng. Gala. v. a. then in as muche as God doeth iustifye, no man can accuse vs Rom. viii. g.

The keyes.

The keyes are the lawe and the worde of God, by the whiche we do shutte and open the kyngdome of heauen, that is to save the church Math. xv. c.

Christ onely geueth the keyes to bend and to lose by his word. Jo. xx. f. Isa. xli. f. Apo. iii. b.

Whosoever is felled with the holy Gooste, hath power to shewe by the word of God, that they whiche do beleue (that remission of synnes is done by Christe) are absolved (whiche is to open) and that they which do not beleue it, are bounde (whiche is to shutte) John xx. d. Math. xvi. c. John. xxi. a.

The kyng.

What maner a man a kyng shoulde be. Deutero. xvii. d. i. Regu. x. i. c. whose herte is in the hand of God Prover. xxi. a.

A righteous kyng is the strengthe of hys realme. Pro. xxix. a. b. Sap. vi. b. Eccl. x. a.

The kyng ought to reade the boke of Deuterono- mye, that is to saye: the lawe of God, and to kepe hym to that onely Deutero. xvii. d. An example in Josua- ah. iii. Regum. xxi. c. and preache it to the people: An example in Salomon. iii. Regum. vii. f.

Kynges be happye by vsyng mercey. Pro. xv. a. An example in Dauid, Ezechiah, Josiah, Ecclesiast. i. xli. a. Item in Josaphat in Isa. iii. Regum. xv. b. and. xxi. c.

Let vs honour the kyng. i. Pet. ii. c. and praye for hym i. Timo. ii. a.

Kyng Jeroboam because he suffered Images, and sustayned Idolatry in hys realme: inducyng hys peo- ple to haue trust in other thynges then in God, is ter- riblye threatened. iii. Reg. xxi. ii. b. c. xvi. a. b.

The worste desyre for to ragne. An example of the sperve bulke. Judges. ix. b. Whose power is sette out. i. Regum. viii. b. A man should take heed of the p- displeasure. Pro. xvi. b. for they haue done fornicat- ion, with the whoye of Babilon. Apocalyps. xviii. a.

The

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A table of the

under them is none other but cursednes. Eccle. x. And if they continue in theyr wychednes: they shall be punished wth the people. i. Reg. xii. d.

The christen men are the kynges and sacrificers of God the father, confirmed by Iesus Christ. Apo. i. b. v. c. and i. Pet. ii. b.

¶ The kyngdome.

The raygne of Christe is deseribed in the blessinge of Iuda. Gene. xlix. b. and Esa. xxii. a.

God shall raygne for evermore. Ero. xv. c. And also the raygne of Christe. Esa. ix. b. Dani. vii. g.

Of the kyngdome of Christ, loke Luke. xxi. c. Mat. xxv. c. Act. xiii. d. ii. Tessa. i. b.

They are dep^{re}ved of the kyngdome of God whyche do obeie to the fleshe. Galath. v. d. whyche do begyle theyr brethren. i. Cor. vi. b. And are corrupte by vices. i. Cor. xv. f.

The kyngdome of heauen, or the kyngdome of god is the knowledge of the gospell, or the churche gathered together by the gospell. Mathew. xii. g. The mysteries of whyche they doo vnderstande, to whome it is geuen. Mathew. xiii. b. Luke. xi. b. For the preachinge of the whyche kyngdome, some do chaste them selues: that is, leue chastyte. Mathew. xix. b. the whyche theynge they can not do, except it be geuen them of god. Sapient. viii. d.

The kyngdome of heauen consisteth not in meate or dryncke, nor yet in wordes, but in power, whyche doth make subiecte the heartes of menne vnto God. Roma. xiiii. c. i. Corinth. iiii. d. And by the same meanes the kyngdome of God is wthin the faythfull, of whyche Christ is the strength. Luke. xiii. e.

They that go to the kyngdome of heauen with violence, plucke it vnto them. Math. xi. b. that is, suche as haue so greate desyre vnto it, that they despise their owne lyfe, and forsake all, (yea, father and mother) for the greate mynde that they haue to receyue the Gospell of Christe, and to be partaker of the kyngdome of heauen.

To se the kyngdome of heauen, is to possesse, haue, and be partaker of it. Iere. iii. a.

¶ The loue of God towards vs.

God is the God of peace and loue. ii. Cor. xiii. d.

God loueth all, and hateth nohyng of that he hath made. Sapient. xi. and dothe deliuer vs from euill. I. say. xliii. a. iiii. b. John. iii. b. Romagn. v. b. Ephe. v. a. c. Apocalyp. i. b.

God chastiseth them wh^o he loueth. Pro. iii. b. Heb. xii. b. Apoca. iii. d.

God loueth vs wthout forgettyng vs. Esa. xlix. d. Ieremye. xxx. a.

Loue is the first and the greatest commaundement. Mathew. xxi. d.

¶ Our loue towards God.

Lette vs loue God, for he hath loued vs first. i. John. iiii. d.

Let vs loue God, and he shall loue vs. Prouer. viii. b. Ps. xiii. b. Mala. i. a.

God kepeth them that loue hym. Eccle. ii. d.

We muste loue wth the whole herte. Deute. vi. b. Mal. i. xxi. d. Math. xxi. d. Luke. x. e.

Let vs loue god wth word and dede. Deu. x. c. Eccle. ii. d. John. xiii. b. c.

Lette vs loue God earnestly. Ecclesiasticus. xiiii. c. Roma. viii. d.

¶ Our loue towards our neyghbour.

Euery beaste loueth hys lyke. Eccle. xiii. c. xvi. b. God teacheth vs to loue one an other. John. xiii. d. i. Tessa. iiii. d.

He that loueth his brother, is translated from death to lyfe. i. John. iii. c. iiii. c. Eccle. xxvii. c.

He whych loueth hys brother, hath fulfilled the law. Rom. xiii. c. Gala. v. c.

He that loueth hys father or his mother, his sonne or hys daughter more then Christe, is not worthy of hym. Math. x. d.

Let vs loue one an other, as Christe hath loued vs. John. xiii. d. xv. b.

To loue our neighbor as our selfe. Luke. xx. Mar. ke. xii. Leuiti. xix. d. Romaynes. xii. c. and i. Cor. x. f.

All thynges ought to be done by loue. i. Cor. vi. c. and i. Peter. i. d. Let vs loue therfore affectionally in

suppo^{rt}unge one an other. Tob. iiii. c. Mala. ii. c. Romaynes. xii. c. xv. a. Galathi. vi. a. Ephe. iiii. a. Phil. ii. a. In helpunge one an other. Ecclesiast. viii. d. Isa. xxviii. c. Mat. vii. b. Gala. v. c. Ephe. v. a. i. Peter. iiii. c. i. John. iiii. c.

¶ Our loue towards our enemies.

We ought to loue our enemies. Math. v. g. wth a good heart. Job. xxxi. c. Prouer. xvii. a. xxi. c. Ecclesiasticus. viii. b. x. a. Also wth the mouth, praying for them. Mathew. v. g. Isa. liii. d. Romaynes. xii. c. In example of Christe. Luke. xxiii. c. of saynt Stephan. Actes. vii. g. Also wth worke we ought to do good to them that hate vs. Math. x. g. Pro. xx. b. c. i. c. Rom. xii. d. In example of Dauid. ii. Reg. i. b. Also of Abraham. Genes. xvi. c. d.

¶ Loue or dilection.

The loue of God towards vs is inestimable. I. see. ii. a. For he hath loued vs first. i. John. iiii. c. & hath geuen vs hys sonne that we myght haue lyfe. Joh. iii. b. Ephe. ii. b. the whyche sonne hath geuen hys lyfe for vs. Joh. xv. b. Gala. ii. Ephe. v. a.

The false prophetes whyche woulde drawe vs fro the loue & true trust whych we ought to haue in God, oughte not to be hearde, but to be putte to death. Deuteronomi. xxi. a.

An admonicion to loue. i. John. iiii. d. Josue. xxiii. c. Eccle. xiii. c. to the entente that wee shoulde loue God, wth all our herte, and wth all our soule, it purgeth our hertes of all exteriour truste. Deu. xxx. b. Loke in the title of loue and charitye.

¶ Labour.

The prayse of labour. Eccle. vii. b. x. d. Prouer. xii. b. xiii. a. xx. xxi. d. c.

Exhortacions to laboure. i. Tessa. iiii. c. ii. Tessa. iiii. c. Prouerbes. x. a. xii. b. d. For the lyfe of manne is perpetuall labour. Job. viii. a. of whyche we shoulde lyue. Prouerbes. v. c. Layde vpon them for theyr sinne Gene. iii. d. Zacha. xii. b. In example in Adam. Gene. iii. d. Also in Dauid. i. Cor. iiii. c. i. Tessa. ii. b. labouring nyght and daye, to the intent that he might be charges able to none. ii. Tessa. iii. b. Act. xvi. a. xx. g. But we shoulde not labour to be ryche. Pro. xxi. a.

¶ Leuen.

Men shoulde caste oute the leuen of olde Malice. i. Corinth. v. a.

Leuen for euill doctrine, and example Math. xvi. a. Mar. viii. Luke. xii. a. Gala. v. a. wherof a man muste take hede. Math. xvi. a.

There was no leuen in the oblation. I. cui. ii. d.

He that byd eat leuen in the celebration of the passouer, byd dye. Ero. xi. c. xii. a. b.

¶ Libertye.

Christen men are free. i. Pet. ii. c. John. viii. c. In example of saynte Paule. i. Cor. ix. c.

Of the libertye whyche is gotten vs by Christe. I. say. xliii. c. Also of the libertye of the gospell. Gala. ii. a. whyche a man shoulde not make an occasion to the fle. Gala. v. b. i. Pet. ii. c.

Libertie to eate of all thynges. i. Cor. viii. d.

¶ Lawe.

The lawe is the power of synne, by whych we feale the passions of synne in vs. i. Cor. ix. v. g. Roma. vii. a. Loke. Roma. iiii. c. viii. b.

The lawe whyche conteyned the decrees and commaundementes, is abolished thorow Christe. Ephe. ii. d. ii. Corinth. iii. d. Actes. xv. for it brought no man vnto perfection. Hebrues. vii. b. c. The whyche thyng saynte Paule sheweth, by the similitude of the herze, and of the allegory of the children of Sara and Agar. Gala. iii. a. c.

The lawe is not geuen vnto the faythfull. Gala. v. d. for by the law of the spirit of lyfe, we dye to the law of synne. Rom. vii. b. viii. a. Galath. ii. d. but it is geue to the vnyrghteous manslayers. ec. i. Timothe. i. b. By the whyche a manne hath the knoweledge of synne. Romaynes. iii. c.

The ende of the lawe is Christe. Roma. x. a. whych onely hath fulfilled it. i. Cor. i.

The lawes and the Prophetes contayned in the first and the seconde commaundement. Math. xxi. d.

The lawe is fulfilled in louyng our neyghboure. Galathians. v. b. Roma. xiii. c.

The law was the shadow of thynges, which woulde be

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be geuen vs thorow Christ. Heb. x. a.

The law and Prophetes were red vpon the Saboth daies. Act. xiii. c.

Senne was in men before the lawe was geuen Loke Roma. v. b. vii. b.

God commaundeth to reade the law day and night: to thintent that we maye knowe what he forbiddeth. Iosua. i. b. x. f. The which a man ought to haue in hys hert, and before his eyes. Le. xix. d. Deut. xi. c. Where vnto we be monyshed by Moyses to hercken, to thintent to kepe it. Deuteronomium. iiii. a. And by Iosua. Iosua. xxi. a.

What is the lawe of the Gospel is and what it geueth Psal. xix.

The law is holy, luste and good. Rom. vii. c. If a man vse it lawfully. i. timo. i. b. And it is spirituall and fulfilled by the spirit. Rom. vii. c. Whereunto the wisdom of the fleshe can not be subiecte. Roma.

The lawe of christe is the lawe of perfecte lyberty. Iam. i. d. ii. c. whyche is more excellent than the lawe of Moyses. ii. Cor. iii. c.

He that keperth all the lawe and offendeth in one poynte is culpable of the whole. Ia. ii. b.

Ther is but one lawe geuer. James. iiij. b.

The wages or rewarde of them that kepe the lawe and the payne of transgressours. Baruch. iii. a.

For the law of sacrefices, loke. Leu. vi. b. vii. a. xii. g. Deu. xrb. b. Num. v. c. xix. a. b.

The law commaundeth thynges vapoossible for our strength. Deu. v. a. Ezo. xx. c. Rom. vii. viii. ix. Jo. vii. Act. x. b. mat. v. xx. Gala. ii. b.

Agaynst them that make false and wycked lawes. Esa. x. a. The lawe iustifieth not. Gala. iii. v. Rom. iii. iiii. How we satisfye the law. rom. viii. Gala. iii.

Light.

The light whyche is called, day, is created of God Gene. i. a.

God is light. i. John. i. c. whyche dwelleth in the light that no man can attayne. i. Timo. vi. c.

Christe is the light that lighteth al men. Jo. i. a. viii. b. ix. a. i. John. i. b. Which monyfyeth vs to belue in hym, that is the light. John. xii. f.

The apostles are the light of the worlde. Mat. v. b. He that hateth his brother is not in light. i. Joh. ii. b.

The workes of light. Ephe. v. b.

The armour of light. Rom. xiii. d.

Lecherie.

A prayer agaynst lecherie. Ecce. xxii. a. Loke thys worde. Adulterie or aduourie, or fornicacion. Iiso. Ephesian. v. b.

Lyfe.

God hath geuen lyfe, or the lyuynge soule, or the spirite of life. gen. ii. b.

Of the lyfe of man. loke. Iam. iiii. d. i. Corin. vii. e. Job. vii. a. xiiii. a. Psal. xxxix. Deu. xxx. d.

Long life is promysed them that honour their father and mother. Ezo. xx. e. Deute. v. b. Ephe. vi. a.

Christe is the lyfe. John. xiiii. a. collos. iii. i. John. i. a. which hath destroyed death, to the intent that we shuld be the inheritous of euertlasting lyfe. i. Pet. iii. d.

Christe is the bread of lyfe whyche geueth euertlastynge lyfe. Luke. vi. e.

Christe hath euertlastynge lyfe in his hande, as the father hath: ergo he is God. Jo. v. d.

The lyfe eternall that was promysed, is declared vnto vs by the preachynge of the Gospel. Ephe. i. a. ii. Erma. a. i. Jo. ii. d. The whyche they haue that know christ. Jo. xvii. a.

Liuyng god.

The liuyng God was the othe of the fathers. Rut. iii. c. Iudg. viii. d. ii. Reg. ii. d.

To lyue.

Faithful men that be departed, do liue in god. mat. xxi. a. Luk. xx. d.

Because that Christe doth lyue, we shall all lyue Jo. xiii. c.

We do all lyue and dye to the glorie of GOD Ro. xiii. b.

The christen man lyueth not to hym selfe, but vnto Christ. ii. cor. v. c.

To lyue in god, is to dye from synne. Romano. vi. b.

To liue in pleasures is death. i. Tim. v. e.

Man.

Manlaughter.

Manlaughter is forbydden. Exod. xx. c. xlii. a. Deu.

b. b. Mathew. b. c. xix. c.

Manlaughter is reuenged of God. Genesis ix. a. an example of the Jewes, Eze. xxi. a. The wilful murther ought to be put to death, by the rulers. Deut. xix. c. Manlaughter cometh of wrath and enuy as it is to se of Cayne, Genesis. iii. a. and of the Jewes whyche procured the death of christ. Mat. xxvii. b. Item of couetousnes, as Jezabel dyd for the veyenarde of Asa. both. iii. Regum. xxi. a. Item of Lecherie. After that, maner dyd Dauid cause Uryah to be slaine. ii. reg. xi. c. and Herod. John. Bapt. Mat. vi. c. Also of ambicio as Herode caused the chylde of Isracil to be slayne. Mat. ii. c. and Abimelech hys, ix. viii. b. x. c. to thintet that he might, raygne al alone. Iud. ix. a. Like wise dyd Athaliah cause, all the kynges bloud to be put to death. ii. reg. xi. He that hateth his brother is a man slayer, and hath not eternall lyfe abydenge in hym. i. John. iii. c.

Man.

He is an olde man, which is not felled with the holy gost but is led by hys owne affections. Col. iii. b. euell by nature gene. vi. a. viii. d. xlviii. Job xrb. b. a. lpar. Esa. ix. d. Psal. c. xvi. The sonne of wyathe. Eph. ii. a. vayne. Psal. lxxi. Job. xvi. d. He is a newe man, which is ful of God, created like God in the reghroushesse and holines of trueith. Collosians. iij. Ephe. i. iij. heauenlye. i. Corinthyans. x. b. f. a newe creature. Gal. vi. d. made after the image and similitude of God. Genesis. i. d. v. a. ix. Sapient. ii. d. And after that maner is Moles called the man of God. Deuteronomi. xxxij. a. Josue. xiiij. b.

Maister.

Christe is our Maister and none other. Mathewe. xxiii. a. whyche hath suffered manye thynges by the Jewes: thys is no maruayle then that we hys disciples do suffer. Mat. x. c.

Christe forbiddeth to be called Rabby, that is to saye, my Maister. Mat. xxiii. b: let vs not then couet to haue degrees of schole. Iacob. iii. a. Our lynging masters are described. ii. Peter. ii. a.

Marriage.

Marriage is instituted of God. Genesis. ii. d. frome whyche none should be refused, for to auoyde fornicacion. i. Cor. vii. a. for it is honourable. Hebues. xiii. a. The prayse wherof is. Prouerbes. xxiij. d. The forbiddinge of marriage then, is the doctrine of deuylles. i. Timo. ii. a. And he that byeth it, is punished by death. Deutero. xxvii. d. and bitterly reproued. Mala. ii. c. Raphael teacheth Tobit howe a man shoulde marrye. Tobit. vi. d. An example of chaste matrimonye in Sara. Tobit. iii. c.

The holpe estate of matrimonye is stronger then anye other: for it may not be sepearte but for aduourie Mat. xix. b.

Marpe.

Marpe is called happye, because he beleued. Luke. i. d.

Marpe commaunded to be done al that Christ shoulde saye. John. ii. a.

Marpe prayed God wryth other. Act. i. a.

Mediatour.

Onely Christe is mediatour betwene God & man. i. Tim. ii. b. Heb. ii. d. vii. c. d. viii. b. ix. f. x. i. Joh. ii. a. iii. b. Ephe. iii. b. Rom. v. a. viii. John. x. b.

Members.

By the vntye of our members, we are moued to con cord. i. Cor. xii. c. for we are the members one of another. Rom. xiii. b.

Oure members as well outwarde or inward shuld not be applyd to geuen vnto synne. Rom. vi. b. for they are the temple of the holpe goost. i. Corin. vi. d.

Meryte.

In loyngge ouer the Byble, as well the newe as the olde Testament, I haue not founde thys worde meryte. Meryte then is nothyng: for to meryt, is to bynd god vnto his creatures, and to obscure the merit of Iesus Christ, by whyche only we are saued: not accordynge to oure workes or merites, but accordynge to his holy purpose and grace, which was geuen vnto vs before al tyme. ii. Timo. i. b. Tit. iii. b. It is then by grace that we are saued through fapth, and not of vs, but by the gift of god to thyniente that none do boast hym selfe. Ephe. ii. Rom. iii. iiii.

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For

A table of the

For the tribulations of this worlde, are not worthy of the glorie that shal be shewed vnto vs. Roma. viii. And if wee haue patience in them, that commeth of God. i. Cor. iiii. Howe then can we glorie, that we do merite that thyng whych is none of ours, in as much as God doth accomplye in vs the good wyl. Phil. ii.

Waste.

This worlde masse is not in the Byble, translated by saynt Jerome, nor in none other that we haue. And therefore coulde I not tell what to note thereof, but to sende the Reader to the Supper of our Lorde Iesus Christe. i. Cor. xi. Act. xx. b. c.

Ministration.

Of the ministration of the poore christen sayntes, loke Roma. xv. b. ii. Cor. viii. b. ix. a. b.

The ministration of the atonement made by Christ receyued of Paule. ii. Cor. v. d.

The ministration of the worde, is the preachinge of the gospel of grace. Act. xxi. c. Christ came to be a minister, geuyng hys lyfe for our health. Mathew. xx. g. Marke. x. g. the whych also is the minister and Byshoppe of sayntes settinge on the right hande of hys father. Ephe. viii. a.

Dyers ministrations be geuen in the church. Ephe. iiii. b. i. Cor. xii. a.

Minister of Byshop.

Who ought to be ministers of God. Leuit. xxi. c.

Christe geueth rules of ordinaunces to the ministers of the worde. Math. x. a.

The ministers shoulde leade their flocke, and not deuoure it. John xxi. c.

In the ministers shoulde be greate charite, the whych is declared, by that Christe asked Peter thre tymes, Peter louest thou me. John xxi. c.

What the loue of a minister oughte to be towarde them that he preacheth to. Phil. ii. a.

The minister oughte to preache the worde of God. i. Peter. iii. c.

If the minister do preache anye workes necessarie for the remission of synnes, he is abhominable & excommunicate. Galath. i. b.

The ministers are warned to suffer all thynges for Christe. Mat. x. c. John. xii. d.

No man may be a minister, if he loue not Christ better then hys father and mother. Math. x. b.

The minister ought to praye, that the holpe ghosse myght worke in the hertes of the beleuers, and so duelye hys office, not leauynge it vndone for ministryng vnto the poore. Actes. vi. a. And geue thanks when he perceaueth that the word of god doth bying forth frute Phillippe. i. a. i. Cellalo. i. a. without sekyng of hys owne. Phil. i. c. Of vnhonest lucre. Ept. i. a. and i. Cell. i. a. Whych thyng dopnge, men are bounde to arde him. Mat. x. b. Roma. xv. c. Gala. vi. b. i. Cell. a. v. c. after the example of the Phillippeans, whych he dyd healte saynte Paule. Phil. iii. b.

A man ought to praye vnto God, that he vouchsafe to geue good ministers. Mathew. ix. d. whom men are bounde to loue. i. Cellalofas. v. c. And honour them. i. Cellalo. ii. b.

Miracles.

The Prophete whych wyl withdraue men throughe miracles (fro the true loue) ought not to be heard but slayne. Deut. xiii. c.

The power to do miracles, is geuen by the spirit of God. i. Cor. xii. b. Act. iii. b. vii. c. for the confirmation of the worde. Marke. xvi. d. Act. xiii. a. Heb. ii. a. loke iiii. Reg. iiii. of manye miracles.

A man oughte not to reioyce that he hath power to do miracles, but because that he hath hys name wyrtten in heauen. Luke. x. c.

The mercy of God toward vs.

God is ryche in mercy. Ephe. ii. a. and ii. Cor. i. a. ii. Reg. xxiii. c. Psal. xxiii. Joel. ii. d. The prayse wherof is. Ecclesiast. xvii. d. xviii. a. An example in Dauid. ii. Regum. vii. d.

Samuel setteth the mercy of God before the people, whych he asketh after a kyng. i. Reg. xii. b.

God hath deliuered hys people thowow mercy. Ero. x. c. Ezechiel. xxxvi. e. And geueth vs all thynges by mercy, without oure strengthe. Deutero. viii. d. and i. Regum. xii. d.

Mercy to them that chaunge their lyfe from euill to good. Deu. xxx. a. xxi. a. Eze. xvi. xviii. c. Dsee. xii. g. Eay. lv. b. Whome God hath predestinate and foreseene to do it. Roma. ix. c. An example in saynte Paule. i. Timo. iii. c. also in the gentyles. Rom. xi. d.

The mercy of men towarde men.

Mercy is more then Sacrifice. Mathew. ix. b. xii. a. Marke. ii. c. Dse. vi. c. Prouer. xxi. a. Lette vs then be mercifull with a gladd well. Roma. xii. b. as oure father in heauen. Luke. vi. f. for geuyng one an other euen as God hath done vnto vs thowowe Christe. Ephesians. iiii. g.

To thynke also that we may helpe the necessitie of our neyghbour. Col. iii. b. for mercy is promised to the mercifull. i. Re. xv. a. and blessing. Prouer. xi. d. xii. b. Mat. x. d.

He that doth no mercy, shal receiue iudgment with out mercy. Iam. ii. c. wherof the Pharises are rebuked. Mat. xxiii. c. Luke xi. f.

The prayse of mercy. Prou. xiii. c. xiv. c. An example of mercy in Dauid. i. reg. xiii. b.

Mortification.

A man muste mortifie the members of the body of synne. Colo. iii. a. and that euerye daye for Christes sake. Ro. viii. g.

Paule after the example of Christe doth beare the mortifyinge of Christ, in hys body beynge euerye daye set forth to dye for his brythren. ii. Corinthians. iiii. c.

Murmure.

Let vs not murmure agaynst god, to the intent that we perishe not as the chyldren of Israel. i. cor. x. b. Let vs then do al thyng with out murmure. Phi. ii. b. for a man ought to Honne it. Sapi. i. Of murmuring loke Iam. xi. a. cxiii. d. xiii. a. xvi. f. xx. a. xxi. b. xxii. b. Also Exodi. xvi. a. xvi. a. iiii. a. Deutero. i. d. e.

Meates.

God dyd shew vnto Peter in a vision, that it is law ful vnto the faythful, for to cate of al maner of meates. Act. x. b. roma. xiii. a.

Meates are ordeyned of God, for to take them with the geuyng of thanks. i. Et. iiii. a.

The meate is sanctified, by the worde of god and prayer. i. Timo. iiii. b.

For the choyse of meates, a man ought not to offend his brother. Roma. xiii. b.

To teache that men are bounde for to absteyne from certayne meates, is the doctrine of deuils. i. Tim. iiii. a.

The name of God.

The name of God oughte not to be taken in vayne, Ero. xx. a. and Deu. v. b.

The callers vpon the name of God ought to sepe rate them selues from al iniquite. ii. Tymothi. ii. c. As Enos dyd, in whose time, men began to call vpon the name of God. Gene. iiii. d.

There is none other name geuen vnto men, wherby they can be saued, but the name of Iesus Christe. Act. iiii. d. The whiche we praye that it maye be declared, celebrate and glorified thowowout all the world. Mat. vi. b. Psal. viii. as Dauid dyd. ii. Reg. vii. d. for the loue of whych God doth not forsake the people that knowledge their syn. i. reg. xii. d.

The name of God is blasphemed thowow our euill lyuing. Rom. ii. d. i. Timo. vi. a.

He that blasphemeth the name of God, is stoned to death. Leuit. xxiii. b. for it is he only that shoulde be called vpon. Iere. xiii. b. Phylp. ii. b. An example in Abraham, Gene. xii. c. xiii. a. Also in Isaac, Ge. xxvi. f. Also in Iospes Deuter. xxxii. a. Whosoeuer therfore doth call vpon the name of god shalbe saued. Joel. ii. g.

The new.

The newe testament is the remission of synnes, by the blud of christ. mar. xxvi. c. mar. xiii. c. Luke xxi. b. by the whych God hath promised to geue new lawes in our hertes, and not to haue remembraunce of our synnes. Heb. viii. d. x. c. Gene. iii. c. of the whych Paul hath receyued the dispensation. ii. Cor. iii. b.

He ought to be a new creature that beleueth in Christ Galath. vi. d. and walke in the newnesse of lyfe. Romarnes. vi. a. doyng all hys workes by the spirit of God. Roma. vii. g.

Lette vs therefore do on the newe manne, whych he hath create in vs. Ephesians. iiii. e. to the intent that

principall matters.

we maye loue in righteousnes and holines.

C Neighbour.

Who so euer hath necessitie or neede of our helpe to our neighbour: whom we ought to helpe, as Christ teacheth vs by the parable of the Samaritane, Luke x. c. takeinge care & charge of hym, Eccle. xvii. b. with our despisinge of hym, Mal. ii. b. and scaundring hym, Eccle. xix. b. & iudging hym, Iam. ii. b. but please hym vnto edifyinge, Roma. xv. a. And louynge hym as our selfe, Leu. xix. c. Math. xxii. d. for in so doinge the lawe is fulfilled. Rom. xii. c.

C Oblation or offeringe

Oblation for synne pleasech not God, Psalme. xl. Heb. x. b. for Christe is once offered in an oblation for our synnes, and for our sanctifyinge. Heb. ix. g. he needeth therfore no more to be offered, Heb. vii. x. c.

Christ hath geuen hym selfe for vs vnto God an oblation and sacrifice, Ephe. v. a. By the whiche we are sanctified. Heb. x. c.

Of the oblations of the olde testamente, loke Leu. vi. c. ix. a. xii. c. Num. vi. a. x. b. c. xix. a.

C Obedience.

A man muste obey vnto the voyce of God, Ero. xv. g. Deu. xxx. d. for he that obeyeth it, is blessed, Deute. x. c. and he that obeyeth not, is cast of. An example in Saule, i. Reg. xxi. c. Item of Ican, Josu. vii. d. let vs then be chylidren of obedience, i. Pet. i. c. specialllye to God more then man, Ier. v. e. Also to our parentes, Ero. xx. b. Leu. xix. a. Deu. v. b. Tob. i. a. An example in Christ, Luke. ii. g. Phil. ii. b. Also to our superiour, Ero. xxi. a. Heb. xii. c. an example in the Israelites, Deu. xxi. d.

God hadde leuer that we obeyed hys commaundes mentes then to do sacrifice vnto hym, i. Regu. xv. c. Eccle. i. ii. d. whych we do when we are chosen of God i. Peter. i. a.

C Praise.

True praise vnto God, Apoca. xix. a.

God is our praise whom we shoulde laude, knowledginge that all that we haue cometh of hym. Ero. xv. a. Deu. x. d. An example in the Israelites, Josu. xxi. b. Also in Anna, i. Reg. ii. a. Also in Salomon, i. Reg. vii. b. Also in Dauid, ii. Reg. vii. c. xii. a. Also in the Apostles, Luke. xxi. d.

A man ought to offer the sacrifice of praise vnto god thowgh Christ, Heb. xiii. c.

Praise shall be vnto euerye manne from God. i. Corin. i. ii. a.

Praise is discommendable in a mans owne mouth Psal. cxvii. a. for he that prayseth hym selfe, is not commended, but he that is praised of God, ii. Cor. x. d.

C Prayer.

The prayer that Christe taughte vs. Mathew. vi. b. Luke. xi. a.

The prayer of the christen oughte to be continuall and feruente, the whiche thinge Christe sheweth vs by a similitude. Luke. xi. a. xvi. a. To the whiche thinge also he dothe exhorte vs. Mathew. vii. a. Also sayncte Paule, Romaynes. xii. c. Ephe. i. a. Collo. iii. a. and i. Tess. v. d. And saynt Peter likewise. i. Pet. i. v. b. for the continuall prayer of the rightuous is verie acceptable to God, James. v. d. An example in Eliah iii. Reg. xvi. a. And therfore shoulde we pray purely in euerye place, without wrath or dissencion, i. Tim. ii. c. John. iii. c. Psal. ciii.

C Peace.

Peace doth signifye the ioye of conscience and surenes agaynst the deuyll our aduersarie. And generally by the abundaunce of al spiritual goodnes: because our synnes are forgiven vs by Christe, of whych thinge, loke Esai. lii. Jere. xxxi. d. See. ii. The whiche thinge also sayncte Paule doth wythe vnto them that he wyreth vnto, Romaynes. xv. c. Ephe. i. a. ii. Tessalo. iii. d. Of whiche God is the author. i. Tess. v. d. i. Cor. xiii. f. And Christe the preacher. Ephe. ii. d.

Peace be with you is a manner of gretynge verie famylar amonge the Jewes. For whiche we saye: God saue you, or God speede you. i. Reg. xv. a. Gene. xlii. e. Judge. xix. a.

Christ desireth peace to hys Apostles. Luke. xxiii. f. John. xiii. d. xvi. f. xx. e. whiche thinge can not be comprehended by mans reason. Phil. iii. b.

We oughte to haue peace with all men, Romayn.

xii. d. Hebru. xii. Ephe. i. iii. a. i. Pet. ii. b. with them that do call vpon the name of the Lorde, ii. Cor. i. d. And with them ministers of the worde of God, i. Tess. ii. c. for the Lorde hath called vs to peace and unitie. Collo. iii. b.

C Poore.

We shall haue alwaye poore amonge vs. Math. xvi. b. Deuteronomi. xv. b. To whom men ought to do good, Luke. xiii. c. Romaynes. xii. b. xvi. i. Cor. viii. b. ix. a. b. c. But we shal not haue Christ alwayes corporallye with vs, John. xii. a. Math. xxvi. b. althoughe that he were made poore for vs. ii. Cor. viii. b. Let vs then haue pittie vpon them, Iouer. xxi. b. for that whiche is done vnto the poore, is done vnto Christ Mathew. xxv. d.

C Patience.

Patience is praised, Iouerbes. xvi. d. and necessarye for christen men, Hebru. x. g. for it engendreth triall. Roma. v. a. An example in the prophetes, Iacob. v. c. Item in Job. xii. a. Item in Iobi. ii. b. Item in Paule, i. Corin. i. iii. c. Also in the Tessalonicens. ii. Tess. i. a. We ought then to be patiente in suppoortinge one another, and not hastie to reuenge. i. Tess. v. c. Collo. iii. b. i. b. Iam. v. b. for he that hath charitie is patiente. i. Cor. xiii. And both exercepse hym selfe in good workes. Iam. i. a.

C Persecution.

Persecution to them that will lye after the worde of Christe. ii. Tim. iii. c. wherof Christe dothe warne vs. Math. x. b. c. for it wythdraweth (if the fayth be not trulye) from the worde of God. Marke. xiii. b. But he that is persecuted in one cite, let hym flye into another. Math. x. c. knowynge that the persecutions come of God, Psal. cxxix. from whiche he can deliuer men, An example in saynte Paule. ii. Tim. iii. c. A man must then take them patientlye. i. Cor. x. iii. c. and praye for hys persecuters. Mat. v. g. Rom. xii. e.

C Perseuerance or continuance.

Perseuerance in the truth, is geuen of Christ vnto the faythfull. i. Cor. i. a. To the whiche he doth counsell vs. John. xv. for he that continueth vnto the end (althoughe that he be greaulye persecuted) shal be saued. Math. xvi. xxi. b.

C Pestilence.

God doth sende pestilence, when menne do desobey hys worde. Deuter. xxviii. b. Leuit. xxvi. d. iiii. Regum. viii. d.

Dauid dyd chose Pestilence, to the intente that he myght dye with other. ii. Regu. xxi. c. The whiche he ceased after that he hadde knowledged hys synne. ii. Regum. xxi. c.

C Priest.

Looke vpon the worde Sacrifice, hereafter in the letter S.

C Predestination.

The predestinate are sayntes or holy people, made lyke to the Image of the sonne of God: and called, iustified, and glorified by hym. Rom. viii. f.

God hadde predestinate before the makinge of the worlde, for to redeme vs by the bloude of hys sonne, for to saue and make vs hys chylidren by adoption, accordinge to the purpose of hys will for to declare hys mercie more clearly vnto the worlde, by the whiche he hath reconciled vs vnto hym selfe, by the meanes of hys deare sonne Iesus Christ. Ephe. i. a. ii. Timothe. i. c. i. Peter. i. d. Loke Rom. ix. c. xii. a. d. ii. Cor. i. d. Gal. i. c. i. Peter. v. c. Pro. xvi. a. b. xx. d. Amos iii. b. Jere. x. Amen. iii. c. Eccle. vii. b. xi. b. i. Regu. iii. a. b. d. x. d. iii. Reg. xii. d. John. vi. d. xii. b. Math. x. c. Esai. lxii. a. ii. Tess. iii. a. Then the carnall and sensuall people can not comprehend the election and predestination of God: because they strue for to saue them selues by their owne workes and merites, whiche can not be: But the chylidren of god do waite for theyr helth by Iesus Christ. i. Cor. ii. d.

C Preachers.

To preache, is to prophete and expounde the word of God. i. Peter. iii. c. whiche thinge no man oughte to do, except he be sent. Rom. x. c.

Preachers of the word of god are promised. Esa. xxx. e.

Anna a Prophetesse preacheth that Christ is come Luke. ii. f.

C iiii.

C v

A table of the

Those preachers that preach any other thinge then the gospell of Christe, are to be refused. ii. Joh. i. c. the wickednes of whom is set out. ii. Pet. ii. a. b. c.

¶ Prayer.

Christe prayeth for vs. Joh. xvi. f. xvij. b. Heb. vii. d. ix. f. for he knoweth that he is hearde of his father. John. xi. e. he that well pray, ought to forgiue. Math. he. xi. c.

A man muste praye with herte and with mynde. i. Cor. xiii. c. and with greate truste. Psalm. xlv. for if two or thre be assembled together in the name of Christ they shal obtayne all that they requyre. Jam. i. a. What xiii. c. So that they pray in fafeth and knowledge thepp. lxxiii. c. Reg. viii. d. e. f.

¶ Princes.

Princes are the ministers of God. Roma. xiii. a. b. whiche ought to be wise, discrete and expert. Deu. i. b. To whom Ezechiel maketh an exhortation. Eze. xlii. f. xlv. c. Also Sopho. iii. a. Also Amos. vi. a. and Michas. iii. a. c.

Eupl princes haue eupl ministers. Prouer. xxix. b. Ecclesi. x. a.

Christ is the prince of pastours. i. Pet. v. b. and the heade of all principalltie Collo. ii. b.

The Prince of this world is the deuill, whiche is vanquished and overcome by Christ. Joh. xii. c. Eph. ii. a.

¶ Prophecye.

Prophecye is the gifte of God, geuen by the holpe ghost, and not by the will of anye man. Roma. xii. b. i. Cor. xii. b. ii. Peter. i. b. The whiche spiritie beareth witness of Christ. Apoca. xli. c. The whiche is sometyng geuen to euill men. Math. vii. d. An example in Saule. i. Reg. xlviii. Also of Coph. i. g. for them that will not beleue. iii. Reg. xxi. c. d.

There are two signes of true prophecye: the one if the thinge which the prophete hath shewed before, be come to passe. Deu. xiii. c. The other if he do not with drawe the people from the true worshippinge: whiche is to serue in spiritie and truth one god onely. Deu. xlii. c. Such prophecies can not speake, but such thinges as God hath put in their mouth. iii. Reg. xxi. c. And are not withoute authoritie. Mich. iii. yea, and that in the sight of kinges. iii. Reg. v. c.

To prophecye for to teach in expoundage the misteries of the holpe scripture. i. Cor. xi. a. xii. d. xiii. f.

Paule doth put difference betwene a Prophete and a teacher: for a Prophete is he that teacheth the thing whiche God hath opened vnto hym by his spiritie, to the edifyinge of the Church. Eph. iii. but a teacher is he that teacheth the onely worde of God, hauinge fyrste bene taught it by men: whiche thinge for all that he can not do withoute the gifte of God: for it is one & the same spiritie whiche worketh all thynges in al me. i. Cor. xii. d. Sometime prophetes haue ben called seers. i. Reg. ix. b. By whō God was wont to answer those that asked counsell at the. i. Reg. xlviii. a. and to with drawe them from their Idolatrye. iii. Reg. xlvii. b.

Four hundred falsse prophetes dyd counsell hyng Nab. for to make warre against Ramoth galaad, but Michas the prophete of the Lorde, beyng but one man alone, did counsell the contrarie. ii. Reg. xxi. a. A man ought not then to despise prophecies. i. Tes. v. d. But rather praye for to haue such a gift. i. Cor. xiii. a. Against the lyinge prophetes. Eze. xiii. c.

Jeremy complaineth of falsse prophetes. Jere. xlii. b. Of whom a man ought to take hede. Mat. vii. b. for theyr doctrine and doctrine of the prestes is full of lies & couetousnes. Jere. viii. Because they preache for no thyng but for lucre or garynes. iii. Reg. xlii. b.

¶ Prouidence.

The prouidence of God towarde his seruantes. Psalm. cxlv. b. Pro. xv. a. xix. c. Mala. iii. d. A man maye not then denye the prouidence of God. Eccle. v. b. For Esay repproueth them that denye it. xl. Cap. g.

By the prouidence of God all thynges happen vnto vs. Eccle. xi. b. An example in the Samaritanes, whiche would not beleue the lepers that the wed them the greate hunger to come, by the greate prouidence of God. iii. Reg. vii. b. c. Also by the prouidence of God, Abimelech did not lye with Sara. Gene. xx. b. Also by the prouidence of God the people of Israel dyd lacke no thyng. Deu. ii. b. Also by the prouidence of God, Asap

dyd send Dauid into the hoste of Saule. i. Reg. xlvii. b. For other examples of Gods prouidence, loke. i. Reg. xix. c. xxvi. b. xxix. b. xxx. c. Also. ii. Regu. xv. g. iii. Reg. xii. e. xvi. a. iii. Reg. v. a. vii. a.

There is nothyng that comforteth a fayethful man more then to consider that nothyng happeneth vnto him withoute the prouidence of God, yea euen vnto the fallinge of one heere of his heade. Mathew. x. d. And he that beleueth not the prouidence of God, is not worthe to lye. Psalm. ciii.

¶ Prudence.

Prudence is sometyng taken in the scripture for a certayne subtiltye, by the whiche the carnall manne dothe gouerne hym selfe warily in his busines. Luke. xvi. whiche saynt Paule calleth worldly wysedome, whiche is death before God. Rom. viii. a. Baru. iii. c. by the whiche a man shoulde not gouerne hym selfe. Pro. iii. a. whereof also Jonadab was full, ii. Regu. xii. a. Item prudence is taken for an aduiseunte, by whiche anye manne taketh hede to ouerpasse the same thyng to the whiche he is called. To the intent that he myght serue the gloire of God, and the profite of his neighbour. And this to do Christ doth warne vs. Mat. x. b. Jhe. i. Peter. i. pe. iii. b. Prudence, & wisdom, & sapience are ioyned commonly together in the scripture, wherof wysedome or Sapience doth cause one to vnderstand those thynges whiche be of God. i. Cor. i. a. & prudence to perseuer or continue steyl in the same. Eph. i. Prouer. xiii. d. to the whiche we are exhorted, Prouer. i. a. iii. b. vii. a. ix. a. xvi. b. An example in Dauid i. Reg. xlviii. b. c.

¶ Psalmes.

We must syng vnto God with Psalmes, Hymnes and spirituall songes, with geuyng of thankes in the spiritie and herte. Iudge. v. a. i. Cor. xiii. c. Ephe. v. d. Collo. iii. c. Psalmes. viii. d. x. a. Jud. xvi. a.

¶ Publicanes.

Publicanes are those that do gouerne the common treasures, specialllye tolles or taxes. The whiche were in greate reputation amonge the Romaynes: but odious to the Pharisees, because they dyd gather tribute of the Jewes, in the names of the emperours of Rome. And therfore dyd they casle in the Jewelles teach that Christe dyd cate with Publicanes. Luke. v. f. And because he was their friend. Luke vii. c. Of Publicanes loke. Mat. xlviii. d. xxi. c. Luke. iii. c.

¶ Purgatozpe.

This worde purgatozpe is not in the Wyble: but the purgation and remission of our synnes, is made vs by the abundant mercy of God. Lu. i. g. Mar. ii. a. onely by Christe. Mathew. i. and by the Meading of his bloude. Math. xxi. c. Mar. xlii. c. Luk. xxii. b. Actes, xiii. c. Ephe. i. b. Heb. i. a. ix. d. i. Pet. iii. c. i. John. ii. b. Apoca. i. b. for he is the reconcilinge of all the synnes of the whole world. i. Joh. ii. a. iii. c. and hath shewed hym selfe takinge vpon hym our sicke, and also dying, bearinge our synnes vpon his backe for to do them as way. i. John. iii. Rom. iii. d. i. Pet. ii. To the intent that he myght purge vs of synnes (in the whiche this world was bounde, Gala. i. a. i. Tim. i. d) that beleue in hym whiche is the lambe, John. i. d. once offered for all: So that there remaineth none other, whiche can from hence forth purge vs of our synnes. Heb. ix. g. x. c. he then that will purge his synnes throughte fyre, or by any other meanes then by the passion of Christ, denyeth his sayde passion, as it is to se by the places before alledged: and shal be greuously punished, because he hath despised so greate a grace. Heb. x. c.

¶ R.

¶ Rightuous.

No man is rightuous in the sight of God. Job. iiii. b. ix. a. xvi. b. b. Eccle. vii. a. Abrahā is reputed rightuous because he beleued. Ge. xv. a. he that is not rightuous, hauinge perfecte charitye, is not of God. i. John. iii. b.

To the rightcouste is no lawe geuen, for he dothe all thyng frelye by the spiritie of God. Galathy. v. d. i. Timoth. i. b.

The rightcouste lyueth by fayeth. Roma. i. c. Heb. x. g. vpon whom the eyes of the Lorde do looke. i. Peter. iii. d. whose prayer also is verie acceptable. Jacob v. d. Prouer. xv. d.

ppyncipall matters.

The righteous are with much a do saved in this worlde, that is, escape tribulations for the name of Christ. i. Peter. iii. d. by the whiche he is proued. Eccle. ii. a. xxv. a. Prouer. xvi. a.

¶ Of Righteousnes.

There is no righteousness in man, no not in the most holy. Job. iii. d. x. a. xxv. b. Esa. xlii. d. let vs not the attribute it vnto oure righteousness, that God geueth vs the inheritaunce of the euertlasting life. Deu. ix. a. For they that well establishe theirowne righteousness by workes, are not subiecte to the iustice of God. Romayns. x. a.

The righteousness of God is made known vnto vs by his workes. Job. xxxvi. a. xxxv. ii. a. Christe is our righteousness. i. Cor. i. c. Esay. xli. b. xlv. b. lii. b. the whiche is geuen vs of God thoww Christ. i. Thyl. ii. c. The whiche also we shoulde wayte for by sayeth Galath. v. a.

They are free from iustice, that is to saye: haue no righteousness, whiche are seruantes to synne. Rom. v. . For there is no felowshyppe betwene righteousness and vnrightheousnes. ii. Cor. vi. c. For the wrath of man doth not the righteousness of God. James. i. c. the fruite wherof, ought to be sown in peace. Ja. iii. d.

¶ Of Rulers.

Euill rulers passe not vpon the causes of the poore. Pro. xxi. b. And for al that men must be obedient vnto them. Baruc. ii. . nor withstandinge that they be iniustices. i. Peter. ii. c. Collo. iii. d. Ephe. vi. b. But so that they commaunde nothinge agaynst God. Act. v. c. Of the obedience due vnto the rulers, loke. Rom. xii. a. b. c. To the whiche Christe payed tribute. Math. xvi. d. What the rulers shoulde be. Exod. xxi. d. Deu. xvi. d. that is to saye: suche as Iehozababed vnto Ihesus. Exod. xxi. d. Deu. i. c. to the whiche men owe reuerence. Exod. xxii. d. Prouer. xvi. b. xvii. b. x. b. xx. a. And not to detract or speake euill of them. Exo. xxii. d. nor to esteeme theirowne office lyght. Eccle. vii. a.

¶ Of Rabi.

Rabi, in Hebrew signifieth my master. Joh. i. whiche thynge one shoulde not despyse to be called. Math. thewe. xxi. a.

¶ Of Reason.

A man shoulde not truste vnto the iudgement of his owne proper reason. Deu. xii. a. Pro. i. a. xii. c. xii. d. Reason ought to be geuen to all them that do demaunde of the hope that we hope in Christ. i. Peter. ii. c. Reason shall be geuen by euery one of vs before the iudgment seate of Christ. Rom. xiii. b.

¶ Of Redemption.

The redemption whiche shoulde be made by the bloude of Christe, was ordeyned before the makinge of the worlde. i. Peter. i. d. Of oure redemption, loke Ephe. . b. Heb. ix. c. Christe is the redeemer of all men. i. Cor. i. d. i. Tim. ii. d. The whiche hath geuen his lyfe for the redemption of manys. Math. xx. d. Marke. v. c. whiche was prefigured in the deliueringe of the chylde of Israel. Exo. xvi. d. Deu. ix. d. ii. Reg. vii. d.

¶ Of Refuge.

God is our refuge. ii. Reg. xxi. a. Psalm. x. b. xli. a. xlii. a. Iere. xvi. d. The citie of refuge. Josue. xx. g. Num. xxxv. a. Deu. xii. a. xix. a.

¶ Of Rule.

We shoulde continue in one rule, thynkyng, and be- leuyng one thynge: that is to saye, that wee can not haue the euertlasting lyfe that is promised vs, by any exterioure or outwarde worke. i. Thyl. iii. d. There is the rule of Christe, and he that foloweth it, the peace of God shall rest on hym. Gala. vi. d. i. Cor. x. d. The rule for an elle, a yarde, or a pearche, ought to be true and iust. Leui. xix. g.

¶ Of Religion.

Religion, for obseruance (not of cloyster rules) but of thynges ordeyned of God. Exo. xii. d. Leu. vi. d. xvi. g. Rume. xix. a. religion for the secte of the Pharisees whiche were proude Apocrites, and full of ceremonies, of whiche Saynte Paule was at the syde. Actes. xvi. b.

Cornelius beinge captayne of the Italians army, is called a religious man, and yet he had made no monastical bowes. Act. x. a. The true religion of the christen standeth not in the diuersitie of habites or of wo-

wes: but in visitinge of the fatherlesse and wydowes in theirowne tribulations, & in keepinge a mans selfe pure from the wickednes of this worlde. Jam. i.

¶ Of Remission.

The remission of synnes, thowwe Christ onely. Act. ii. f. Collo. i. f. whiche hath ben preached by the Apostles, as Dauid had shewed before. Psal. xix.

¶ Of Rest.

No rest vnto them whiche obey not the commaundementes of God. Deuteronomium. xxviii. g. Reste is promised to them, whiche beare the yoke of Christe. Mathew. xi. d.

We shall enter into the reste of God, if wee beleue in hym. Heb. ii. i. a. Apoca. viii. c. for after tribulation God geueth reste. ii. Thessa. i. c.

To reste, is for to dwell in peace withoute busines. Psalm. xvi.

To rest or slepe, for the naturall death. iiii. Reg. iiii. Psalm. iii. i. Cor. xv. i. Thessa. iii. Act. vii.

¶ Of Resurrection.

We ought to beleue the resurrection of Christe, as he hym selfe hath shewed it. Luke. xxi. a. Romayns. x. b. John. xx. c. Math. xxviii. a. And Dauid told it before. Psalm. xvi. d. Actes. ii. d. e. The vertue and strengthe of the resurrection of Christe. i. Thessa. vi. a. i. Cor. xv. c. Roma. viii. d. vi. a. i. Peter. i. a. the whiche thynge hath bene witnessed by signes and myracles. Act. iii. g. The will of the father, is to raise vp them that beleeue in hym. Joh. vi. d. The whiche thing Iob knewe. iiii. b. Also Daniel. xii. a. Also Judas Machabens. ii. Mach. xii. g.

What, howe, and when it shall be, loke. i. Cor. xv. b. i. Thyl. iii. d. i. Thessa. iii. d. and how the saythfull do be- lieue it, loke. ii. Cor. v. a.

¶ Of Retribucion, or Geuynge.

God geueth vnto euery man accordyng to theirowne sayeth and righteousness. i. Regum. xxvi. d. ii. Regum. xii. b.

¶ Of Ryches.

God is ryche. Roma. x. c. whiche maketh ryche, and maketh poore. i. Reg. i. b.

God hath chosen the poore of this worlde, ryche in sayeth. James. ii. a. The sayethfull are made ryche by Iesus Christe, i. Cor. i. a. ii. Cor. vii. b. Of riches loke. i. Timo. v. d. Ryches euill gotten do perishe. Prouer. xvi. b.

The temporall ryches, whiche Christe calleth the wicked Mammon (as the cause of al iniquitie) me ought for to geue vnto the poore. Luk. xvi. a. for a man can not serue God and ryches. Math. vi. c. Luk. xvi. c.

¶ Of Rome.

Rome the propre name of the concubyne Babilon. Gene. xxi. d.

Balam propheted of Rome. Num. xxiii. d. The Romaynes condemned no man, without he were hearde. Actes. xxv. e. And yet not lette Paule to preache the gospel, vnto all them that came to hym in his house. Act. xvi. e. g.

¶ Of Soule.

Soule, for euery leuyng man. Rom. xiii. a. i. Pet. iii. d. and for the lyfe. Leu. xvi. c. Num. x. b. Josue. ii. c. Christe is the Byshoppe of our soules. i. Peter. iii. d. of whom the ministers shall geue accounte. Heb. xiii. c. The soules of them that were slayne for the worde of God, were shewed to John. Apoca. vi. c.

¶ Of Supper.

The supper of oure Lorde, is a holie memozye and geuynge of thanks, for the death of Christ. Math. xxvi. c. Marke. xi. ii. c. Luke. xxii. i. Cor. xi. c. x. d. the supper ought to be done in charite. i. Cor. xi. d. for whosoever cometh thither vnworthely (that is without faith) damneth hym selfe. i. Cor. xi. g. Bodely punishment, cometh to them that take the supper vnworthely. i. Cor. xi. g. The vse of the supper was in the tyme of saynt Paule somewhat corrupt, for whiche cause manys were punished. i. Cor. xi. e. g.

¶ Of Strength.

God is our strength. Exo. xv. a. i. Reg. xxi. a. Josu. xii. c. the whiche Hannah confessed. i. Reg. ii. a. Hazrao resisted the strength of God that the power of God might be better knowne. Exo. ix. c. Roma. x. b.

¶ Of Swerde.

God is sayde to whette his swerde, when he will punishe.

A table of the

punish the Deut. xxxii. f. The swerde is sent of God, a gainst them that worship Images Deu. xxxii. d. and kepe not his commandmentes. Leui. xxi. d. He that striketh with the swerde that perissh with the swerde Math. xxvi. c. Apo. xiii. c. The ryght of the swerde Ge. ix. a. Ero. xxi. b. Leui. xxiii. c. Deu. xix. Wherefore the rulers do beare the swerde, loke. ro. xiii. b.

The swerde of the spirite cuttyng on both sydes, is the worde of God, whiche a man ought to take for to ouercome our enemye. Heb. xiii. c. Apoca. xix. c. Ephe. vi. c. The swerd, death, and debates shewed before to them which shall mayntayne the Gospell Math. x. d.

¶ Sacrifice of host.

Christe is the sacrifice. Heb. vii. d. viii. a. offered since for vs. x. b. whyche muste be offered no more: for though hym are our consciences purged from synne, whiche thyng no sacrifice coulde do. Heb. x. a. The sacrifices and offerenges which prefigured Christ, ceased at the comminge of hym. He. viii. a. ix. c. God, being content with the onely sacrifice of Christ, doth refuse all other offerenges and oblations. He. x. b.

They which willingly do forsake the gospell, can be no sacrifice, be purged from their synnes Heb. vi. b. x. e. Good conuersacion is called a sacrifice of an host. phil. ii. c. To geue vnto the poore, is sacrifice acceptable to God. Heb. xiii. c. Phi. iii. d. Let vs offer vnto God through Christ the sacrifice of thankes geuyng, Heb. xiii. c. Loke vpon the sacrifices of the olde testamēt. Leui. iii. a. v. d. vi. a. Nu. xv. c. xvi. a.

¶ Swear.

An oth is a confirmation of thynges, whiche are in question among men, by the calling vpon of the name of God Heb. vi. c. which thing ought to be vnto god. Nu. xxx. a. deu. vi. d. x. d. with out swearing by the name of ourne goodnes Ero. xxiii. c. and for the profet of our neighbour. An example in Paul. ii. cor. i. d. And to the Judge that receaueth the othe of suche a one, to whom a man hath geuen any thinge to hepe, Ero. xxi. b. Our Lord also hath sworn by hym self. gene. xxii. c. But a man must not sweare in vaine. Deu. v. b. nor forswear hym selfe. Leu. xix. c. for cursed be he that sweareth by the name of god, and lyeth, zacha. b. a. We shoulde then be so true one of vs to another, and careful to say the truth: that our communication shoulde be pea, pea, nay, nay, Math. v. f. Jam. v. c. Eccle. xxvii. b.

Strype is a worke of the fleshe Gene. v. d. Strickers haue their rule. Ero. xx. c. Of them that moue strype, Psou. x. b. xv. b. xvi. c. xviii. a. xxi. d. xvi. c.

A man is bound to pacify strife and debates. An example in Moyses. Ero. ii. b.

¶ To slee.

Manslaughter is forbidden. Gen. ix. a. Erodi. xx. c. Deu. v. b.

The proud man was slayne which disobeyed the iudgment of the Judges, that iudged according to the law of God. Deu. xvii. c. He that sleeth a man ought to be slaine Leui. xxiii. b. Nu. xv. d. He that sleeth with the swerde, oughte to be slayne with the swerde Gene. ix. a. Mathew xxvi. c. Apo. xiii. c. God commandeth to slee the prophete, whiche thowow myacles doeth with drawe the people from his worde: whether it be brother, son, daughter or wife. Deu. xiii. a. b. He that sleeth hym brother secretlye, is accursed of God. Deu. xxvi. d. God killeth and quycheneth what hym luste. Deu. xxxii. e. f. Men kyll those that may be a destruction vnto the people. Deu. vii. c.

He sleeth hym brother, that is angry with him, or by word or segne doth curse hym. Math. v. c. i. Ach. iii. c.

¶ Synne.

All that is done without fayeth is synne, and so is all iniquitye. Roma. xiii. d. i. John. iii. a. v. d. And he that beleue not the gospell, is a synner. i. Peter. iii. a. There is none free from synne, and therefore all haue neede of Christe to saue them. iii. Reg. viii. c. Ps. xx. b. Esay. xli. g. liii. c. Eccle. viii. c. Roma. iii. c. i. John. i. c. Christe is without synne. i. John. iii. a. i. Peter. ii. d. But God layinge al our synnes vpon hym, hath made hym selfe synne (that is to saye, a sacrifice for the satisfaction of our synnes) a euen so by synne (that is by the sacrifice offered vpon the tree of the crosse) he hath take away our synne. ii. Cor. v. d. Ro. viii. a. ii. Pe. ii. d

Synnes are not imputed to them that beleue. Psal. xxxii. g. for they are purged thowow fayeth. Psouer. xv. d. Synnes be forgiven by god only. Ero. xxii. a. xiii. c. Math. ix. a. The synne irremissible or not able to be forgiven, is the synne against the holie gost. Math. xii. c. for whiche a man ought not to praye. i. Joh. v. d. whiche shall not be forgiven in this worlde, neyther in the worlde to come, that is to saye: neuer. Math. iii. d.

Excepye is geuen vs of God thowow Christe, as gainst synne, hell, and death. i. Cor. xv. g. Paule doth warne vs for to wake from the slepe of synne, and to put it away, that it raigne not in oure mortall bodye, and that through the deceyte therof, our hertes be not hardened in vnbelefe. Roma. vi. b. Ephe. v. c. Heb. viii. c. xii. a. John. ii. a.

He that hath synned, hath Christe to hys aduocate. i. John. ii. a. To whom we shoulde confesse oure synnes. i. John. i. d. for God may make vs without synne or sport. Judas. i. g. An example of the prodigal sonne Luke. xv. c. Also of the sinner. Luke. vii. f. Also of the theafe. Math. xxvi. b.

¶ Stone.

God geueth water oute of the stone. Ero. xvii. b. Num. xx. b.

Christe is the stone of offence to them whiche stumble, that is, are offended at the word, not beleuyng it. i. Peter. ii. b.

Christe is the stone vpon the whiche the Jewes dyd loke vpon thowow fayeth, beleuyng that he shoulde afterwarde come, out of whch they dyd draw out the spirituall drynke. i. Cor. x. a.

The stone, that is to saye, the fayeth that one hath in Christ, is the fundation of the church. Math. xvi. c.

¶ Saboth or rest.

The Saboth or daye of reste, as touchyng the obseruation therof after the letter was verpe straitlye commaunded to the Jewes. Ero. xvi. e. xx. b. xxi. a. xxiii. xxv. a. Leu. xix. a. f. xxiii. a. xvi. a. Deu. v. d. Jere. xlii. c. because that God dyd reste vpon the seuenth daye: that is, ceased from the makinge of anye moe newe creatures. Gen. ii. a. Ero. xx. b. Also in the remembraunce of the reste, that he hadde geuen to the chylzen of Israel, in deliuerpng them out of the captiuitie of Egypte. Deu. v. b. Also that the scruauntes and beastes myght rest. Ero. xxiii. b.

This iudiciall ceremony is ceased, for we muste no lenger obserue dayes. Gala. iii. b. Math. xii. a. but the spirite of trouth obseyed vnder this shadowe, ought alwayes to be amonge vs. That is, to rest and to resfrayne oure selues from the workes of our mynde or will. Esay. i. b. a. i. b. ii. d. the whiche thyng ought to be perpetual with vs. Esay. lxvi. g. Heb. iii. d. in applyng oure selues vnto the workes of fayeth, that is to helpe one another by charite, ec. Mathew. xii. a. Lu. vi. a.

¶ Sacrament.

Sacrament sometye for a misterye, a thyng secrete, vnknewen or hydde, the whiche for al that is opened in a certayne tyme, whe it is the pleasure of god i. Cor. xiii. a. Col. i. b. Ephe. iii. a. v. g. i. Tim. iii. d.

¶ Sacrifice.

Sacrifice in the scripture signifyeth generallye al that was offered on the autler: wherof is spoken. Ero. xxi. f. Leu. ii. b. vi. c. d. xxiii. c. Num. v. vii. xv. a. xvi. c. xv. xviii. a. xxix. c. xxxix. xvi. a. Deutero. xvi. a. Josus. xiii. b.

Also the scripture calleth sometye synne, sacrifice: as appereth. Of. iii. And after that maner the death of Christe (because it was a sacrifice) is called synne. Roma. viii. a. Item also to eate the Sacrifice of the deade, is to eate of the thynges presented and offered vnto ydoles. ymages, and deade thynges. Psal. cbi. e. as it is. i. Cor. viii. a. x. b. e.

Sacrifices dyd not lette the punishment of Ely. i. Reg. iii. c. for God regardeth not the sacrifices of the workid. Eccl. xxi. c. but rather mocketh them. Of. v. b. Esay. i. c. The bread a wyne receaued in the supper of Christ, are no sacrifice (for Christ was offered once sufficient for our synnes. Heb. x. b.) but an holy memory of the death of Christ. Math. xxvi. No sacrifice then is left vs after the death of Christ. Heb. viii. a. xi. c. but the sacrifice of ryghteousnes. Psal. iii. b. and of thankes geuyng. Psal. i. d. Loke what sacrifice god requyryth now. Mich. vi. b. Mercye and to loue God and

ppyncipall matters.

and a mans neighbour, is a thing that passeth all sacrifice. *Mat. v. x. b. xii. a. Mar. xii. c. Luke. v. f. The sacrifice of the fayethfull. Gala. iii. a.*

C Priestes.

Of priestes, loke *Leuiticus. x. b. xvi. a. xxi. c. xxi. a. Exo. xxi. g. i. paral. po. ix. a.* god was the heretage of the priestes. *Deuteronom. xv. i. a.* The order of priestehode is, translated: that is to say abolished, ceased, a synned, in such wyse as there must now be no more. *Heb. vii. d.* for we are all priestes to God that we shoulde offer oure owne selues a spirituall sacrifice, euen as Christe offered hym selfe wherhe thynge will be acceptable vnto God throughe Iesus Christ. *i. Peter. ii. Apoca. i. b. v. c. The priestes of Baal. iii. Reg. xviii. e.*

The bytchens of priestes. *Ezech. xlii. f.* they couer toulnes. *Gala. i. c. Esa. lvi. b.* they treason. *Dan. xiii. b. d.* They counsell agaynst Christe. *Mat. xxvi. a. Luke. xix. xx. They enuy. Mat. xxvii. c.* they euill will. *Mat. xxi. b.* they malice: for they haue bene alwayes farre from charite, as Christe sheweth in the parable of the Samaritan. *Luke. x. f.* And therefore they shall be destroyed accordynge to the prophesye of *Mariah. ii. Para. xv. a.* for Christe is our onely priest after the order of *Melchisedec*, euermore lpyunge in heauen, for to praye for vs to God hys father. *Heb. v. vi. vii. viii. a. Psalme. ci.*

C Saynt of holy.

The worde saynt of holpe, is taken diuerslye in the Byble: that is to saye, for the holpe place of the temple in the whiche the people of the Jewes ought to prayse God. *Psal. cx. xi. c.* The v. h. che hath bene euill vnderstande of the Sophisters, whiche haue glosed that place. *Psalme. ci.* for the prayinge to sayntes contrarie to saynte *Jerome* whiche hath translated it. *Laude dominum in sancto eius:* that is to vnderstand, prayse God in hys holy place, or holy Christ whiche is the saynte of sayntes.

Synctes is taken also for all them that are ryghte in herte, by the fayeth of Iesus Christ, wherby they be sanctified. *Joh. xvii. Ro. i. i. Cor. ii. ii. Co. ii. Eph. i. b. Phil. i.* Here and there amonge the psalmes. As in the *Psal. cxli. xl.* I sayethful men then are sayntes. *Deute. xlii. a. Rume. xv. d. Exo. xix. a. Roma. viii. c. xvi. a. b. Eph. i. a. Phil. iiii. d. Phil. i. a. b. Heb. iii. a.* Of whom Christe, beynge set on the ryght hande of hys father is the mynister. *Heb. viii. And for whome we are bound to praye with continuall prayer and feruent in spirite. Eph. vi. e.* The sayntes do praye for they synnes. *Psalme. cxxii.* To whom God is mercifull, althoughe he punyssh them sometye. *Psa. lxxxix.* Let vs then be sayntes in oure conuersation. *i. Pet. i. c.* for God is holpe. *Leu. xi. g. xix. a. xx. b. xx. b.* Loke how we ought to helpe the sayntes. *Rom. xii. c. Cor. xvi. a. Cor. viii. a.*

C Satan.

Satan is an aduersarye. *Mar. viii. d.* Satan dothe blynd the heres of the vnbelcuers. To the intent that they shoulde not beleue the Gospell. *ii. Cor. iii. a.* takynge payne for to wythdrowe the fayethfull from the knowledge of it. *i. Tessa. iii. b.* Loke of Satan. *Job. i. b. xli. a. Luke. xxi. c. i. Cor. v. b.*

Scandalum, in Engly the sclander or offence

Scandalum is a greke word, whiche signifieth hinderance or let: and is translated vnto spiritual thynge, for euen as he that hyteth agaynst a stone, is let. So may some man plucke backe, wythholde, and wythdrowe hys neyghboure, teachynge in matters of fayeth anve thynge contrarie to the word of God, by the whiche he is sclandered: that is to saye, let or plucked backe from the trueth wherof is spoken. *Mat. xviii. a.* A man maye also offende or sclander hys brother, as touchynge charite: that is to saye, when a man dothe not thynke vpon the necessite of hym, or that he troublith the comune peace, or geueth euyl example, wherof he maye se. *i. Cor. viii. d. Mar. xvii. d.*

To sclander or offend also, is to geue an occasiō of fallynge, thoroowe tribulation of anye other meanes, howsoeuer it be, whiche thynge Christ shewed before to hys apostles. *Mat. xxvi. c.*

C Seruauntes.

We are all the seruauntes of God, by grace: to the intente that by the helpe of hym, wee shoulde doo the

workes of ryghteousnes. *Joh. viii. d. Rom. vi. d.* whiche thynge Christ sheweth in two parables. *Luk. xii. c. f.* How seruauntes ought to behaue them selues toward the masters. *Eph. vi. a.* Collo. iii. d

C Synne.

Christe hath lefte vs two synnes, for to shewe and proteste our fayeth before hys church, that is to saye the water of baptisme. *Mat. xvi. d.* and the beade and wyne of hys holpe supper. *Mat. xxvi. c.*

C Sorowe.

The sorowe and heaumes by the whiche a man is sad, that he hath offended God, maketh hym holisomly to chaunge hys lyfe: but the sadness whiche spryngeth of worldly affections byngeth death. *ii. Cor. vii. c.*

C Spyle.

Spyle wherof is spoken. *Se. xlii. Ex. iii. is* after *Iosephus* mind. *iii. dragmas*, whiche amounteth as *Budeus* saythe. *xx. millinges* sterlynge.

C Tree.

A tree, by a similitude is euery man. *Mat. iii. c. xli. c. Luk. vi. f.* If he be faithfull he is a good tree. *Mar. viii. c.* byngynge forth good fruite as wel in doctrine as by worke. *Mat. vii. c.* But if he be wythout the fruite of fayth, he is wycked. *Judas. i. d.*

C Tythes.

The Tythes were sanctified to god. *Leu. xxi. d.* God commaunded that the ministers, straungers, fatherles, and wedowes shoulde be noryshed with the tythes. *Deu. xxi. d.*

The tythes were as wel eaten of the people, as of the ministers. *Deu. xxi. d. xxi. c.* The Pharises leuynge mercy, fayth, and the ppyncipall workes of the lawe, vndone, were diligent to pay the tythes. *Mat. xxiii. c.*

C Teachers.

Teachers, in the church of christ. *i. cor. xli. d. Eph. iiii. b.*

The christen is taught of god. *Joh. vi. c. Heb. viii. d. i. Joh. v. d. Esa. lvi. d.* We ought to teache the word of God one to another. *Deu. v. b. x. c. i. Tessa. v. c.*

Agaynst the questionary doctors or teachers. *i. Ti. vi. b.* Whiche is the holisome lernynge. *ii. Ti. ii. a.* and which the deuell. *i. Ti. iiii. a.* They that byng other lernynge then Christes, are not to be receaued. *ii. Jo. i. c.* agaynst them speaketh. *Paul. ii. Timo. iii. b.*

He that teacheth any other thynge then the worde of God is accursed. *Gala. i. b. i. cor. xv. a.*

C Trust.

He that trusteth in god, is blessed. *Jereme. xvii. b.* *Prouer. xvi. c.* The Israclytes trustynge in theyr owne strength, were vanquished of the Beniamites. *Judg. x. c. d.*

Let vs haue trust that we shall be saued by the bloud of christ. *Heb. x. d.* to who we ought to go, with great confidence. *Heb. iii. d.* The Jewes haue truste in their Images, in tyme of tribulacion. *Deu. xxxiii. c.*

God taketh awaye al trust from the traungrelos of his commaundementes. *Deu. xxi. i. g.*

The sure trust is, to beleue that God will neuer forsake hys *Psalme. cxxv. c.* Examples of trust in *Isa. ii. chro. xiii. c. Chro. xvi. b.*

Judas. Machabeus. i. Mac. iii. b.

C Thefte.

A man must not rob. *Exo. x. c. Le. ix. b.* for theues are acursed. *zach. v. a.* And therefore they shall not haue the kingdome of god. *ii. cor. vi. b.* Lette theues therfore labour wyth theyr handes, for to healpe the poore, *Eph. iiii. f.*

All the pastours are theues and hyppers, whiche will bynge men by any other way vnto heauen then throughe christ. *Jo. x. a.* Then one shoulde not haue anye conuersacion with them. *Pro. xxiii. d.*

C Tabernacles.

A tabernacle, tente, or pavilion, is the habitation of place, wherin men of warre do vse to lye, whiche doth signifie that the people of God do in suche wyse dwel in the church, that they haue alwayes battell agaynst synne, the world, and the deuell. *i. John. ii. c.* whiche thynge belongeth to the mortifyng of the olde man. *Psalme. xv.* Item tabernacle is sometye taken for a defended cite. *Psal. lxxi.*

Item for the body in the whiche the soule dwelleth. *ii. Pet. i. c.* whiche thynge Sayntre *Paul* calleth an earthlye mancyon. *ii. Cor. v. a.* Also the tabernacles of God, are the Godly congregations of the people, in

C. b.

A table of the

in the holy church of Christ. Nu. xxiii. Psal. lxxxviii.
Prouer. xiii. The allegorye of the two tabernacles of
Moses. Hebr. ix. b. Of the materpal tabernacle: loke
Exo. xxv. a. xxvi. a. xxxv. a. c. Temple.

Temple in the old testament, was a certayne place
where God requyred to be prayed vnto, serued and
honoured. iii. Reg. vi. a. viii. a. But S. Paul sayeth
that god doth not dwell in the temples made of menaces
handes. Act. xv. f. x. vii. f. iii. Reg. vii. c. Esa. lxvi. a.
because euerye christen man is the holy temple of God
i. Cor. iii. c. ii. Cor. vi. c. Ephes. ii. d.

God shal destroye him that doth polute or vtolate
hys temple. i. Cor. iii. d. For our members are the tem-
ple of the holye ghost. i. Cor. vi. d.

Temptacyon.

To tempte is to proue. Gene. xxii. a. Exo. xv. f. xvi. a
Deut. viii. a. Temptacyon for affliction. Deute. vii. c.
Job. ii. c. vii. a. The tryghuous are proued throughe
temptacyon Eccl. xxvii. a. Iudith. vii. b. Baruch. ii. a.
In example in Ezechiah whyche was forsaken of the
Lorde for to proue hym. ii. Para. xxxii.

Item of Elias the whyche berenge famished, was
sente to a woman that was lykewyse famished for to
be noysshed of her. iii. Reg. xvi. b. c. Item of Job. iii. a

In the tyme of temptacyon, a man oughte to commit
hym selfe all wholly vnto God. Psal. lxxi. I ma oughte
not to tempte God. Deuter. vi. c. Mat. xiii. d. to thynke
that he peryshe not, as the Jewes dyd. i. Cor. x. b. Er.
xvi. a. b. Rume. xiii. d. Christe, tempted of the deuyll.
Mat. xiii. a. To thynke that he myght helpe them that
be tempted Hebr. i. d. iii. d.

Euery man is tempted of hys owne concupiscence
and not of God. Iam. i. b. but God wyl not suffre vs to
be tempted aboue that we may beare i. Cor. x. c. for he
deliuereth vs from temptacyon & affliccyon. ii. Pet. ii. b

Christe commaundeth hys to watche and praye to
thynke that they fal not into temptation. Mat. xxvi. d
To entre then into temptation, is to commyte a thyng
agaynst the fayth and truste whiche we oughte to haue
in God. Mat. vi. d.

Testament.

The olde Testament (that is to say the couenaunte,
made cheafly with the Jewes. Rom. ix. a) was conse-
crate by bloude. Exod. xxiv. c. Heb. ix. c. but they had a
bawle before theyr heretes, so that they coulde not vnder-
stande it. ii. Cor. iii. d.

The newe testamente is promysed to the true bele-
uers. Iere. xxxi. f. Bar. ii. g. and consecrate by the bloud
of Christe. Math. xxvi. Mar. xvi. b. Luke. xxii. b. of
whyche he is the mediator. Heb. v. ii. b. The newe
testament consisteth not in the letters and ceremonies
(that is to saye veynable and carnal thynges) but in the
spyrte, whyche is geuen thowwe saye, and whyche
doth wyte his lawes in our hertes. ii. Cor. iii. b.

Tribulacyon.

Tribulacions do come vnto them, whyche belene in
Christ. i. Pet. i. b. iiii. d. Ioan. xvi. a. and i. Tess. iii. b.
The which neuerthelesse we can not endure, withoute
the grace of god. Phil. i. d. for by them we are proued. i.
Peter. iiii. c. and do entre into the kyngdome of heauen
Act. xiii. d. ii. Tess. i. c.

Tribulacion doth engendze patience. Rom. xii. c. b. a
and the wayghte of glorie. ii. Cor. iiii. d. for thowwe
tribulacyon God dothe constrainye hys, for to retorne
vnto the chaunge of lyfe. Esa. xxxv. c. i. Pet. v. c. In the
tyme of tribulacion, a man oughte to prayse God. Psal.
ii. iiii. In example in Paul and Sylas. Act. xvi. e.
And to glorie in them. Ga. ii. ii. Cor. vi. a. ii. Tim. ii. d.
putyng hys trust in God. Esay. vii. c. for it is he only
which doth deliuer vs. i. Reg. x. c. Exo. ii. d.

The prayer of hym that is in tribulacyon, Psal. xlii
To the persecuters and troublers, etenal payne,
and to them that be troubled, reste. ii. Thess. i. c. whers
fore no tribulacyon oughte for to separate vs from the
loue of god. Roma. viii. g.

Trueth.

Christ is trueth. Joh. xiii. f. and hys gospel. ii. Pet.
i. c. by he whiche we oughte to serue God withoute,
faynyng (that is to say without trustyng in any other,
vnder the coloure of the seruynge of hym) Josu. xiii. c.
i. Reg. xii. d.

Trueth ought to be in the Judges. Exo. xviii. c. for
a man oughte to do nothyng agaynst it. Mich. vi. b.

Unbelefe.

The heres of the vnbeleuers be so blended, that
they se not the lighte of the gospel. ii. Cor. iiii. a. for
whyche thyng they shal faule into the terrible iudge-
ment of god. ii. tes. ii. c. whyche is euertlastyng payne.
ii. tes. i. c. i. Pet. iiii. d. and therfore we ought to haue
no parte with them. ii. vi. c.

The wordes of vnbeleuers touchyng the knowledg
of God. Job. xxxi. b. Ezech. v. e.

Vengeance.

Vengeance belongeth vnto God. Deuter. xxxii. f.
Ro. xii. d.

Vengeance is forbidden. Prouer. xx. c. Eccl. xvii. c
xxiii. d. xxviii. a. Christe taketh vengeance of hym
that deceyueth hys brother. i. Tes. iiii. b. and that dothe
despyse Christ. Hebr. x. c.

Vertue or power.

The vertue or power wherewith God doth saue vs,
is the gospel. Roma. i. b. The power of God is the
healthe to the faythfull. i. Cor. i. c. and kepeth them in
faythe. i. Pet. i. a.

To be clothed with the vertue from aboue, is to re-
ceyue the holye ghost. Luc. xxi. g. Pet. i. b.

Virgine.

What S. Paul wolde that men shoulde do as con-
cernyng virgynes. i. Cor. viii. e. f. g. Loke vpon the
lawe of virgins and virginitie. Leuit. xxi. c. Exodi.
xxii. c. Iud. xi. g. xxi. d. d. Rume. xxi. Deuter. xxi. c.

Vyne.

Christ is the true vyne. Joh. xv. a.

To veyte.

To veyte for to remembre. Exod. xx. a. xxii. Luc. i. g

To veyte for to take care. Ose. iiii. b.

To veyte for to take vengeance. Esa. x. c.

Vnytie.

Vnytie is commended vnto vs. Phil. i. d. ii. a. i. Pet. iiii. b
The vnytie of Christen people cometh of christ. Ioan
xvii. d. Whyche was in the pimate church. Act.
xiii. f. which is praysed Eph. iii. a. We are all one in
Christe. Gala. iii. d.

Vocacyon or callinge.

Vocacyon what it is. Rom. xii. d. We are called of
God. Roma. i. a. ii. Tim. i. c. ii. Pet. i. a. as appeareth in
the parable. Mat. xx. a. The calling of the gentyles
and of the Jewes. Roma. xv. c.

God hath predestinate those whom he calleth, Ro-
mans. viii. f. Galath. i. a. and they heare when they
be called. Joh. x. c

God hath called vs vnto hys glorie throughe Iesus
Christe. i. Pet. v. c

Voyce.

The voyce of God oughte to be hearde. Exod. xv. g
Deu. xiii. a. xxvii. b. xxx. d. One coulde not heare the
voyce of Hannah when she prayed. i. Reg. i. b

Men ought to honne the newnes of voyces and vns
profitable questions. i. Tim. vi. b. d

Vowes.

Vowes communely are prayers. Psal. lxi. prayses
and geuyng of thanks. Psal. lxxv.

Vowes are taken manye tymes for the gyftes that
men were wonte for to offer: that is to saye, certayne
outwarde thynges and ceremonies, as to Maue theyr
heeres, and to taste no wyne, whyche thyng the Ras-
chabryes hadde vowed, Iere. xxxvi. a. The whyche
thyng a manne may kepe or leaue vndone (as the an-
noynynge doth teache a man) whyche of them is most
to set forth the glorie of God: but yet after such a ma-
ner that a man do put no merite or holynes in the wo-
rke. In example of hym whyche made hys heade to be
shauen in Cenchrees. Act. xvi. e

To voue vnto God, is communely taken for to sa-
tisfe or to consecrate, in Leuit. xxvi

Vowes are free and at libertie of man. In example
of Hannah, whyche vowed for to geue vnto God the
sonne that God had geuen her, Theys voue was not
perpetual: for Samuel was the minister of Eli, whys
che ought to haue ministered in the temple frst the xxx.
yere to the spstpr (accozdyng to the lawe of God, why-
che is witten. Num. iii.) And then after ward it was
lawfull for hym to wythdrame hym selfe, as the story
doth declare: for after wards he dwelt in the possession
of hys father in Ramoth, and was iudge many yeres
in Israel. i. Reg. vii. g.

ppyncipall matters.

Helcanah willing for to offere hys bowe (that is to say) hys voluntarie offering, which we call comenly deuocyon, wente vp into Sylo. i. Reg. i. c. To bowe for to sweate. i. Reg. xiii. d.

Ufurpe.

God forbiddeth to geue in vsurie, any manner of thyng whatsoeuer it be. Deu. xxi. c.

Helhemah kepte the people, whyche woulde haue geuen them selues to vsurie. Psal. v. b. God to the forbiddeth vsurie to be done vpon hys poore people. Exod. xxii. d.

A man ought to norye the hys poore brother, without takinge vsurie of hym. Leui. xxv. f. he that geueth not hys moneye vnto vsurie, and taketh no gaste, of the poore and needye man, shall dwell in the tabernacle of God. Psal. xv.

To lende for vsurie is agaynst iustice. Exer. xvi. b. Usurie doth displease God Exer. xxi. t.

Worshyppe.

To worshyppe one God onelye. Exod. xx. a. Deut. v. a. x. d. Psal. lxxvi. a. lxxvii. b. Esai. lxvi. g. Math. xiii. b. Act. xvii. f. i. Cor. xiii. c. Apoc. xiii. b. xxi. b. In spyte and truthe. Joh. viii. b. With out Images. Exo. xx. a. xxiii. b. Leuit. xix. a. xxvi. a. Deuter. xxi. c. Let vs worshyppe with the herte, and not with lippes. I say. xxix. d. Mathew. xv. b. Marke. vii. a. And in all places. Joh. iii. d. Psalms. ciii. c. v. i. Para. xvi. b. Esai. xli. a.

To worshyppe is somtyme taken for to do reuerence by certain outwarde signes, as Gene. xlii. a. xix. a. xxiii. a. xlii. b. i. Regum. xx. g. xxv. d. Math. ii. a. To worshyppe, for to geue thanckes to god. Iudg. vii. d. Exod. iii. b. Gen. xxii. b.

The angel woulde not be worshipped of John. Apo. xix. b. xxi. b. All they that are not wyrtten in the booke of lyfe, do worshyppe the beaste. Apo. xiii. a. c. for the whyche they are punished. Apo. xvi. c.

To walke.

To walke or to treade in the Scripture, is but for to lyue, or to continue in a strong faith, Psalms. xv. lxxviii. c. Roma. viii. a. Therefore it is sayde of Enoch that he walked before God. Gene. v. d. Also of Abraham. Gene. xvii. a.

To walke in the waye of the Lorde, is to kepe hys commandementes. iii. Reg. iii. b. the whych God teacheth. Deu. viti. b. and requyeth. Deu. x. c. i. c.

To walke in lpyght, is to beleue in Christ. Joh. xii. e. To walke in truthe, is to loue God with all oure herte, and with all our soule. iii. Reg. ii. a.

To walke after the maner of man, is to be carnall, and to lyue in stryfe and dissention. i. Cor. iii. a.

To walke in the spirite, is to mortifye the dedes of the fleshe. Gala. v. c.

Weake.

The weake in the faith, should not be disdayned of the stronge. Ro. xiii. a. xv. a. i. Tess. v. c. To the weake Paule became weake. i. Cor. ix. d. ii. Cor. xi. d. whom a man ought not to offende, by eatinge of meate, i. Cor. viii. c. d.

God choseth the weake thynges, for to confounde the stronge. i. Cor. i. b. In exampls in Paule. ii. Cor. i. d.

Wronge.

Rather to suffer wronge, the a man to pleade in law agaynst hys brother. i. Cor. vi. b. for Christe forbiddeth the reuengenge of wronge. Math. v. f. a. therefore shoulde we despise it. Eccle. x. a. without hauyng any mynde of it. Leui. xix. d. In example in Ioseph. Ge. i. c.

God punyssheth the wronge done vnto hys. ii. Regum. xvi. b. c.

Wrath of God.

The wrath of God vpon manye, for the synne of one onely. Iosu. xxi. d. by the whych Pharaos was destroyed. Gene. xv. b. for the wrath of God is vpon the vbelouers. Collo. iii. b. Joh. iii. d. In example in the Jewes. i. Tess. ii. d. Iud. ii. d. Rume. xi. a. Deu. ix. c. Exod. xxxii. c.

The ryche men of thys worlde, do heape vp for the selues the wrath of God. Jam. v. a. By nature we are the chyldren of wrath. Ephe. ii. a. but thowowe Christ we are deliuered from the wrath to come. i. Tess. v. c.

Wrath or passion of man.

Let vs cast asyde wrath fro vs, Rom. xii. d. Ephe.

iii. g. Collo. iii. b. Eccle. vii. b. xi. d. Prouer. xviii. a. for he that is angry with hys brother, killeth hym. Math. v. c.

If any man be angry agaynst hys brother, after he hath prayed, he ought to reconcytle hym selfe. i. Timoth ii. c. for the wrath of man foloweth not the righteousness of God. Jam. i. c.

Let wrathfull menne be ouercome with sweetenes, Prou. xv. b. with whō we shoulde make none aliaunce, Prou. xxii. d. nor chyd with them. Eccle. viii. d.

The worlde.

The worlde made by the worde of God. Joh. i. a. in the whyche we haue nothyng. i. Cor. ix. f. And whych passeth awaye with the concupiscences thereof. vii. c. i. John. ii. c.

The worlde is full of wyckednes. i. Joh. v. d. That is to saye, the tulle of the fleshe, the desyre of the eyes, and pryde of lyfe. i. John. ii. c. The frendshipp of which is enemye to God. Jam. iii. a. for he that loueth thys worlde, loueth not God. i. John. ii. b. and knoweth hym not. John. i. a. xvi. d. Let not vs then loue the worlde, nor that which is in it. i. Joh. ii. b.

The worlde hateth the faithfull, and why? John. xv. and. i. John. iii. c. the whyche thowowe faith do ouercome it. i. John. v. a. b. Also they shall iudge it. i. Cor. i. vi. a.

The worde of God.

The worde of God ought to be in our hertes. Deu. v. b. xi. c. xxxii. g. The prayse of the worde of God. Prouerbes. xxx. a.

An exhortacion for to heare the worde of God. Esai. lv. a.

Men ought not to do but accordenge to the word of God, without anye addyng vnto it, or diminyshege from it. Deu. xiii. a. xli. d. Num. ix. d.

The worde of God abydeth euermore: that is, the Gospel whych is preached vnto vs, Esai. xl. a. i. Pet. i. d. The whyche is the worde of truthe. Ephe. i. c. Of eternall lyfe, Act. v. d. and of reconciliation, ii. Cor. v. d. by the whyche we do ouercome the wycked. i. Joh. ii. b. and haue a meane and maner of luyng, Esai. vii. d. xxviii. d.

The word of God is an offence or stumbleng blocke to the vbelouers, Roma. xi. b.

Men ought to shonne those that do with draw men from the worde of God, Rom. xvi. c.

The worde of God (whyche Christe calleth an hope thyng and precious stones) ought not to be preached nor tolde to dogges (that is to saye) to vnelouers, and despisers of it. Math. vii. a. Prou. xxi. b. xxv. c. but yet they shall not escape unpunished, Math. x. b. Hebr. ii. a. Esai. xxv. a. xxx. c. Deu. viii. d. iii. Reg. xiii. e.

The worde of God abideth not in vs, if we beleue not in Christe. John. v. f. Lette vs praye then that it maye dwel in vs, Collo. iii. c. and that it may be preached and declared ouer all, i. Tess. ii. a. by what occasion so euer it be, ii. Tim. iii. a. for it is the lpyght to se by, Psal. cxix. and i. Pet. i. d. the fountayne of wysdome, Esai. lv. a. Eccle. i. s. the fode of the soule, Mat. xiii. a. Iere. xv. c. the helmet of heath and swerd of the spirete, Ephe. vi. c.

Whore.

There ought to be no whoremonger nor whore, in the people of God. Deuter. xxi. c. A man shoulde then flye from an harlot. Prouer. xxiii. c. for he that ioyneith hym selfe with an harlotte is one bodye with her, i. Cor. vi. d.

The whores and the Publicanes do enter into the kyngdome of God, and beleue the gospel: but the Pharises beleue not. Math. xxi. c.

The vysson of the greate whore, with whome the kynges of the earth haue done fornicatiō. Apo. xviii. a.

Wysdome.

The wysdome of God is ryche and profound, Rom. xi. d. whyche is Christe, Luke. x. g. as is interpreted. Math. xxiii. d. i. Cor. i. d. In whom the treasures of wysdome and of knowledge are hydden, Collo. ii. a.

Of wysdome, Ioke James. i. a. iii. d. Job. xxviii. a. xxix. b. Prou. i. a. ii. c. iii. a. viii. ix. xiii. a. Baru. iii. b. i. Cor. xii. a. We oughte to be fylled with all wysdome in goodnes, and to be simple in cnyll. Rom. x. b. c.

Wyttesse.

A man

A table of the

A man ought to beare no false wytnesse. Exod. xx. c. Deute. b. b.
 The wytnes whiche God had made vs of his sonne, is þo þey onely we haue euertlasting lyfe. Joh. b. c.
 At the wytnes of two or thre wytnesses, the Ido-
 later was stoned. Deuter. xvii. a.
 The punyement of a false wytnesse. Deute. xix. d
 Power. x. a. xv. c.
 The holy gost is a wytnesse that we be conuerted,
 and oure synnes forgiuen by Christe Act. v. f.
 The wytnesses of the resurreccyon, Lu. xxi. g. Joh
 xv. d. Act. i. b. ii. e. x. f.

C Watche,
 Christ commaundeth all men to watch. Mat. xxiii.
 d. xxvi. c. Mar. xiii. d. xiii. d. Lu. xii. e. xxi. d. Tps. iii. a
 at all tymes. Mar. xvi. a. Rom. xiii. c. i. Cor. xv. xvi. c.
 i. Thessal. v. a. i. Petr. iii. b. v. c. Colos. iii. a. after the
 example of Paul. ii. Cor. vi. a.

C Wydowe.
 A man ought to do no hurte vnto wydowes, Exod.
 xxii. d. Deut. xxiii. d. but rather to noyrry them. Deut.
 xxiii. d. and to leaue them the leaupnges of thre cozne
 grapes and olyues. Deut. xxiii. d. withoute takynge
 of thre clothes to pledge. In the same Chapter. c.
 Of wydowes loke, Deut. x. d. xxvi. a. xxvii. c. i. Timo.
 v. a. b. i. Corin. vii. b. Act. vi. a.

The Pharysees, vnder the couler of prayer did vndo
 the wydowes. Mar. xxi. b. Mar. xii. d. Luc. xx. g.

C Wyne,
 Wyne reioysseth the herte of man. Iudith. ix. b. Psal.
 ciii. b. Ecclesi. iii. c.

A man ought not to drinke ouer muche wyne Ephe.
 v. d. Prou. xx. a. i. Tim. iii. c. v. d. Tit. ii. a.

The wyne of compunccon. what it is. Psal. lx. a.

C Wape.
 Christ is the wape, by whiche men go to the father,
 John. xiii. a.

The wape of God is ryghteous. Deuter. xxxi. a.
 Apoca. xv. b. Roma. xi. d. wherfore we ought to folow
 it. ii. Reg. xxi. c. whiche thynge the Idolaters do not
 Exod. ix. b. c. Deuter. ix. c.

C Wyllle.
 God had made all thynges by hys owne wyl. Esh.
 i. b. Apoca. iii. d. The whiche is immutable. Pro. xix. c
 And the whiche no man can resiste. Gen. i. c. An exam-
 ple of Phab. ii. Mar. xviii. g. Also of Balam. Numer:
 xxi. d.

The wyl of God ought to be done and knowen Ro.
 xii. a. Ephesi. v. d. for he that doth it, is a Christen
 man. Math. vii. c. An example in Josue and Caleb.
 Pume xxii. b.

It is the wyl of God, that we be sanctified and
 purged of our synnes by Christ. Hebr. ix. c. To thintene
 that we be holpe. i. Thessalo. iii. a. b. c. and that wyth
 well doyng we do stoppe the meurthes of the wycked.
 i. Peter. ii. e.

We ought to praye that the wyl of God bedone.
 Mar. vi. a. After the example of Christe. John. iii. d.
 Mar. xvi. Also of Paul. ii. Tess. i. b. Hebr. x. i. d. Also
 of Synphas. Colos. iii. c.

All ought to be committed to the wyl of god. Jam.
 iii. d. An example in Ioseph. Gene. xlv. b. i. c. Also of
 Paul. Rom. xv. g. i. Corint. iiii. d. xv. a.

A man ought not to do hys owne wyl. Eccl. x. viii. d
 but the wyl of God: for he that doth that abyrdeth e-
 uer more. i. Jo. ii. c, and he that doth it not, shal be bea-
 ten. Luc. xii. f.

C Wages,
 A man ought not to withhold: the wages of the la-
 bourer. Deute. xxv. b. xxi. c.
 One and the same wages is geuen: to the synne and to
 the last, to thintene that a man maye se, that no man
 hath any thynge, but by the onely grace of God. Mar.
 thew. xx. a.

The wages promysed to them that suffre for Christ
 Mar. v. b. If they contynue in the tye of tribulaccon
 i. Cor. iii. b. d.

3 zeile.
 Zeile, what it signifyeth, after the Scripture. iii.
 Regum. xix. b.

Zeile, for vengeance. Esa. xlii. c.
 The Zeile of God agaynst the euil men. Deu. xxix. d.
 The zeile of Moses agaynst the Idolaters xxii. f

The zeile of Iehu, for the honoure of God, when he
 slewe all the Dynesters of Baal. iii. Reg. x. d. c.

The zeile of Phynethes, whiche slewe these two that
 played the harlottes. Num. xxv. b.

The zeile of Eliab. iii. Reg. xviii. d,

An ende of the Table of the principall matters con-
 tained in the Bible.

A perfit suppu

tation of the yeares and tyme from A-
 dam vnto Christ, proued by the Scriptures, after the
 collection of diuers Authours, by Edmund
 Beche.

The summe of the yeares of the
 firste age.

Adam vnto Noes floude are a
 M. cccc. lvi. yeares. for when Adam
 was. C. xxx. yeares olde, he begat Seth
 Seth being C. v. yeares, begat Enos.
 Enos beinge x. yeares, begat Caynan
 Caynan beinge lxx. yeares begat Ma-
 lalchel. Malalchel beinge lxxvi. yeares begat Jared,
 Jared at the age of C. lxx. yeares begat Enoch,
 Enoch beinge lxx. yeares begat Mathusaleth,
 Mathusaleth at hys age of C. lxxvi. yerres begat Lamech,
 Lamech beinge C. lxxii. yeares begat Noe. Noe at the comynge
 of the deluge or mayne floude, was. cccc. yeares olde,
 as appeareth in the. b. of. Genesis.

The firste
 age.
 Gene. b.

The whole summe of the yeares are a. M.
 cccc. c. lvi.

From the sayde deluge or floude of Noe vnto
 Abraham departed from Chalde were ccc. lvi.
 yeares and ten dayes. for the sayde floud con-
 tynued one whole yeare and ten dayes. Sem
 (which was Noes sonne) begate Arphaxat. ii. yeares
 after that. Arphaxat begat Salah when he was xxxv.
 yeares olde. Salah beinge xxx. yerres old begat Heber.
 Heber at hys age of xxxiii. begat Phalech. Phalech
 beinge xxx. yeares, begat Regu. Regu beinge xxxii.
 yeares, begat Saruch. Saruch at his age of xxx. year
 begat Mahor. Mahor beinge xxx. yerres begat Chare
 Chare beinge lxx. yerres begat Abraham. And Abraham
 departed from Chalde when he was lxx. yeares olde.

Gene. viii.
 Gene. xi.
 The secod
 age.

These sayde yeares accompted are CCC.
 lxxi. yeares, and. x. dayes.

From Abrahams departing fro Ur in Chalde
 vnto the departing also of the chyldre of Israel
 are. ccc. xxx. yeares, gathered as foloweth. A-
 braham was in Charan. v. yeares, and depars-
 ted in the. lxxv. yere. He begatte Isaac when he was
 a. C. yere olde, and in the. xxv. yere of hys departinge.
 Isaac begate Jacob when he was. xl. yere old. Jacob
 went into Egypt wyth all hys fam. ly, when he was
 a. C. xxx. yere old. Israel was in Egypt. cc. x. yerres,
 whiche remayne from that tyme. Then rebate lxx.
 yerres from thys. for so olde was Moses when he co-
 ducted the Israelites from Egypt.
 So the surplusage of the yeares, that is to saye cxxx.
 are deuyded betwixte Amram and Chath.
 Then Chath begat Amra at hys age of lxxii. yeares.
 Amram beinge lxx. yeares begat Moses who in his
 lxxx. yere of his age departed with the Israelites
 from Egypte.

Gene. xxi.
 Gen. xvi.
 Gene. xxv.
 Gen. xli. i.
 The third
 age.
 Actes. vii.

So after thys supputacion these are the. cccc.
 a. xxx. yerres mentioned in the. xii. of Exo, & the
 iii. of the Galathians.

From the goyng of the Israelites from Egypt
 vnto the first buyding of the temple are. cccc.
 lxxx. yerres after thys supputacion a. accounte. Deut. i.
 Moses, remayned in the deserte or wilderness
 fortye yeares. Josue and Othoniell. xl. yerres, Moish
 lxx. yerres. Delboza. xl. yerres. Gedcon. xl. yerres. Abi-
 melech thre yerres. Chela. xxiii. yerres. Jair. xxi. yerres
 Then werether without a captayne vnto the. xvi. The fourth
 yere of Aephe. Jephthe. vi. yerres. Abissam. vii. yeares. th age.
 Elom

A Prologue.

A Prologue shewynge the vse of the Scripture.

These are the. CCC. lxx. yeares menc-
eyoned in the. iii. of the kinges and the vi.

Jud. xvi. Elom. x. yerres. Abalon. xlii. yerres. Sampson. xx. yerres
i. Reg. iii. Hely iudge and priesse xl. yerres. Samuel & Saule
reigned. xl. yerres. Dauid was kynge. xl. yerres. Salo-
mon in the. iii. yere of hys reigne began the buyldynge
of the temple.

iii. Reg. xl. i. Par. xii. iii. Reg. xv. iii. Par. xxi. iii. Reg. viii. x. i. q. xii. iii. Reg. xv. xvi. xxi. xxi. The xxi. age. xxi. xxi. xxi.

From the first buyldynge of the temple vnto the
captiuite of Babilon are. cccc. lxx. yerres and a
halfe. Salomon reigned. xxi. yerres. Ro-
boam. xvi. yerres. Abia. iii. yerres. Asa. xli.
yerres. Josaphat. xxv. yerres. Joiam. viii. yerres. O-
chazias one yere. Athalia the Queene. vii. yerres. Jo-
as. xl. yerres. Amasias. xxix. yerres. Ozias lii. yerres.
Joathan. xvi. yerres. Achas xvi. yerres. Ezechias.
xxix. yerres. Manasses. lv. yerres. Amos. ii. yerres
Josias. xxxi. yerres. Joachas. iii. monethes. Eliach.
xi. yerres. Joachim. Jeconias. iii. monethes. And here
begynneth the Captiuite of Babilon, and not after
the. xi. yere of Zedechia when bothe the temple and the
citty was destroyed and burned. Atha. i. Jeremp.
xxiii. xxb.

The summe of these yeares are CCC. lx.
yere, and vi. monethes.

Jer. xxb. i. Esdr. ii. i. Esdr. ii. John. ii. Nehc. ii. Nehem. v.

Jerusalem was reedified and buylded agayne
after the captiuite of Babilon a hundred. xlii.
yerres. The captiuite continued. lxx. yerres.
The children of Israel were deliuered and re-
stored to theyr freedom in the first yere of Cyrus. The
temple was begonne to be buylded in the. xi. yere of
the sayde Cyrus, and finished in the xvi. yere. which
was the sixt yere of Darius. After that Darius had
reigned. xx. yerres. Dhechias was restored to liber-
tye, and went to buylde the citty, which was finished
in the. xxxii. yere of the sayde Darius. All the yeares
from the buyldynge of the temple agayne are. xxb.
yerres.

The whole summe of yeares amounteth to
a hundred. xlii. yerres.

Leui. xxb. The. vij. age.

From the reedifying of the citty vnto the com-
minge of Christ are. cccc. lxxiii. yerres, after
thys supputacion of numbrynge. It is menc-
ioned in the. ix. of Daniel, that Jerusalem shold
be buylde vp agayne, and that, from that tyme, vnto
the comminge of Christ are. lxxvii. weekes, and euery
weeke is reckened for seven yeares. So lxxvii. weekes
amounte to foure hundred. lxxiii. yerres. For from
the. xxxii. yere of Darius vnto the. xlii. yere of Au-
gustus, in the whiche yere our Sauoure Christ
was borne, are iuste and complete so manye yeares,
where vpon we reckon, that from Adam vnto Christ
are the thousand, ix. hundred. lxxiii. and. vi. mone-
thes and ten dayes. And from the byrthe of Christ
vnto thys presente yere is. M. D. li. And the whole
summe and nombze of yeares from the begynnyng of
the worlde vnto thys presente yere of our Lorde
God a thousand. v. hundred. li. are iuste. v.
thousand. v. hundred, and. xxb. yere
vi. monethes, and the sayde odde
ten dayes.



Thoughe a manne
hadde a preciouſſe Jewell
and a riche, yet if he wylt
not the value therof, nor
wherefore it serued, he
were neyther the better,
nor richer of a straw. Es-
uen so thoughe we reade
the Scripture, and bable
of it neuer so much, yet if
we knowe not the vse of
it, and wherefore it was

geuen, and what is therein to be soughte, it profiteth to
vs nothyng at all. It is not inoughe therfore to reade
and talke of it onely, but we muste also desyre God
dape and nyght instantlye to open our eyes, & to make
vs vnderstande and feele wherfore the Scripture was
geuen, that we maye apolye the medicine of the scrip-
ture, euerye man to hys owne soze, onlesse we entende
to be idle disputers, and brawlers about vaine wordes
euer gnawynge vpon the bitter bark wthoute, and
neuer attaynyng vnto the swete ppythe within: and
persecutynge one another, for defendynge of lewde
maginations and phantasies of our owne inuencions.

Paule in the thyrde of the second Epistle to Timo-
the sayeth: that the Scripture is good to teache (for that
ought meene to teache and not dreames of theyr owne
makinge, as the Pope doth) and also to inproue, for
the Scripture is the tutchest stoon that tryeth all doc-
trines, and by that we knowe the false from the true.
And in the xxi. to the Ephesiā he calleth it the sword
of the spirite, because it killeth hypocrites, and bit-
teth and inproueth theyr false inuencions. And in the
xv. to the Romanes he sayth, al that are wyrtten, are
wyrtten for our learnynge, that we thowme patience
and confozte of the Scripture myght haue hope. That
is, the examples that are in the Scripture, confozte vs
in all oure tribulations, and make vs to put our truste
in God, and patientlye to abyde hys leasure. And in
the. x. of the. i. to the Corin. he byngeth in examples
of the Scripture to feare vs, and to bypde the fleshe, that
we caste not the yocke of the lawe of God from oure
neckes, and fall to lustynge and doyng of euill.

So now the Scripture is a lyght, and sheweth vs
the true way, both what to do, and what to hope. And
a defence from all erreure, and a confozte in aduersitie
that we despayre not, & feareth vs in prosperitie that
we synne not. Marke therfore in the Scripture (as
thou readeſt it) fyrſte the lawe, what God commaun-
deth vs to do. And secundarilye the promyses, whiche
God promyseth vs agayne, namelye in Christ Iesus
our Lorde. Then seke examples, fyrſte of confozte how
God purgeth al them that submit them selues to wal-
ke in hys wayes, in the purgatoz of tribulation, de-
liuerynge them yet at the latter ende, & neuer fearynge
anye of them to perishe, that cleaue fast to hys promy-
ses. And finally, note the examples which are wyrtten
to feare the fleshe that we synne not. That is, howe
God suffereth the vngodlye and wycked synners that
resyste God, and refuse to folowe hym, to continue in
theyr wyckednes, euer wayenge worse and worse vntill
theyr synne be so sore encreased, and so abhominable,
that if they shoulde longer endure, they woulde
corrupte the very electe. But for the electes sake, God
sendeth the preachers.ouerthels they harden theyr
heries agaynst the trueth, and God destroyeth them
vnterlye, and begynneth the worlde a newe.

Thys confozte make thou euermore synde in the
playne terte and lreterall sence. Forther is there anye
stoype so homelye, so rude: yea, or so byle (as it seemeth
outwarde) wherin is not exceedynge greates confozte.
And when some (whiche seme to them selues greates
clarkes) saye, they wotte not what moze profyte is in
manye verses of the Scripture, if they be reade wth-
out an allegooye, then in a tale of Robyn Hoodes, saye
thou

A Prologue.

Gene. ix.

thou: that they were wyrtten for oure consolation, and comfort, that we despayre not, if such lyke happen vnto vs. We be not holier then Noe, though he were once dyonke. Neither better beloued the Jacob, though heys owne sonne defiled hys bedde. We be not holier then Lot, though heys daughters throughe ignorance deceyued hym, nor peraduenture holier the those daughters. Neither are we holier then Dauid, though he brake wedlocke, and vpon the same committed abhominable murther. All those men haue wyrttelle of the Scripture that they pleased God, and were good men both before that those thynges chaunced them, and also after. Wherefore such thynges happened the for oure example: not that we shoulde counterfayte their euill, but if whyle we feght with oure selues, enforce to walke in the lawe of God (as they dyd) wee yet fall lyke wyse, that wee despayre not, but come againe to the lawes of God, and take better holde.

We reade sence the tyme of Christes deathe, of virgins that haue bene brought vnto the comune stowes and there defiled, and of martyrs that haue bene bound and hoies haue abused thei bodies. Wherby the iudgements of God are bottomles. Suche thynges chaunced partely for examples, partely God thowow synne healeth synne. Hyde can neither be healed, nor yet appeare but thowowe suche horrible dedes. Peraduenture they were of the Popes sect, and reioysed fleshy, thynkyng that heauen came by dedes, & not by Christ, and that the outwarde dede iustified them, and made them holier, and not the inward spirite receyued by fayeth, and the consente of the hearte vnto the lawe of God.

As thou readeest therfore, thyncke that euery syllable pertaineth to thine owne selfe, and suche ouer the pythe of the scripture, and arme thy selfe agaynst all assaults. First note the stronge faith the power of God in creatyng all of nought. Then marke the greuous fall of Adam, and of vs all in hym, thowowe the light regardynge of the commaundemente of God. In the fourth Chapter of Genesis. God turneth him vnto Abell, and then to hys offerynge, but not to Cayne and hys offerynge. Wher thou seest that though the dedes of the euill appeare outwardely as gloriouse as the dedes of the good: yet in the syghthe of God whyche lokeith on the herte, the dede is good bycause of the man, and not the man good bycause of hys dede. In the syxt God sendeth Noe to preach to the wycked, and geueth thym space to repente, they warte harde herted, God byngeth them to nought. And yet saueth Noe: eue by the same water by whyche he destroyed them. Marke also what folowed the hyde of the buyldynge of the tower of Babel.

Gene. xi.

Consider howe God sendeth forth Abraham out of hys owne countrey into a straunge land ful of wycked people, & gaue hym but a bare promise with hym that he woulde blesse hym, and defende hym. Abraham beloued: and that worde saued and deliuered hym in all perels, so that we se, how that mans lyfe is not mapntened by breade onely (as Christ sayeth) but much rather by beleuynge the promises of God. Behold howe soberlye and howe circumspectlye both Abraham and also Isaac behaue them selues amonge the infidels. Abraham dyeth that whyche myghte haue bene geuen hym for nought, to cutte of occasions. Isaac when hys welles whyche he had dygged, were taken from hym, geueth roume, and respyeth not. Noe ouer they eyre and some, and fede their cattell, and make confederations, and take perpetuall truce, and do all outwarde thynges: Euen as they do whyche haue no fayeth, for God hath not made vs to be idle in theyr wyllde. Euerre man muste worke Godlye and trulye to the bittermoste of the power that God hath geuen hym, and yet

Gene. xxiij.
Gene. xxvi

not trust therein, but in Goddes word of promise: and God will worke with vs, and bynge that wee do to good effecte. And then when oure power will extende no further, Gods promises will worke all alone.

Howe manye thynges also ressted the promises of God to Jacob? And yet Jacob comurich God with hys owne promises, saynge: O God of my father Abraham: and God of my father Isaac: O Lorde whyche saydest vnto me, retorne into thine owne contrey, and vnto the place where thou was borne, and I will doo the good. I am not worthy of the leaste of those merces, nor of that trouthe whyche thou hast done to thy seruant. I wente oute but with a staffe, and come home with two byoues, deliuer me out of the handes of my brother Esau, for I feare hym greatly. &c. And God deliuered hym, and will lyke wyse all that call vnto hys promises with a repentenge hert, were they neuer so grete synners. Marke also the weake infirmities of the ma. He loueth one wyse more then an other, one sonne more the an other. And se how God purgeth hym. Esau threatened hym: Laban begyleth hym. The beloued wyfe is longe barayne: hys daughter is rauished, hys wyfe is defiled, and that of hys owne sonne. Rabel dyeth, Joseph is taken away, yea, and as he supposed, rente of wyld beasts, & yet howe gloriouse was hys ende. Note the wyckednesse of his chyldren, yea, and the synne of theym, and howe God thowowe their owne wyckednesse saued them.

Ge. xxxiii
Gen. xxxv
Ge. xxxvii

These examples teache vs that a manne is not at once perfecte the firste daye he begynneth to lyue well. They that be stronge therfore, muste suffer with the weake, and helpe to kepe them in vnitie and peace one with another butyll they be stronger.

Note, what the bethze said whle they were attached & arrested in Egypt, we haue verely synned (sayd they) agaynst oure brother, in that we sawe the angur the of hys soule, when he besought vs, and woulde not heare hym, and therfore is thys tribulation come vnto vs, by whyche example thou seest, how that conscience of euill dornges synnder men out at the last, but namelye in tribulation & aduersitie. There temptation and also desperation: yea, and the verpe paynes of hel find vs out. Ther the soule feleth the scarce wrath of god, and wyeth mountaynes to fall on her, and to hyde her if it were possible from the angrie face of God. Marke also howe little an occasion. Dina goeth but forth alone to se the daughters of the countrey, & how greate mischief & trouble folowed? Jacob loued but one sonne more then an other, and how greuous murther folowed in theyr hertes. These are examples for our learnynge to teache vs to walke warelye, and circumspectlye in the face of the world, and weake people, that we geue no man occasion of euill. Finallye, se what God promised Joseph in hys dreames, those promises, accompanied him alwayes, and went downe with him, euen into the deepe dungeon, and broughte hym vp agayne, and neuer forsoke hym, till all that was promised was fulfilled? These are examples wyrtten for our learnynge (as Paule sayeth) to teache vs to truste in God in that stronge tyme of tribulation and purgatorie of oure fleshe. And that they whyche submitte them selues to folowe God shoulde note and marke such thynges, for their learnynge and comfort. It is the fruite of the scripture, and cause why it was wyrtten, and with suche a purpose to reade it, is the waye to euerlastynge lyfe, and to those is tofull blessinges that are promised vnto all nations in the

Gene. xlii.

Ge. xxxviii

Ge. xxxvii

seede of Abraham, whyche seede is Iesus Christe our Lorde. To whom be honour and prayse for euer, and vnto god our father thowowe him.

(*)

The bokes of the Byble.

The names.

of all the bokes of the Byble, and the
content of the Chapters of euerye
boke.

The bokes of the olde Testament.

G enesis, or the fyrste of Moyses.	Chapters. l.
Exodus, or the seconde of Moyses.	Chapters. xl.
Leuiticus, or the thyrde of Moyses.	Chapters. xxxvii.
Numeri, or the fourthe of Moyses.	Chap. xxxvi.
Deuteronomi, or the fyft of Moyses.	cha. xxxiii.
Josua.	Chapters. xxxiii.
Judges.	Chapters. xxi.
Ruth.	Chapters. iiii.
The first of Samuel, or the fyrst of the kynges	Chapters. xxi.
The seconde of Samuel, or the seconde of the	kynges. Chapters. xxxi.
The thyrde of the kynges.	Chapters. xxi.
The fourthe of the kynges.	Chapters. xxi.
The fyrst of the Chronycles, or of Paralypo-	menon. Chapters. xxxi.
The seconde of the Chronycles, or of Paralpo-	menon. chapters. xxxvi.
The fyrste of Esdras.	Chapters. x.
Nehemiah, or the seconde of Esdras.	chap. xiii.
Esther.	chapters. x.
Job.	chapters. xlii.
The psalmes.	chapters. C. l.
The prouerbe.	chapters. xxxi.
The boke of the preacher, or Ecclesiastes.	chapters. xii.
The ballet of ballettes of Salomon, or Cantic-	um canticorum. Chapters. viii.

The Prophetes.

Isaie, or Ilaiah.	Chapters. lxvi.
Jeremie, or Jeremias.	chapters. lii.
The lamentacions of Ieremye, or Threnorum	Chapters. v.
Ezechiel, or Hehezkiell,	chapters. xlviii.
Daniel.	chapters. xii.
Oseas, or Hosea.	chapters. xiii.
Joel.	chapters. i.
Amos.	chapters. ix.
Abdi, or Abdiab.	chapter. i.
Jonas, or Jonah.	chapters. iiii.
Micheas, or Micheah.	chapters. vii.
Nahum, or Naum.	chapters. iiii.
Abacuk, or Habacuck.	chapters. iiii.

Sophonias, or zophoniah
Aggeus, or Haggeus.
zacharye, or zachariah

chapters. lii.
chapters. ii.
chapters. xiii.

The Apocrypha.

The thirde of Esdras.	chapters. ix.
The fourth of Esdras.	chapters. xvi.
Tobiah, or Tobye.	chapters. xiii.
Judith, or Nehudith.	chapters. xvi.
The rest of the boke of Esther.	chapters. vii.
The boke of wisdom, or Sapient	chapt. xix.
The boke of Iesus, or Iesua, the sonne of Sy-	rach, or Ecclesiasticus. chapters. li.
Baruch the prophet, with the Epistles of Je-	remye. chapters. vi.
The song of the thre children in the oue.	cha. i.
The storye of Susanna	chapter. i.
The storye of Bell, &c.	chapter. i.
The prayer of Manasses.	chapter. i.
The fyrst of the Machabees.	chapters. xvi.
The seconde of the Machabees.	chapters. xv.

The newe Testament.

The Gospell of. s. Mathew.	chapters. xxviii.
The Gospell of saint Marke.	chapters. xvi.
The Gospell of saint Luke.	chapters. xxiii.
The Gospell of saint Iohn.	chapters. xxi.
The Actes of the Apostles.	chapters. xxviii.

The Epistles.

S. Paule to the Romaynes.	chapters. xvi.
The firste to the Corinthians.	chapters. xvi.
The second to the Corinthians.	chapters. xiii.
To the Galathians.	chapters. vi.
To the Ephesians.	chapters. vi.
To the Philippians	chapters. iiii.
To the Colossians.	chapters. iiii.
The firste to the Thessalonians	chapters. v.
The. ii. to the Thessalonians.	chapters. iiii.
The firste to Timothe.	chapters. vi.
The seconde to Timothe.	chapters. iiii.
To Titus.	chapters. iiii.
To Philomon.	chapter. i.
The firste Epistle of. S. Peter	chapters. v.
The seconde of. S. Peter.	chapters. iiii.
The firste of sainte Iohn.	chapters. v.
The seconde of sainte Iohn.	chapter. i.
The thirde of sainte Iohn.	chapter. i.
To the Hebrewes.	chapters. xiii.
The Epistle of sainte James.	chapters. v.
The epistle of sainte Judas.	chapter. i.
The Reuelation or Apocalipsis of saint Iohn.	Chapter. xxi.

All these thinges are the boke of life, the
counsaunte of the best, and the
knowledge of the truth.

Eccle. xxiii. c.

A Register or a brieffe rehearfall

of the names of the mooste famous and notable persones, mentioned in the olde and newe Testament.



Dam. Genesis. i.
Abel. Genesis. iiii.
Seth. xii.
Enos. iiii. and. v.
Enoch. v.
Noe. vi. vii. viii.

Chare. xi.

Abraham. xi. and so to the. xv.

Isaac. xviii.

Jacob. xv. and of hym to the ende of

Genesis.

Joseph. xxxviii.

Moses. Exodus. i.

Baron. iii.

Jethro, father in lawe to Moses. ii.

Eleazar the sonne of Baron.

Rua. xxi.

Phinees the sonne of Eleazar. xxx.

Yehosua. xxxv.

Caleb the sonne of Jephone. xliii.

Othniel, Josue. xv.

Booth, Judicum. xliii.

Sangar, Judicum. iii.

Gedon. vi. vii. viii.

Chola. x.

Jair. x.

Jepte. xi.

Ibsellan. xx.

Abalon. xli.

Sampson. xlii. and of hym to the. xlvii

Elston, Aram, Aminadab, Naalon,

Salomon, Booz, Obed, Alai.

Ruth. i. ii. iii. iiii.

Helcana. i. Reg. ii.

Samuel. i. Reg. ii.

Nathan the prophet. ii. Reg. xii.

Dauid. i. Reg. xvi. & of hym. iii. Re. iii

Salomon. ii. Reg. ii. vnto the. xli.

Abias. iii. Reg. xi.

Rechab. iii. Reg. xi.

Helias. iii. Reg. xvi.

Whicheas. iii. Reg. ii.

Helizeus. iii. Reg. ix.

Rechab the son of Josaphat. iii. Re. ix

Ezechias. iii. Reg. xvi. xxi. xx.

Esaias the prophet. iii. Reg. xx.

Josias. iii. Reg. xxi.

Jeremias. Hier. i. and of hym to the
ende of the booke.

Ezechiel and the. xli. prophets, Osee

Johel, Amos, Abdias, Jonas, Whi-

cheas, Naum, Habacuck, Sophoni-

as, Haggeus, Zacharias, Malachi-

as. Oseas dyd prophesye in the tyme

of Oziat, Joathan, Achas, and E-

zechias kynges of Juda, and in the

tyme of Jeroboam sonne of Joas, king

of Israel. Whos in the tyme of Jer-

oboam, Whicheas in the tyme of Jo-

than, Achas, and Ezechias.

Sophonias in the tyme of Josue

Haggeus in the tyme of Jeroboam

Jeremias the sonne of Hieremie, &

the Rachabites. Jer. xxxv.

Abdemelech. Hierem. xxxviii.

Jerobabel. Hierem. xxxix.

Jesuo the sonne Josedech.

Elizas in hys boke.

Both the Tobias in therz bokes.

Hardochus in the boke of Ester.

Job, reade hys boke.

Naaman. iii. Reg. v.

Hachathias, & hys true sonnes, Jo-

hanna, other wyse called Gaddis. Si-

mon or Tharfe: Judas or Hachabe-

us: Ekazar or Baran: Jonathan or

Aphus: reade in the bookes of Ha-

chabeus.

Baruch the sonne of Serie, read his

booke.

Zacharias. ii. Paralipome. xliii.

The famous menne of the new

Testamente.

Mathew, Joseph, John Baptiste.

Marke, Zacharias.

The. xii. Apostles of Christ.

Simon, Peter, Andrew, James, &

John, Phylip & Barthelmew. Ma-

thewe & Thomas, James the sonne

of Alphe, Symon Zelotes, Judas

Jacobi, Judas Iscariot. Actes. x.

Joseph of Trimathia. Math. xxvii

John Apostle. Luke the Physician.

Lazarus. John. xi. xii. Nicodemus.

John. iii. Paule and hys maister Ga-

maliel. Actes. v. Cornelius. Actes. x.

Apollo. Act. xviii. Dionisius Tropa-

geta. Act. xvii. Aquila. xviii.

The. vii. Deacons.

Stephan, Phylip, Prochorus, Ni-

canor, Timon, Parmenas, and Ni-

colas. Act. vi.

Agabus the Prophete. Act. xi.

Ananias. ix. Timotheus. xvi. Titus

Joseph called Berfabas, and Ma-

thias. Act. i. Josue. Act. xiiii

The wycked menne of the olde

Testamente.

Cayne, the Grauntes, Symrod,

Cham, Ismael, Esau, Sichem, Her,

Abtan, Nadab, Achab, Ochozias,

Achas, Manasses, Ammon, Onan,

Pharao, Adonisedech. The Venia-

mytes: The sonnes of Heli. The son-

nes of Samuel, Saule, Doech Go-

liath, Agag, Nabal, Joab, Baana,

Rechab, Absalon, Ammon, Semet,

Achitophel, Siba, Roboam, Jerobo-

am, Joachin, Sedechias.

The Judges of Susanna.

The Priestes of Bell, Phalsur, Se-

meias, Ismael, Aman, Sabuchodo-

nosor, Antiochus, Alcimus, Crispho,

Andronitus, Giezi.

The wycked menne of the newe

Testament.

Herodes, Judas, Caphphas with

hys compagne, Pilatus, Barichu.

Symon, Alexander, Hymeneus, Ja-

nes, Hymbre, Diotrephes, Demetri-

us, Ananias.

The famous women of the olde

Testament.

Eua, Sara, Rebecca, Rachel, Lea,

Sephora, Maria, Delboza, Ruthe,

Raah, Bethsabe, Susanna, Judith,

Esther, Anna the wyfe of Helcane, A-

bigayl, Oida, Sarepta the widdowe.

The Quene of Saba, Sunamites.

Sara the wyfe of Raguel.

The famous women of the new

Testament.

Marpe the mother of Christe, Eli-

zabeth, Anna the Prophete, Mar-

tha, Magdalena, Joanna the wyfe of

Cuse Herodes Steward, and Suche

whych ministred vnto Christ of their

substaunce. Luke. viii.

Samaritana. Synphengia.

Lydia.

Tabitha.

The wycked women of the olde

Testament.

Dalila, Sampsons wyfe.

Jezebell.

Matha Putipharis wyfe.

The Moabrytes, the wyues and cons-

cubines of Salomon, amongst whos

Cozby was chiefe.

Michol, the daughter of Saule, the

wyfe of Dauid.

Anna the wyfe of Tobias.

The wyfe of Job.

The wycked women of the new

Testament

Herodias the wyfe of Phylip.

Mathew. iiii.

Saphyra. Act. v.

Babelon the great harlot, and Drom-

pet of fornication.

(*)

The first booke of Moyses called Genesis.

The crea-
tion
of the
worlde.

How heauen and earth, the lyght, the firmament, the sunne, the moone, the sterres, and all beastes, foules and fishes in the sea were made by the worde of God. And howe man also was create.

The first Chapter.



In the begyn-
nyng* God crea-
ted heauen and
earth. The erth
was voyde and
empty, and dark-
nesse was vpon
the depe, and the
spirite of GOD

mooued vpon the water.
Then God sayde: let there be light:
and there was lyght. And God sawe the
lyght that it was good: and deuyned
the light fro the darkenes, & called the
light y day, & the darknes the nyght:
& so of the euening and moornyng was
made the first day.

And God sayde: let there be a fyrmamente betwene the waters, & let it
beide the waters a sonder. Then God
made the firmament, & parted the wa-
ters which were vnder the firmamēt,
from the waters y were aboue the fir-
mamēt. And it was so. And God cal-
led the firmament heauen. And so of
the euening and moornyng was made
the seconde daye.

And God sayde: * let y waters that
are vnder heauen gather them selues
vnto one place, that the drye land may
appere. And it came so to passe. And
God called the drye land the erth, and
the gathering together of waters cal-
led he the sea. And God sawe that it
was good.

And God sayde: let the erth brynge
forth herbe and grasse that sowe seed,
and frutefull trees, that beare frute e-
uerie one in his kynde, hauynge theyr
seed in them selues vpon the erth. And
it came so to passe. And y erth brought
forth herbe and grasse sowyng seed e-
uerie one in his kynde, and trees bea-
ryng frute, and hauynge theyr seed in

them selues, euerye one in hys kynde.
And God sawe that it was good, and
then of the euening and moorning was
made the thyrde day.

Then sayd God: * let there be lygh-
tes in the firmament of heauen, to de-
uyde the day from the nyghte, & they
maye be vnto sygnes, seasons, dayes
and yeares. And * let them be lyghtes
in the firmament of heauen, to gyne
vpon y erth: And so it was. And God
made * two great lyghtes: A greater
lyght to rule the daye, and a lesse light
to rule the nyght: and he made sterres
also. And God put them in the fyrma-
ment of heauen to gyne vpon the erth,
and to rule the day and the nyght: and
to deuyned the lyght fro darkenes. And
God saw that it was good: & so of the
euening & moorning was made y fourth
daye. *Children of Light and his Moon Light.*

And God said: * let the water bryng
forth creatures that moue and haue
lyfe, & foules for to flye ouer the earth
vnder the firmament of heauen. And
God created greete whalles and all
maner of creatures that lyue & moue,
whiche the waters broughte forth in
their kyndes, & all maner of fethered
foules in their kyndes. And God saw
that it was good: & god a blessed them
sayinge: Growe and multiplie and fil
the waters of the seas: and let the fou-
les multiplie vpo the erth. And so of
the euening and moornyng was made
the fyfth daye.

And God sayd: let y erth bryng forth
lyuyng creatures in their kyndes: ca-
tell and wormes & beastes of y erth in
their kyndes, & so it came to passe. And
God made the beastes of the erthe in
their kyndes, and catell in their kyn-
des, & all maner wormes of the erth in
their kyndes: and GOD sawe that it
was good. *Let vs make man.*

And God sayde: let vs make man in
our similitude & after our lykenesse:
that he maye haue rule ouer the fyfthe
of y sea, and ouer the foules of y ayre,
and ouer catell, and ouer all the erthe,
and ouer all wormes that crepe on the
erth. And God created man after hys
lykenes, after the b lykenesse of God
created he hym: male and female cre-
ated he them. And God blessed them,

and God sayde vnto them: * Growe & multiplye and fylle the erth, and subdue it, and haue dominyon ouer the fishes of y^e sea, and ouer the foules of y^e ayre, and ouer all the beastes that moue on the erth.

And God sayde: see, * I haue geuen you all herbes that sowe seed, whyche are on all the erth, and all maner trees that haue frute in the and sowe seed: to be meate for you and for all beastes of the erth, & vnto all foules of y^e ayre, and vnto all y^e crepeth on the erth where in is lyfe, that they maye haue all maner herbes and grasse for to eate, and euell so it was. And * God behelde al that he had made, and loo, they were exceeding good: and so of the eueryng and moynynge was made the syxte daye.

Same Nature of Smd The notes.

Here is it sayde that God blessed his creatures, that is to saye, prophesied them good, not in making a crosse ouer them (as the pope and hys apes woulde inuypate God in creatyng the creatures) but in saying: Growe & multiply. ec. b. Man is made after the likenes of God, in that he hath a soule immortall, indued with vnderstanding and other diuine qualities. Yet semeth it rather in this place to be spoken of that similitude or lykenes wherein God dyd afterwarde appere vnto man, whiche was the shap appointed afore to be the shap of Christ the secorde persone in Trinitie, when he shoulde shewe him selfe to the worlde, and suffre in the same.

The.ii. Chapter.

The Chapter d went before is here repeted agayne: the halowing of the Sabbath daye: the foure floudes of paradys: the settinge in of man in paradys: the tree of knowledge is forbydden hym: howe Adam named all creatures: the creation of Eua: y^e institucio of marriage.

THUS was heauen & erth finished with all their apparell, and in the seuenth daye God ended hys worke whiche he had made, * and rested in the seuenth daye from al his workes whiche he had made. And God blesed the seuenth daye, and sanctified it, for in it he rested from all hys workes whiche he had created and made.

These are the generacions of heauē and erth when they were created, in the tyme when the Lord God created heauen and erth and all the shrubbes of y^e felde before they were in the erth. And all the herbes of the felde before they sprange, for y^e Lord God had yet sent no rayne vpon y^e erth, nether was there yet any man to tylle y^e erth. But there

arose a myste out of the grounde, and watered all the face of the erth: The the Lord God * hope man, euell of the mould of the erth, & brythed into hys face the bryth of lyfe. So * man was made a lyuynge soule.

The Lord God also planted a garden in Eden from the begynnynge, and there he sette man whome he had formed. And the Lord God made to sprig out of the erth, all maner trees bewtyfull to the syght and pleasant to eate, & the * tree of lyfe in y^e myddes of y^e garden and also the tree of knowledge of good and euell.

And there sprange a ryuer oute of Eden to water the garden, and thence deuyded it selfe, & grewe into foure principall waters. The name of the one is * Phison, he it is that compasseth all y^e lande of Heupla, where golde groweth. And the gold of that cōtre is pacious, there is rounde Bedellyon, and a stone called Onix. The name of the secorde ryuer is Gihon, whiche compasseth all the lande of Inde. And the name of the thyrde ryuer is Hydekell, whiche runneth on the east syde of the Assyrians. And the fourth ryuer is Euphrates.

And the Lord God toke Adam, and put him in the gardē of Eden, to dresse it and to kepe it. And the Lord God commaunded Adam saying: Of al trees of the garden se thou eate: But of y^e tree of knowledge of good and bad se that thou eate not: for euē y^e same day thou eatest of it thou shalt dye y^e deth.

And the Lord God sayd: It is not good that man should be alone, I wyll make him an helper to beare hym company. And after that y^e Lord God had made of the erth all maner beastes of y^e felde, and all maner foules of the ayre, he brought them vnto Adam to se what he wolde call them. And as Adam called all maner lyuing beastes, euē so are their names. And Adam gaue names vnto all maner cattell, & vnto the foules of the ayre, and vnto al maner beastes of the felde. But there was no helpe founde vnto Adam to beare hym company.

Then the Lord God cast a slumber on Adam, and he slepte. And the he toke out one of his ribbes, and in stede ther-

This mist
Botoh
Hap
of y^e now
Sapl
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i. Cor

Effusion
His Blos
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Promise
In Christ
of Paul
Saith

His name
Bogan
And the
God took
And put
In y^e Garden
of Command
He not

Eat of the
Tree of
Ledge, or
the ponat
of Death

Adam
Gave Names
to all
Creatures
But no
to Adam
Dear him
Company

And the
God took
And put
In y^e Garden
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Creatures
But no
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Company

Eat of the
Tree of
Ledge, or
the ponat
of Death

And he slept, And then he took out of
the place with flesh, Not that he

Genesis.

proceeded forth, and bare hys brother
Abell: And Abell became a sheperde, and
Cayn became a plowman.

And it fortuneth in procelle of tyme,
that Cayn broughte of the frute of the
erth, an offeringe vnto the Lorde. And
Abell he broughte also of the fyrstlyn-
ges of his shepe, and of the fatte of the.
And the Lorde looked vnto* a Abell and
to his offering, but vnto Cayn and vnto
hys offeringe looked he not. And Cayn
was wroth exceedyngly, & loured. And
the Lorde sayde vnto Cayn: why arte
thou angry, & why lourest thou? wo-
test thou not if thou dost wel thou shalt
receaue it. But and yf thou dost euell, by
and by thy synne lieth open in the doore.
Not withstanding let it be subdued vnto
the, and see thou rule it. And Cayn
talked with Abell hys brother.

And as soone as they were in the fel-
des, Cayn fell vpon* Abel his brother,
and slewe him. And the Lorde sayd vn-
to Cayn: where is Abell, thy brother?
And he sayde: I can not tell, am I my
brothers keeper: And he said: what hast
thou done:* The voice of thy brothers
bloude b cried vnto me oute of the erth.
And now cursed be thou as pertaining
to the erth, which opened hit mouth to
receaue thy brothers bloude of thyne
hande. For when thou tyllest þ grounde
he shall hencefoz the not geue hyz po-
wer vnto the. A vagabunde and a* ren-
nagate shalt thou be vpon the erth.

And Cayn sayde vnto the Lord: *my
synne is greater, then that it maye be
forgeuen. Beholde, thou castest me out
this daye from the face of the earth, &
from thy syghte must I hyde my selfe,
and I must be wandringe and a vaga-
bunde vps the erth: Moreouer whoso-
euer syndeth me, wyll kyll me. And the
Lord said vnto him: Not so* but who-
soeuer fleyth Cayn shalbe punyshed
vii. folde. And the Lorde put a marke
vpon Cayn, y no man that founde him,
should kil him. And Cayn went out fro
the face of the Lorde, and dwelte in the
lande Nod, on the east syde of Eden.

And Cayn laye with hys wyfe.
whiche conceaued and bare Henoche.
And he was buyldynge a cyte, and
called the name of it after the name
of hys sonne, Henoche. And he

Lyeth on all murderers
by Repentance and faith In the
aton with true Humiliation and

And Adam called his wyfe Heua, be-
cause she was the mother of all that ly-
ueth. And the Lorde God made Adam
and his wife garmētes of skynnes, and
put them on them. And the Lorde God
sayde: Loo, Adam is become as it were
one of vs; in knowledge of good and e-
uell. But now lest he stretche forth the hys
hande and take also of the tree of lyfe, &
eate & lyue euer. And the Lord God cast
hym out of the garden of Eden, to tylle
the erth whence he was taken. And he
cast Adam out, and sette at the entering
of the garden Eden, Cherubin with a
naked swerde mouynge in and oute, to
kepe the waye to the tree of lyfe.

¶ The notes.

a. This opening of eyes, is the receyvinge of power to perceyue good from euell, whiche man coulde neuer haue done, yf he had not transgressed goddes commaundemente. For that was the cause of all the euelles that happened vnto man, so that yf he had neuer transgressed, there had neuer euell happened vnto him. And so consequently he had neuer knowne euell. For suche as neuer fele euell, are sayde not to know what euell meaneth. And he þ knoweth not euell, knoweth not good, for that is not knowen but by the comparynge of it to the contrary whiche is euell. So Adam when he had transgressed, knew both good and euell, that is to say: he felte the infirmities of the fleshe whiche were geuen for the transgression, and by that he felte them to be euell, he perceyued the pleasures that he was in before to be good. Thus knewe he good and euell.

b. In this place, the face of the Lord is taken as it is in the cxxiii. Psalm. that is to say for his presence. Not as he is alwayes present in al places: but as he is present to the guiltie conscience of the trespassour of his lawes, a mightie iudge and iuste reuenger.

c. The heade of the serpente, signifieth þ poiwre
and tyraunty of þ deuyl, which Christ, the seede of
the woman ouercame. And so brake he (or trode
doun) the serpentis head. The hele, is Christes
manhode, which þ deuyl attempted to ouerthrowe
by al meanes possyble. intemptynge hym to the
hische of goddes commaundementes.

On this place, loofe is taken for a mocke, & so-
derly as much as that we are wont to say in our
commune talke to he we luste to mocke one that
standeth wel in his owne conceit. Floofe (say we)
this man wyl not learne at þ proudestes of vs al.

The.iii. Chapter.

Cayn killeth his ryghteous brother Abel. Cayn dis-
parseth & is cursed. The generation of Enoch, Mathu-
sel, Tuball, Lamech, Seth and Enos.

AD Adā laye with Heua hys
wyfe, which conceaued & bare
Cayn, & sayd: I haue goten a
*man of the Lorde. And he

8th and 9th Curled in the 10th
11th Make 12th Bird a Blowing
13th and a Hawk 14th

Jahnoch begat Irad. And Irad begat Mahuiah. And Mahuiah begat Mahusael. And Mahusael begat Lamech. And Lamech took hym two wyues: the one is called Ada, & the other Zilla. And Ada bare Jabal, of whome came they that dwel in tentes, & possesse catel. And his brothers name was Jubal, of him came all that exercise them selues on y harpe & on the organs. And Zilla she also bare Tubalcayn a worker in metall & a father of all y graue in brasle or yron. And Tubalcayn's sister was called Naama.

Then sayd Lamech vnto his wyues Ada & Zilla: heare my voyce (ye wyues of Lamech) & hearken vnto my wordes, for I haue slaine a man, & wounded my selfe, & haue slayn a yong mā, & got my selfe stryppes: for Cayn shall be auenged seuenfolde, but Lamech seuentie times seuenfolde. Adam also laye with hys wyfe yet againe, & she bare a sonne and called his name Seth. For God (sayde she) hath gyuen me another sonne for Abell, whom Cayn slewe. And Seth begat a sonne, and called his name Enos: And in that time began men to call on the name of the Lorde.

So Enos The Notes. *His son of Seth.*
a. The lorde looked vnto Abell & his offerynges, that is, he was pleased wth them. But with Cayn nor hys offeryng was he not pleased, wherfore it is sayde, that he looked not therunto. The same v^{se} of speaking is also in the ii. booke of y kyniges. xvi. chapt. c. and psal. xxx. b.

b. Cricly, that is a crye vengeance, as ye haue. Gene. xix. c. And this manner of speach is comūe in the scriptures, when suche thynges are mentioned as God hath promysed and threatened to auenge.

c. To call on the name of the lord, is to require all thynges of him and to trust in him, geuing him the honor and worship that belongeth vnto him, as in Genesis. xii. b.

The v. Chapter.

The genealogie of Adam vnto Noe.

In this booke of the generation of man. In y day when God created man & made hym after the symilitude of God. Male and female made he them, and blessed them, and called theyr names man, in y daye when they were created. And when Adam was an hundred & thyrty yere old, he begat a sonne, after hys lyknesse & similitude: & called his name * Seth. And the dayes of Adam after he begat

Seth, were eyght hundred yere, & begat sonnes and doughters. And al y dayes of Adam whiche he lyued, were ix. hundred & xxx. yere, and then he dyed.

And Seth lyued an hundred and v. yeres, & begat Enos. And after he had begot Enos he lyued. viii. hundred & vii. yere, & begat sonnes & doughters. And all y dayes of Seth were ix. hundred & xii. yeres, & dyed. And Enos lyued. lxxx. yere & x. & begat Kenan. And Enos after he begat Kenan, liued. viii. hundred & xv. yere, and begat sonnes & doughters: and all the dayes of Enos were ix. hundred & v. yere, & thā he dyed. And Kenan lyued. lxx. yere, & begat Mahalaliel. And Kenan after he had begot Mahalaliel, lyued. viii. hundred & xl. yere, & begat sonnes and doughters: & al the dayes of Kenan were ix. hundred & x. yere, & than he dyed. And Mahalaliel lyued. lxxv. yere, & begat Jared. And Mahalaliel after he had begot Jared lyued. viii. hundred & xxx. yeres, & begat sonnes and doughters: & al the dayes of Mahalaliel were. viii. hundred nyntie & v. yere, & thā he died.

And Jared lyued an hundred & lxxi. yere, & begat Henoch & Jared lyued after he begat Henoch. viii. hundred yere, & begat sonnes & doughters. And al the dayes of Jared were ix. hundred & lxxi. yere, and than he dyed. And Henoch lyued. lxx. yere, & begot Mathusala. And * Henoch walked with God after he had begotten Mathusala. iii. hundred yere, & begat sonnes & doughters: And al the dayes of Henoch were iii. hundred & lxxv. yere, & than Henoch lyued a godlye lyfe, and was no more sene, for God toke hym awaye.

And Mathusala lyued an hundred and lxxxvii. yere & begat Lamech: and Mathusala after he had begot Lamech, lyued. vii. hundred & lxxxii. yere, & begat sonnes and doughters. And all the dayes of Mathusala were ix. hundred. lxxix. yere, and than he dyed.

And Lamech lyued an hundred. lxxxii. yere & begat a sonne, & called him Noe, sayinge: Thys same shall comforte vs: as concerning our worke & sorowe of our handes, whiche we haue about the erth: that y Lorde hath cursed.

And Lamech lyued after he had begot

Howe Names Man, Note that these are all. One flosk and Bone Made a One Man in one Nature. As is written the first man was of the Earth. Earth.

Noe. b. hundred, threetye & b. yere, and
begat sonnes & doughters. And all the
dayes of Lamech were .vii. hundred
lxxvii. yere, & than he dyed. And whan
Noe was fyue hundred yere olde, he be-
gat Sem, Ham, and Japhet.

77 years *Noe 500 years* *Thenotes, of anby Japhet*
To walke a. To walke with god, is to do his will & leade
in God. a lyfe accordyng to his worde.

The. vi. Chapter.

The cause of the floude. God warneth Noe of the
commynge of the floude. The preparynge of the arcke.

And it came to passe, whan menne
began to multiply vpon the erth,
and had begot them doughters,
the sonnes of God sawe the dought-
ters of men that they were fayre, and
toke vnto them wyues, whyche they
beste lyked amonge them all. And the
Lorde sayde: My spirite shall not al-
way stryue w man, for they are fleshe.
Neuerthelesse I wyll gyue them yet
space an. C. & xx. yeres.

There were tytanes in þ worlde in
those dayes. For after þ the chyldre of
God had gone in vnto the doughters
of men, and had begoten them chyldre,
the same chyldren were the mightiest of
the worlde, & men of renowne. And whā
the Lorde sawe that the wyckednesse
of man was encreased vpon the erth, &
that all the ymaginacion and thoughtes
of hys heart was onely euyl con-
tinuallye, he & repented þ he had made
man vpon the erth, and sorowed in hys
hert.

B And sayde: I wyll dystroy man-
kynd whiche I haue made, from of the
face of the erth: both mā, beast, worme
and foule of the ayre, *for it repenteth
me that I haue made them. But yet
Noe founde grace in the sight of the
Lorde.

Gen. viii. d *In. Be. xv. c*
Clay. xlii. c
Gen. 44. c
*These are the generactōs of Noe.
Noe was a righteous mā & vncorrupt
in hys tyme, & walked with God. And
Noe begat. iii. sonnes: Sem, Ham, &
Japheth. And the erthe was corrupte
in the sight of God, & was full of mis-
chefe. And God looked vpon þ erth, and
lo, it was corrupt: for al flesh had cor-
rupt hys way vpon the erth.

Then sayde God vnto Noe: c the
ende of al flesh is come before me, for þ
erth is full of thei mischefe. And lo, I
wyll dystroye them with the erthe.

Make the an arcke of pyne tree, and
make chaumbers in the arcke, and pit-
che it within and without with pitch.
And of this facion shalt thou make it.

The length of the arcke shal be. iii.
hundred cubytes, & the bredth of it. i.
cubites, and þ heygth of it. xxx. cuby-
tes. A wyndowe shalt thou make aboue
in the arcke. And within a cubyte com-
passe shalt thou synyth it. And the dore
of the arcke shalt thou sette in the syde
of it: and thou shalt make it with. iii.
loftes one aboue a nother. For behold,
I wyl bynge in a floude of water vpon
the erth to dystroye all flesh frō vn-
der heauē, wherin bzyeth of lyfe is: so þ
all that is in þ erth shal perishe. But I
wil make myne apoyntmēt w the, that
bothe thou shalt come in to the arcke
and thy sonnes, thy wyfe & thy sonnes
wyues with thee.

And of all that lyueth what so euer
fleshe it be, shalt thou bynge in to the
arcke, of euery thyng a payre, to kepe
them a lyue with the. And male and fe-
male se that they be, of byrdes in their
kynde, & of beastes in their kynde, & of
all maner of wormes of þ erth in their
kynde: a payre of euery thyng shalt
come vnto the to kepe them a lyue. And
take vnto thee of all maner of meate þ
maye be eaten and laye it vp in stooze
by the, þ it maye be meate both for the
and for them: and Noe dyd acordyng
to all that God commaunded hym.

The notes. *Foxes shall come to byrdes*
Beasts and the

a The sonnes of Seth are called þ sōnes of god, Sonnes
because their father had instructed & nourished
the godly, & trayned them vp in the fere of god.
Contrarye wise, the sonnes of Cayn are called
the sōnes of mē, because they were trayned and
brought vp in the wyckednes of the fleshe
b. This is not to be taken so that we shoulde
herby holde opynion, that god may do any thig
rashly, wherof he may afterwarde repent him
(for god is stable in all hys wayes & repenteth
not of ought that he doeth) but it is to be ga-
thered of this, that the synnes of mankynd were
then so greate, that yf it had ben possible for god
to haue repented hys workes, he had than cause
sufficient. *But of man kind so great that it should*
c. By all fleshe, is ment in this place al kyndes
of men as well suche as descended lineally of
Seth as of Cayn.

The. vii. Chapter.

The entrance of Noe & them that were with hym
in to the arcke. The ryngynge of the floude wherewith all
thynges dyd perishe.

Noe founde grace of god And



And the Lord said vnto Noe: *Go into the arke both thou & all thy household. For thee haue I sene a ryghteous be- fore me in this generacyō. *Of al cleue bestes take vnto the seuen of euery kynd, the male & female, and of vncleue bestes a payre, the male & his female: lyke wyse of the byrdes of the ayre seue of euery kynd, male and female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpo the erth. xl. dayes and xl. nyghtes, and wyll destroye all maner of thynges y I haue made, fro of the face of the erth.

And Noe dyd accordyng to all that the Lorde commaunded him: and Noe was syxe hundred yere olde; when the *floude of water came vpon the erthe: and Noe went and his sonnes, and his wife, and his sonnes wyues w him, into the arcke fro the waters of the floud. And of vncleue bestes, and of y bestes y were vncleue, and of byrdes and of al that crepeth vpo y erth, came in by couples of euery kinde vnto Noe into the arcke, a male and a female: eue as God commaunded Noe. And the seuēth day the waters of y floud came vpo y erth.

In the. vii. hundred yere of Noes life, in the seconde moneth, in the. xlii. daye of the moneth, y same daye were all the fountaynes of the great depe broken vp, and the windowes of heauen were opened, and there fell a rayne vpon the erth. xl. dayes and xl. nyghtes.

And the selfe same daye wente Noe, Sem, Ham and Japheth, Noes sons, and Noes wyfe, and y. iii. wyues of his sonnes w the into y arcke: both they & al maner of bestes in their kynde, and al maner of catel in their kynd, and al maner of wormes that crepe vpo y erth in their kind, and al maner of byrdes in theyr kynde, and al maner of foules whatsoeuer had fethers. And they came vnto Noe into y arcke by couples, of all fleshe that had bryth of ylf in it. And they that came, came male & female of euery fleshe accordyng as God comaūded hym: and the Lorde shut the dooze vpon hym. And the *floude came, foure tyde dayes and fouertye nyghtes vpon the earth, and the water increased and bare vp the arcke, and it was liſte vp

fro of the erth. And y water preuayled and encreased exceedingly vpo the erth: and y arcke wet vpo the toppe of y waters. And the waters preuayled exceedingly aboue measure vpo the erth, so that all the hve hylles, whiche are vnder all the partes of heauen, were couered: euen. x. cubytes hve preuayled the waters, so that y hylles were couered.

And all fleche that moued on y earth, bothe birdes, catell and bestes perished, w all that creple on the erthe and all men: so that all that had the bryth of lyfe in the nostrels of it thoroowe out all that was on dyue lande, dyed. Thus was destroyed all that was vpon the erth, both mā, bestes, wormes and foules of the ayre, so y they were destroyed fro y erthe: saue Noe was reserued on ly and they y were with him in y arcke. And the waters preuayled vpo y erth, an hundred and. l. dayes.

The notes.

a. They are ryghteous before God, y lone their neyghbours for Gods sake, vnſappely haung the spyrte of God, whiche maketh them y sonnes of god, & therefore are they accepted of God as iust & ryghteous, as it is in Gen. xlii. c. b. In this place, vncleue bestes seme to be suche beastes as (for some vncleue properties whiche they had) were not vsed to be sacrificed. For as it appeareth by the. ix. chap. of this boke, ther was then no meate vlawful to be eaten. c. That is, all the waters that were on the earth, sprang vp, encreased and multiplied, in suche wyse, that the greete depe, that is the sea ouerflowed and seemed to haue her springes opened. d. That is, suche aboundance of water came fro aboute y heauē seemed to haue be none other thig but an whole sea of waters, & to haue his floude gates euen then opened that it myghre issue to ouerflowe the carthe.

The. viii. Chapter.

After the sentyng of the of the rauen and the dove Noe went forth of the arcke. He offereth sacrifice. The malice of mannes heart.

And God remembred Noe & al the bestes, & all the cattell that were with hym in the arcke. And God made a wynde to blow vpon the erth, and the waters ceased: and the fountaynes of the depe and the wyndowes of heauen were stoppte and the rayne of heauen was forbydde, and the waters returned from of the erth, & abated after the ende of an hundred and. l. dayes.

And the arcke rested vpon the mountayns of Ararat, the. xlii. daye of the vii. moneth. And the waters wente away, & decreased vntyll the. x. moneth.

And Noe was. ix. hundred and. x. yeres old, when he begat Shem, Ham, and Japheth, his three sons. And Noe was a righteous man, and he feared God. And he was the first of his generation. And Noe was the first of his generation. And Noe was the first of his generation.

And the first day of the tenth moneth, the toppes of þe mountaynes appered.

And after the ende of .xl. dayes Noe opened the window of the arcke which he had made, & sent forth a rauen, which went out, euer going & coming again, vntyl the waters were dreyed vp vpon the erth.

Then sent he forth a doue fro him, to wete whether the waters were falle from of the erth. And when the doue coulde fynde no resting place for hyr fete, she returned to hym agayne vnto the arke, for the waters were vpon the face of all the erth. And he put out his hand, & toke her, and pulled her to him into the arcke.

And he abode yet .vii. dayes more, & sent out the doue again out of þe arcke, & the doue came to him agayne about euentyde, & beholde, there was in hyr mouth a lefe of an olyue tree which he had plucked: whereby Noe perceaued that the waters were abated vpon the erth. And he tarped yet .vii. other dayes, and sent forth the doue, whiche fro thence forth came no more agayne to hym.

And it came to passe, þe fyrte hundred and oite yere & the first day of the fyrst moneth, that þe waters were dreyed vp vpon the erth. And Noe toke of the hatches of the arcke, & looked: and behold, the face of the erthe was drye. So by the .xxvii. daye of the seconde moneth the erth was drye.

And God spake vnto Noe, sayinge: Come out of the arcke, both thou and thy wife, & thy sonnes, & thy sonnes wyues with the. And al þe bestes that are with the, whatsoeuer fleshe it be, bothe foule & cattel, & al maner wormes that crepe on the erth, brynge out with the,

& let them moue, & grow & multiply vp on the erth. And Noe came out, & hys sonnes, & hys wife, and his sonnes wyues with him. And all the bestes, and all the wormes, and al the foules, and al þe moued vpon þe erth, came also out of the arcke, all of one kynde together.

And Noe made an aulter vnto the Lord, & toke of all maner of clene bestes, and all maner of clene foules, and offered sacrifice vpon the aulter. And þe Lord smelled a swete sauour, & said

in his hert: I wyll heliceforth no more curse þe erth for mannes sake, & for the ymaginacio of manes hert is euil, eue fro the very yowth of him. Moreover I wyll not destroy from hence forth al that lyueth as I haue done. Neyther shal sowynge tyme and haruest, colde & hete, somer and wynter, day and night cease, as longe as the erth endureth.

The Notes.

a. Thys is spoked after the maner of menue. For God neuer forgetteth thyng, that he may call it to remembraunce agayne.

b. The Lordes smelling of sauour is allowaunce of the workes of the faythfull. As in Exod. xxx. Leui. i. ii. iii.

The ix. Chapter.

God blessed Noe and hys sonnes. He forbiddeth to eate the bloude of Beastes, and forbiddeth the shedding of mans bloude. The lawe of the swerde. He maketh a touenaunte that he wyl destroye the world nomore by water, and graunteth the raignebowe as a token and consymatyon of the same. Noe is dyonichien, & Ham vncouereth hym, and getteth his curse.



And God blessed Noe & hys sonnes, & sayd vnto the: Increase & multiply, and fyl the erth. The feare also & drede of you be vpon all bestes of the erth, and vpon all foules of the ayre, & vpon al that crepeth on the erth, and vpon all fyshes of the sea, which are gyuen vnto your handes. And all that moueth vpon the erth hauynge lyfe, & all be your meate: Eue as þe grene herbes, so geue I you all thyng. Only the fleshe wyth his lyfe whiche is his bloud, se that ye eate not.

* For verely the a bloud of you wher in your lyues are wyl I require: Euen of the hande of all bestes wyl I require it, & of the hande of man, & of the hande of euery mannes brother wyl I require the lyfe of man, * so þe which sheddeth mannes bloude shall haue hys bloud shed by man agayne: for God made man after his owne lykenes. Se that ye encrease, & waxe, & be occupied vpon the erthe, and multiplye therein.

Furthermore God spake vnto Noe and to his sonnes wyth him, sayinge: Se, I make * my bonde with you, and your seed after you, & with all lyuynge thing þe is to you: both foule & catel, & all maner bestes of the erth that is to you, of al that cometh out of the arcke

Gene. i. c. d. and. ix. a.

Leui. xi. a.

Pro. xxi. b.

by Noe

yet Noe

for grace

Noe

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what soeuer beste of the erth it be. I make my bonde with you, that hence forth all fleshe shall not be destroyed wth the waters of any floude, & that hence forth there shall not be a floude to destroye the erth.

And God sayde: Thys is the token of my bonde whiche I make betwene me and you, & betwene all lyuing thinge & is wth you for euer: I wyll set my bowe in the cloudes & it shal be a signe of the appoyntement made betwene me & the erth: so that when I byng in cloudes vpon the erth, the bowe shal appere in the cloudes. And than wyll I thynke vpon my testamēt which I haue made betwene me and you, and all & lyueth what so euer fleshe it be. So that hēce forth * there shall be no more waters to make affoud to destroye al fleshe.

The bowe shal be in the cloudes, and I wil loke vpon it, to remember the euerlastyng testament betwene God & all that lyueth vpon the erth, what so euer fleshe it be. And God said vnto Noe: This is y^e sygne of the testamēt which I haue made betwene me and all fleshe that is on the erth.

The sonnes of Noe that came out of the arke were: Sem, Ham, & Japheth. And Ham he is the father of Canaan. These are the.iii. sonnes of Noe, and of these was all the world ouerspred.

* And Noe beyng an husbände man, went forth & planted a vyneyarde, and dranke of the wyne, & was dronke, and lay vncouered in y^e myddest of his tent.

And Ham the father of Canaan sawe his fathers priuitees, & tolde his two brethren & were without. And Sem & Japheth toke a matel, & put it on both their shoulers, & went backward, and couered their fathers secrets, but their faces were backward, so & they sawe not their fathers nakednes.

As soone as Noe was awake from hys wyne, and wylt what hys yongest sonne had done vnto him, he sayd: Cursed be Canaan, & a seruāt of al seruātes be he to his brethren. And he sayde: Blessed be the Lord God of Sem, and Canaan be his seruāt. God b^e increase Japheth that he may dwell in y^e tentes of Sem. And Canaan be their seruāt.

And Noe lyued after the flood thre

hundred and syttie yere: so that all the dayes of Noe were. ix. hundred & syttie yere, and thait he dyed.

The notes.

a. Here is al cruelnes forbidden man, in that the bloud of al beastes is forbydden him. For y^e lyfe of euery thyng is in the bloud which God hath threatened to auenge in al beastes, muche more in men.

b. In this place, encrease is taken for reioyce or to be in peace and of good conforste, as it is Gen. xxi. e. and psal. xiii. a.

The. x. Chapter.

The genealogie of Japheth, Sem and Ham.

JThese are the generacions of the sonnes of Noe: of Sem, Ham and Japheth, whiche begatte them childzen after the floude.

* The sonnes of Japheth were: Gomer, Magog, Madai, Iauan, Tubal, Melech & Thyras. And the sonnes of Gomer were: Ascanas, Riphath & Togarima. And the sonnes of Iauā were: Elisa, Tharlis, Cithim & Dodanim. Of these came the Isles of the gentyls in their confrees, euery manne in hys speache, kyured and nacyon.

The sonnes of Ham were: Chus, Mizraim, Phut & Canaā. The sonnes of Chus were Seba, Heupla, Sabla, Rayma and Sabtema. And y^e sonnes of Rayma were: Sheba, and Dedan. * Chus also begat Nemrod, which began to be myghty in the erth. He was a myghty hunter in the syghte of the Lorde: wherof came the prouerbe: he is as Nemrod that myghty hunter in the syght of the Lorde. And the begynnyng of his kyngdome was * Babel, Erech, Achad & Chalne in the lande of Synear: Out of that land came Assur, and buylded Ninue, and the cyte Reshoboth, & Calah, and Resen betwene * Ninue & Calah. That is a great cite. And Mizraim begat Ludim, Enamim, Leabim, Paphthim, Pathrusim & Casluhim: from whence came the Philistynes, and the Capththerynes.

Canaan also begat zidon his eldest sonne, & Heth, Jebusi, Emori, Girgosi, Him, Arki, Simi, Aruadi, zemari & Harmati. And afterwarde sprange y^e kynreds of y^e Cananytes. And the costes of y^e Cananytes were frō Sydon tyl thou come to Gerara & to Asa, and tyl thou come to Sodoma, Gomorra, Adama,

zeboim,

zebolim, eue vnto Lasa. These were the children of Ham in their kynredes, tonges, landes and nacjons.

And Sem the father of al the children of Eber, & the eldest brother of Japheth begat childre also. And his sons were Elam, Assur, Arphachsad, Lud, & Aram. And the children of Aram were:

D Uz, Hul, Gether & Mas. And Arphachsad begatte Sala, & Sala begat Eber. And Eber begat two sonnes. The names of the one was Peleg, for in his tyme the earth was deuyded. And the name of his brother was Jaketan.

Jaketan begat Almodad, Saleph, Hazarmapheth, Jarah, Hadorā, Ulal, Dikela, Obal, Abimael, Seba, Ophir, Hevila & Jobab. All these are y sonnes of Jaketan. And the dwelling of them was fro Mesia, vntyll thou come vnto Sephara a mountayne of the east lād. These are the sonnes of Sem in theyr kynredes, languages, contrees & nacjons. These are the kynredes of y sons of Noe, in their generacions & naciōs. And of these came y people that were in the worlde after the floude.

The .xi. Chapter.

The building of the tower of Babel. The confusyon of tonges. The generacion of Sem the sonne of Noe vntyll Abim which goth with Lot vnto Haran.

AND al the worlde was of one toge & one language. And as they came fro the east, they founde a playne in the lande of Spilear, & there they dwelled. And they sayde one to another: come on, let vs make byrcke & burne it with fyre. So byrcke was their stone and styne was their morter. And they said: Come on, let vs buyld vs a cyte & a tour, that the toppe maye reache vnto heuē. And let vs make vs a name, for perauēture we shall be scatered abrode ouer al the erth. And the Lorde came a downe to see the cyte and the toure, whiche the children of Adam had buylded. And y Lorde sayde: See, the people is one, & haue one tonge amonge them all. And thys haue they begonne to do, and wyl not leaue of fro all that they haue purposed to do. Come on, let vs descende, & myngell theyr tonge euen there, y one vnderstande not what another sayeth.

B Thus the Lorde skattered them from

thence vpon all the erth. And they lefte of to buylde the cyte. & herfore y name of it is called Babel, because that the Lorde there confounded the tonge of all the world. And because that y Lorde from thence skattered them abrode vpo all the erth.

* These are the generaciōs of Sem: Sem was an hundred yere olde, & begat Arphachsad. ii. yere after y floude. And Sem lyued after he had begot Arphachsad. b. hundred yere and begatte sonnes and daughters.

And Arphachsad lyued. xxxv. yere & begat Sala, & lyued after he had begat Sala. liii. hundred yere & lii. & begat sonnes and daughters. And Sala was. xxx. yere olde and begat Eber, & lyued after he had begot Eber. liii. hundred & thre yere, and begat sonnes and daughters. When Eber was. xxxiii. yere olde, he begat Peleg, & lyued after he had begot Peleg fourte hundred & xxx. yere, & begat sons & daughters.

And Peleg when he was. xxx. yere old begat Regu, & liued after he had begot Regu. ii. hundred & ix. yere, and begat sonnes & daughters. And Regu when he had lyued. xxxii. yere begat Serug, and lyued after he had begot Serug. ii. hundred and. vii. yere, & begat sonnes and daughters.

And when Serug was. xxx. yere olde he begat Nahor, & lyued after he had begot Nahor. ii. hundred yere, & begat sonnes & daughters. And Nahor when he was. xxix. yere olde, begat Terah, & lyued after he had begot Terah, an hundred and. xix. yere, & begat sonnes and daughters. Begat Abram Nahor and Haran.

And when Terah was. lxx. yere old, he begat Abram, Nahor and Haran.

And these are y generaciōs of Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in y lād where he was borne, at Ur in Chaldea. And Abram and Nahor toke them wyues: Abrams wyfe was called Sarai. And Nahors wyfe Mylca y doughter of Haran which was father of Milca, & of Isca. But Sarai was bare, and had no chylde.

Nahor toke Terahs Abram his sonne and Lot hys sonne, Haraus sonne, and

Sarai

Gen. xxi. a

1 Para. 1. b

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Sarai hys daughter in law, hys sone
Abrahs wyfe. And they went with hym
from Ur in Chaldea, to goo in to y^e land
of Chanaan. And they came to Haran
and dwelled there. And whan Terah
was two hundred yere olde & five, he dy-
ed in Haran.

The notes. Coming Downe

a. God is counted to come downe, when he doth
any thyng on the earth among men, that is
not accustomed to be done, in maner shewing h^e
selfe presente amonge them by hys wonderfull
worke. As it is, psalme. xlviii. b. and. cxliiii. a.

b. Not that God sawe it not, nor could se it tyl
he might come downe from heauen to loke vpon
or vewe it after the maner of men. (For he seeth
all thyng, and hath them alwaye presente be-
fore hys eyes) but by cause the scripture apply-
eth it selfe to our weakenesse, and vseth our phra-
ses and maner of speakynge. For we vse to saye,
that whan princes and rulers do punyssh open
offenders, they loke vpon suche thynges as such
men do committe.

c. The lxx. interpreters, do in thys place omitt
the generation of Caynan, (who after the rebe-
nyng of the Hebrewes, begat Sala, when he
was thyrty yere of age. Luke. iii. g.

The. xii. Chapter.

Abraham is blessed of God, and goeth with Lot into
a strange land that apered to hym in Canaan. And
God promyseth to geue the same lande to hym and to
his seide. And afterwarde goeth Abraham into Egypt and
causeth Sarai hys wyfe to saye that she is hys sister.
And he was rauished of Pharaos, for whiche the Lorde
plageth hym.

Then the Lorde sayde
vnto Abram. Get* the
out of thy countre and
fro thy kintred, and out
of thy fathers house, in
to a lande which I wyl
shewe the. And I wyl make of thee a
myghty people, & wyl a blesse the, and
make thy name great, & thou mayst be
a blessing.* And I wyl blesse the that
blesse the, and curse the that curse the.
* And in the shall be blessed all the ge-
nerations of the erth.

And Abram went as the Lorde bad
hym, and Lot went with hym. Abram
was. lxxv. yere olde, when he went out
of Haran. And Abram toke Sarai hys
wyfe, and Lot his brothers sone, with
all* thyr goodes whiche they had got-
ten, and b soules whiche they had be-
gotten in Haran. And they departed to
goo into the lande of Chanaan. And
when they were come into the lande of
Chanaan, Abram went forth in to the
lande, tyll he came vnto a place called
Sichem, & vnto the oke of More.* And
the Canaanites dwelled then in y^e lande.

which Land he shewed for an
he went for he had
he came to a place called Sichem

Then the Lorde apered vnto Abra,
and sayde: vnto thy* seed wyl I geue
thys lande. And he buylded an aulter
there vnto the Lorde whiche appeared
to hym. Then departed he thence, vnto
a mountayne that lyeth on the East
syde of Bethel, and pyched hys tente:
Bethel beyng on the west syde, and Ay
on the east: and he buylded there an
aulter vnto the Lorde, and called on y^e
name of the Lorde. And thau Abram
departed and toke hys iourney south-
warde.

After this there came a derth in the
lande. And Abram wente downe in to
Egypt, to sojourn there, for the derth
was sore in the land. And when he was
come hys for to entre in to Egypte, he
sayde vnto Sarai hys wyfe. Beholde,
I knowe that thou arte a fayre wo-
man to loke vpon. It wyl come to passe
therefore when the Egyptians see the,
that they wyl saye: she is hys wyfe.
And so shall they sle and saue thee.

Say* I praye the therefore that thou
arte my syster, that I maye fare the
better by reason of thee; and that my
soule maye lyue for thy sake.

As soone as he came in to Egypt,
the Egyptians sawe the woman, that
she was very fayre. And Pharaos lor-
des sawe hys also, & praysed hys vnto
Pharaos: So that she was taken into
Pharaos house, whiche entreated Ab-
bra wel for hys sake, so y^e he had shepe,
oxen, & he asses, men seruauntes, mayde
seruauntes, she asses and camels.

* But God plagued Pharaos, and his
house with great plagues, bycause of
Sarai Abrahams wyfe. Then Pharaos
called Abram and sayde: Why hast thou
thus dealte with me? Wherefore tol-
dest thou me not y^e she was thy wyfe?
Why saydest thou y^e she was thy sister;
& causedest me to take hys to my wyfe?
But nowe loo, there is thy wyfe, take
hys & be walkynge. Pharaos also gaue
a charge vnto hys men ouer Abram, to
leade hym out, wyth hys wyfe and all
that he had.

The notes. From Plag

a. In thys place, to blesse, is to make happy and
fortunate. And to make great his name, is to ad-
uaunce and to extolle hym aboue other people.

b. Here are soules taken for seruauntes, bothe
men and women, whiche were very manye as

Gen. xii. b.
Gen. xii. b.
Gen. xii. b.

Gen. xii. b.

Gen. xii. b.

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Gen. xii. b.

Gen. xii. b.

Gen. xii. b.

Note.

you may see. Gene. xlii. c. History of J. m. c. I would not that cocklede bandes should de-
scende their abhominable luer by this dede of A-
braham, and say, that scripture leauey it is an
example of a thing leasul to be folowed, because
it doth not reprehende his doing therein: but that
they know it to be an history and that p nature
of an history, is not to prayse or reprehende, but
only to repute p trust of the thing done. And
thoughe Abraham myghte be excused by that, he
dyd it for safegarde of his lyfe: yet shal not they
be excused that do it for luere. *Abraham Did It*

The. xiii. Chapter. *In safegard of his lyfe*

Abraham & Lot departe out of Egypte. And Abraham
dreyppes his lande and catel with his brother Lot. Here
agayne is promysed to Abraham the lande of Canaan.

And Abraham departed out of
Egypt, both he and his wife,
and all that he had, and Lot
with him vnto the southe. A-
braham was very ryche in catell, syluer
and golde. And he went on his iourney
from the south euen vnto Bethell, and
to the place where his tente was at the
fyrst time betwene Bethell and Ay, and
vnto the place of the aulter whiche he
made before. And there called Abraham
vpon the name of the Lorde.

Lot also whiche went with him had
shepe, catel and tentes: so that the lande
was not abel to receaue them, that they
myght dwel together, for the substain-
ce of their ryches was so great, p they
coude not dwel together. And there
fell a stryfe betwene the herdmen of A-
brahams catell, and the herdmen of Lots
cattell. Whereouer the Cananytes and
the pherelytes dwelled at that tyme in
the lande. Than sayd Abraham vnto Lot:

Let there be no stryfe (I praye the) be-
twene the and me, and betwene my
herdme and thynne: for we be a brethre.
Is not all the hole lande before thee?
Depart I praye the fro me. If thou
wylte take the lefte hande, I wyl take
the right: or yf thou take the ryght had
I wyl take the left. And Lot lyte vp
hys eyes, and behelde all the contre a-
bout Jordan, whiche was a plente-
ous contre of water euery where, before
the Lorde destroyed Sodome and Go-
morra, euen as the garden of the Lord,
and as the lande of Egypte tyll thou
come to egipt.

* Than Lot chose all the costes of
Jordan, and toke his iourney from the
east. And so departed the one brother
from the other. Abraham dwelled in the

lande of Canaan: and Lot in the cytes
of the playne, and tented tyll he came to
Sodome. * But the men of Sodome
were wycked, and synned excedyng:
lye agaynste the Lorde.

And the Lorde sayde vnto Abraham,
after that Lot was departed from him:
Lyfte vp thyne eyes, and loke from the
place where thou arte, northwarde,
southwarde, eastwarde, and westward,
for all * the lande whiche thou seystie,
wil I giue vnto the & to thy seed for e-
uer. And I wil make thy seed, as p dust
of the erth: so that yf a man can nombze
the dust of the erth, than shal thy seed
also be nombzed. Aryse & walke aboute
in the lande, in the lengthe of it and in
the bredth, for I wyl geue it vnto the.
* Than Abraham toke downe hys tente
and went & dwelled in the okegroue of
Mamre, whiche is in e Ebron, and built
there an alter vnto the Lorde.

The notes.

- The Hebrews vse this worde brother, for all
neumes, cosyns, and neyghbours, and all that
be of one stocke. As Roma. ix. a. Wherefore the
worde muste euer be vnderstande by the circum-
stancie of the place, whether it signify a naturall
brother, or otherwyse.
- In this place, this worde euer is not taken
for a tyme without ende, but for a long season in
the ende wherof no man dothe certainly know.
As it is. Exodi. xii. c.
- Hebrd is p name of a city, wher Ada, Abrahā,
and his wife, with Isaac, &c. as tu Gene. xlii. d.

The. xiiii. Chapter.

Lot is taken prisoner. The victorie of Abraham of the
Sodomites. Lot is deliuered by Abraham. Melchisedech
offreth cytles vnto Abraham. Abraham payeth tythes vnto
Melchisedech. Abraham holdeth nothyng of the kyng of
Sodomis goodes.

And it chaunced wythin a whyle,
that Amraphel kyng of Synear,
Arioch kyng of Ellasar, Kedorla-
mar kyng of Elam and Chydear kyng
of the nacrons, made warre with Be-
ra kyng of Sodome, and with Birsa
kyng of Gomorra, and with Sineab
kyng of Adama, and with Semeabar
kyng of zeboun, and with the kyng of
Bela, whiche Bela is called zoar. All
these came together vnto the vale of
Siddim, whiche is now the salte see.
Twelue yere were they subiecte to king
Kedorlaomar, and in the. xiii. yere re-
belled. Therefore in the. xiiii. yere
came Kedorlaomar and p kynges that
were

and for all the country about Jordan which was a
country for water: and wherof before the Lord destroyed
as the garden of the Lord.

...were with hym, & smote the Raphaim in Altaroth Barnaim, & the Sushims in Ham, & the Emyns in Sabe Rariathaim, and the Hozym in their awne mounte Seir vnto the playne of Pharan, which bordreth vpo the wyl dernelle. And then turned they & came to the wel of iugemente whiche is Cades, and smote all the contre of the Amalechytes, & also the Amozites that dwell in Hazezon Thamar.

Then wente out the kynge of Sodome, and the kynge of Gomorra, & the king of Adama, and the king of Zebonim, & the king of Bela nowe called Zorar. And sette their men in aray to fight with the in the vale of Syddym, that is to saye, with Kedozlaomar the kynge of Elam and with Thydeall kynge of the Pacions, & with Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges agaynste fyue. And that vale of Syddym was full of fyre pyttes.

And the kynges of Sodome and Gomorra fled, & fel there. And the respydue fled to the mountaynes. And they toke al the goodes of Sodome and Gomorra, and all theyr vytayles, and wente theyr waye. And they toke Lot also Abrahams brothers sonne, & hys good (for he dwelled at Sodome) and departed. Then came one that had escaped, and tolde Abraham the Hebrew whiche dwelled in the okegroue of Mamre the Amozite, brother of Elchol & Aner: which were confederate with Abraham.

When Abrahā hearde that hys brother was taken, he harnessed hys seruantes bozne in his own house, thre hundred & eyghtene, & folowed tyll they came at Dan. And sette hym selfe and hys seruantes in araye, and fell vpon them by nyght, & smote them, & chased them away vnto Hoba: which lieth on y^e left hande of Damascos, & brought agayne al the goods, and also hys brother Lot, and hys goodes, the women also and the people.

And as he returned agayne fro the daughter of Kedozlaomar & of the kyngs that were with hym, than came the kynge of Sodome to mete hym in the vale of Saue, whycher nowe is called kynges dale.

Then Melchisedech kynge of Salem brought forth the breed & wyne. And he being y^e priest of the most highest God, blessed hym, saying: Blessed be Abraham vnto the most hyghest God, possessor of heauen and erth. And blessed be God y^e moste highest, which hath deliuered thyne enemies in to thy handes. And Abraham gaue him tithes of al.

Then sayde the kynge of Sodome vnto Abrahā: gyue me the soules, & take the goodes to thy selfe. And Abrahā answered the kynge of Sodome: I lyfte by my hand vnto the Lorde God most hyghe possessor of heauen and earthe, that I wil not take of al that is thyne, so much as a thred or a howlachel, lest thou shouldest saye, I haue made Abraham ryche. Saue onely that whiche the yonge mē haue eaten, and the partes of the men whycher wente with me, Aner, Elchol and Mamre. Lette them take their partes.

- The notes. Note that Christ is before
- a. The cite that Lot desired for his refuge was Bela. he came out of Sodome was called Bela, as in Gene. xix. c
 - b. In scripture Raphaims are counted for 32000. Raphaels aunes, whiche lyued of theft and robbery.
 - c. The Jewes supposed Melchisedech to be Seir the sonne of Noe: because he lyued after y^e flood 1000 yeres, and after the deathe of Abraham (by Goddes prouydence) was kynge of Salem. The Jewes lieth of Seir.
 - d. Blessed be Abraham, is as muche to say as prayesed be Abraham. And prayesed bee the moste hyghe God. As it is in Gene. xlii.
 - e. Soules are men & women. As in: Gene. xlii.

The .xv. Chapter.

The lande of Canaan is yet agayne promysed to Abraham. God promyseth hym seed. He beleueth and is iustified. The prophete of the bondage wherein the chyldren of Israell shoulde be vnder Pharaon, and of their deliuerance from the same.

After these dedes, the worde of the Lord came vnto Abraham in a bysion sayinge: feare not Abraham, I am thy hyld, and thy rewarde shall be excedyng great. And Abrahā answered: Lorde Jehouah what wylte thou geue me: I go chyldlesse, and the carter of myne house, this Eleasar of Damasco hath a sonne. And Abraham sayde: Se, to me haste thou geuen no seed: lo, a lad bozne in my house shall be myne heyre. What wilt thou geue me?

And beholde, the worde of the Lorde spake vnto Abraham, saying: He shal not be thyne heyre, but one that shal come

10

Halte here a sonne, and shalt call hys
 * name Ismaell: Bycause the Lorde
 hath herde thy tribulacion. He wyl be
 a wylde man, and hys hāde wyl be a-
 gaynst euery man, & euery mans hāde
 agaynst hym. And yet shall he dwell
 fast by al his brethre. And he called þe
 name of the Lorde þe spake vnto her:
 thou arte the God þe lokest on me, for
 he sayd: I haue of a suertie sene here
 þe backe part of hi þe seeth me. Where-
 fore he called the well, the well of the
 lyuing þe seyth me, whiche well is be-
 twene Cades and Sared. * And Hagar
 bare Abzā a sonne, and Abzā called his
 sonnes name whiche Hagar bare Is-
 mael. And Abram was .lxxxvi. yere
 olde, when Hagar bare hym Ismael.

The Notes. The well of lyuing

- a. To go in vnto her mayden, is to haue carnall
 copulation with her, as these wordes knowe &
 slepe do also signifie. Gene. xix. g.
 b. Affect the maner of the Debrues: for some is ta-
 ken for companyng with a woman, and it is al-
 so taken for saythe. As in Luke. xvi. f.
 c. They se the backe partes of God, that by reue-
 lation or otherwyse, haue perseuerance or
 knowledge of God.

The .xvii. Chapter.

Abram is called Abraham, & Sarai is named Sara.
 The lande of Canaan is here the fourth tyme promp-
 sed. Circumcysion is here institute. Isaac is promised.
 Abraham prayeth for Ismael.

When Abzā was nyntie yere
 olde and .ix. The Lorde ap-
 peared to hym, saying: I am
 the almyghty God: walke
 * before me and be vncorrupte. And I
 wyl make my bōde betwene the & me,
 & wyl multiplie the excedynglye. And
 Abzā fell on hys face. And God talked
 moreouer with him, sayinge: I am, be-
 holde my testament is with the, þe thou
 halte be a father of manye nacyns.
 Therefore, shalt thou no more be called
 Abram, but thy name shal be Abrahā:
 for a father of manye nacions haue I
 made the, & I wyl multiplie the exce-
 dingly, & wyl make naciōs of the: * yea
 & kings shal sprynge out of the. More-
 ouer I wyl make my bonde * betwene
 me & the, and thy seed after the, in their
 times to be an euerlasting testamēt, so
 þe I wyl be God vnto the & to thy seed
 after þe. And I wyl geue vnto the & to
 thy seed after the, the lande where:
 in thou arte a straunger: Euen all the

lande of Canaan, for an euerlastyng
 possession, and wyl be their God.

And God sayde vnto Abraham: Se
 thou kepe my testamēt, both thou and
 thy seed after the in their tymes: thys
 is my testamēt whiche ye shal kepe be-
 twene me and you, & thy seed after the,
 þe ye circūcise all your men childre. Ye
 shal circūcise the foreskinne of your
 fleshe, & it shal be a tokē of the bonde
 betwixte me and you. And euery man
 child when it is .viii. dayes * olde, shal
 be circūcised amōge you in your ge-
 neracions, & al seruautes also borne at
 home, or bought with money, though
 they be straungers & not of thy seed.
 The seruaunt borne in thy house, & he
 also þe is bought with money, must ne-
 des be circūcised, þe my testamēt may
 be in your fleshe, for an euerlastyng
 bōd. If there be any vncircūcised mā-
 chyld, that hath not the foreskinne
 of his fleshe cutte of, his soule shal pe-
 rish from hys people: because he hath
 broke my testamēt. And God sayd vn-
 to Abraham. Sarai thy wyfe shal no
 moze be called Sarai: but Sara shal
 her name be. For I wil bles her & geue
 the a sonne of her, & wyl blesse her: so þe
 people, yea and kynges of people shal
 sprynge of her. And Abraham fel vpon
 his face & laughte, & sayd in his hart:
 shal a chyld be borne vnto hym that
 is an hundred yere olde, & shal Sara þe
 is nyntie yere olde, bere? And Abrahā
 sayd vnto God. O that Ismael might
 lyue in thy syghte. *Sin by faith*

Then sayd God: Sara thy wife shal
 * bere the a sonne in dede, & thou shalt
 call hys name Isaac. And I wyl make
 my bonde with him, þe it shal be an e-
 uerlastyng bonde vnto hys seed after
 hym. And as concerning Ismael also,
 I haue herde thy request: loo, I wyl
 blesse him, & encrease him, and multy-
 ply hym excedyngly. Twelue * princes
 shal he begette, & I wyl make a great
 naciō of hym. But my bonde wyl I
 make w Isaac, which Sara shal bere
 vnto the: eue this time twelue moneth.

And God lefte of talkyng with
 him, and departed by from Abraham.
 And Abraham toke Ismaell hys sonne
 & al the seruautes borne in his house
 and al that was boughte w money as

*When Abraham was 99 years old
 Names And Appeared to him
 & he was vncorrupt & I will*

many as were men childreil among the men of Abrahams house, & circumcysed the foreskynne of their fleshe, euen þe selfe same daye, as God had sayde vnto him. Abraham was nyntie yere olde & nyne, when he cut of the foreskynne of his fleshe. And Ismaell his sonne was xii. yere olde, when þe foreskynne of his fleshe was circumcysed. The selfe same daye was Abraham circumcysed and Ismael his sonne. And all þe men in his house, whether they were bozne in hys house or bought with money (thoughe they were straungers) were circumcysed with hym.

The Scripture saith in Gen. xxi. 1. And he circumcysed him the same daye.

The signe. a. The Scripture useth to call þe sygne of a thynge, by the name of the thynge it selfe. Duely to kepe the thynge signified the better in memorie. As here he calleth circumcision his bande, whyche is but a token therof. And as in Exod. xii. b. the paschal lambe is called the Lordes pascouer, and also as the breade in the Lordes supper is called his bodye. Math. xxvi. ec.

The. xviij. Chapter.

There appeared thre men vnto Abraham. Isaac is promysed to hym agayne, at whiche Sara laughed. The destruction of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.

And the Lorde appeared vnto him in the okegrove of Mamre: as he sat in his tent doze in the heate of the day. And he lyfte vp hys eyes and looked: & lo, thre men stode not farre from him. And whē he sawe thē, he ran to mete thē fro the tent doze, and fell to the grounde. & sayde: Lorde, yf I haue fōude sauoure in thy syght: goo not by thy seruaunt. Let a litle water be sette, & wash youre fete, & rest your selues vnder the tree:

And I wyl fet a moztel of b breede, to & cōfōrte youre hartes withal. And thā goo youre wayes, for euen therfore are ye come to your seruante. And they answered: Do euen so as thou hast sayde. And Abraham wēt a pace in to his tent vnto Sara, and sayde: make redye attonce thre peckes of fine meale, kneade it and make cakes. And Abraham ran vnto his beastes, and set a calfe þe was tendre and good, & gaue it vnto a yongman, whiche made it redy attonce. And he toke butter, and mylke, and the calfe whycho he had prepared, and sette it before them, and stode hym selfe by them vnder the tree: and they ate.

And they sayde vnto him: Where is Sara thy wyfe? And he sayd: in þe tent. And he sayde: I wyl come agayne vnto the as soone as þe frute can yue. And loo: Sara thy wyfe shall haue a sonne. That herde Sara, out of þe tente doze, whyche was behynde his backe. Abraham and Sara were both olde, and wel stryken in age, and it ceased to be with Sara after þe maner as it is with wyues. And Sara laughed in hys selfe, sayinge: Now I am waxed olde, whal I geue my selfe to lust, and my lord olde also: Than sayde the Lorde vnto Abraham: wherfore doth Sara laughe, sayinge: shall I of a suertye bere a chylde, now when I am olde: is the thynge to harde for the Lorde to do? In the tyme * appoynted wyl I retorne vnto the, as soone as the frute can haue life, and Sara shall haue a sonne. Than Sara deriyed it, sayinge: I laughed not, for she was afrayde. But he sayd: yes thou laughtest. Than the men stode vp from thence, & looked towarde Sodome. And Abraham went w them, to byrnyng them on the waye. And the lorde sayde: Can I hyde fro Abraham, that thing which I am aboute to do, seynge that Abraham shall be a great and a mighty people, and al the nacions of the erth shall be blessed in him: for I knowe hym, & he wil commaunde his chylde and his household after hym, that they kepe the waye of the Lorde, to do after righte & conscience, & the Lorde may byrnyng vnto Abraham, that he hath promysed hym.

And the Lord sayd: The crye of Sodome and Gomorra is great, & theyr synne is excedynge greuous. I wyl go downe and see, whether they haue done al together accordinge to þe crye, which is come vnto me or not, & I may know. And the men departed thence and went to Sodome ward. But Abraham stode yet before the Lord, and drewe nere and sayd. Wylt thou destroy the righteous with the wicked? If there be .l. ryghteous within the ctye, wilt thou destroy it, and not spare the place for the sake of .l. ryghteous that are therein? That be farre from the, that thou shouldest do after this maner, to sleie the ryghteous with the wycked, and þe ryghteous should be as the wycked: & be farre from

Gen. xix. a

Gen. xix. b. l. 13. g. 18. d. l. 14. b.

Mat. xlii. e. Luk. xlii. b.

Cobl. xli. d. 2. d. xli. c.

4. Re. iiii. Roma. 9.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

Eccl. xlii. b.

from the. Shoulde not the iudge of all the worlde do accordynge to ryghte? And the Lorde said: If I fynde in Sodom. i. righteous within the cytie, I will spare al the place for their sakes.

And Abraham answered, and sayde: beholde, I haue take vpo me to speake vnto the Lorde, and yet am but dust & ashes. What though there lacke, v. of i. ryghteous, wylte thou destroye al the cytie for lacke of. v. And he sayde: If I fynde there. xl. and. v. I will not destroy the. And he spake vnto him yet againe, and sayde: what yf there be. xl. founde there. And he sayde: I wil not do it for fourtyes sake. And he sayde: O let not my Lorde be angry, & I speake. What yf there be founde. xxx. there? And he sayde: I wyl not do it, yf I fynde. xxx. there. And he sayde: Oh, se, I haue begonne to speake vnto my lorde, what yf there be. xx. founde there? And he sayde: I wil not destroye them for twentys sake. And he sayde: O let not my Lord be angry, & I speake yet, but euē once moze onely. What yf ten be founde there? And he sayde: I wil not destroye them for. x. sake. And the Lorde wente his waye, as soone as he had lefte conuening with Abraham. And Abraham returned vnto his place.

10 fako soabonon The notes. Vnto his place

a. The heate of the daye is taken for noone.
b. By breade is vnderstande. in the scripture all maner of fode mere for mans eatynge, as in the spirit of the hynges. xxviii. d.

ay taken for The. xix. Chapter.

Lot receaued two Angelles into his house. The synners of the Sodomites. Lot is deliuered and deliuered to dwell in the cytie zoar. Lottes wyfe is turned into a pyller of salt. Sodom is destroyed. Lot is drunken and lyeth with his daughters whyche conceived chylde by hym.

And there came. ii. angels to Sodom at euen. And Lot sat at the gate of y cytie. And Lot sawe them, and rose vp to mete them, and he bowed him selfe to the grounde with his face. And he said: Se Lordes, turne in (I pray you) in to youre seruantes house, & tary all night: & washe your fete & ryle vp early and go on youre wayes. And they said: nay, but we wyl hyde in the streates all nyghte. And he compelled them exceedinglye. And they turned in vnto

him and entred in to his house, and he made them a feast & dyd bake swete cakes, and they ate. But before they were to rest, the men of the cytie of Sodom compassed the house rounde aboute bothe olde and yonge, all the people fro all quarters. And they called vnto Lot and sayd vnto him: where are the men which came in to thy house to a nyghte: brynge them out vnto vs that we may do oure lust with them. Lot & d. where

And Lot went out at doores vnto the & shut y doze after him, & said: nay for goddes sake brethren, do not so wickedlye. Beholde, I haue two daughters, which haue knowne no mā, them wyl I brynge out vnto you: do with the as it semeth you good: Onely vnto these men do nothyng, for therefore came they vnder y shadowe of my roie. And they sayde: come hyther. And they sayde: camest thou not in to sogeorne, & wylte thou be now a iudge? we wyl surely deale worse with the thā w the:

And as they pleased sore vpon Lot and began to breake vp y dooze, the mā put forth their hādes, & pulled Lot in to y house to the, & shut to the dooze. And the men that were at the dooze of the house, they smote with blyndnesse both small and great: so y they coulde not fynde the dooze. And the men sayde mozeouer vnto Lot: If thou haue yet here any sonne in lawe, or sonnes or daughters or what so euier thou haste in the cytie, brynge it out of this place: for we must destroy this place, because the cry of the is great before y Lorde. Whetsoze he hath sent vs to destroy it.

And Lot wet out and spake vnto his sonnes in lawe, whiche shoulde haue married his daughters, and sayd: stande vp, and get you out of this place, for y Lorde wyl destroye the cytie. But he seemed as though he had mocked, vnto his sonnes in law. And as the moynynge arose the angels caused Lot to spede him, sayinge: Stande vp, take thy wyfe and thy two daughters and that that is at hande, lest thou perthe in the synne of the cytie. And as he prolonged the tyme, the mā caught both him, his wyfe and his two daughters by y handes (because the Lord was merciful vnto him) & they brought him forth,

id Lot saw them and Lot y and bowed himselfe to the and

and sette him without the cyte. When they had brought them out, they sayde: Saue thy lyfe, & loke not behynde the, nether tary thou in any place of the cōtre, but saue thy selfe in the mountaine, lest thou perysthe. Then said Lot vnto them: Oh nay my Lorde: beholde, in as moch as thy seruaunt hath founde grace in thy syghte, nowe make thy mercede great, whiche thou shewest vnto me, in sauing my lyfe. For I can not saue my selfe in y^e mountayns, lest some misfortune fall vpon me & I dye. Beholde, here is a cytie by, to flee vnto, & it is a litle one: let me saue my selfe therein: is it not a litle one, that my soule may lyue? And he sayd to himse, I haue receaued thy request as concerning this thinge, that I wyl not ouerthrowe this cytie for the whiche thou hast spoken. Haste the, & saue thy selfe there, for I can do nothinge tyll thou be come in thither. And therfore the name of y^e cyte is called zoar. And the sunne was vpon y^e erth, when Lot was entred in to zoar.

Then the Lorde rayned vpon * Sodom and Gomorra, byrystone & fyre from the Lorde out of heauē, and ouerthrowe those cittes, and all the region, and al that dwelled in the cyties, & that that grewe vpon y^e erth. And Lots wife looked behinde her, and was turned in to a pyllar of salte. Abraham rose vp early and got hym to the place, where he stode before the Lord, & looked towarde Sodom and Gomorra, and towarde all the lande of that contrē. And as he looked: beholde, the smoke of the contrē arose as it had bene the smoke of a furnace. But yet when God destroyed the cities of the region, he thoughte vpon Abraham: and sente Lot out from the danger of the ouerthrowinge, when he ouerthrew y^e cities where Lot dwelled.

And Lot departed oute of zoar and dwelled in the mountaynes and his. ii. daughters with him for he feared to tarye in zoar: he dwelled therefore in a caue, bothe he and hys. ii. daughters also. Then sayde the elder vnto y^e yonger: our father is olde, and there are no moe men in the erth to come in vnto vs after the maner of all the world. Come therefore, let vs geue oure father wyne to dryncke, and let vs lye with him, that

we maye saue seed of oure father. And they gaue their father wyne to dryncke that same night. * And y^e elder doughter wente and laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.

And on the morowe the elder sayde vnto the yonger: beholde, yesternyghte laye I with my father. Let vs geue him wyne to dryncke this nyghte also, and go thou and lye with him, and let vs saue seed of oure father. And they gaue their father wyne to dryncke that night also. And y^e yonger arose, and laye with him. And he perceaued it not: nether when she laye downe, nether when she rose vp. Thus were both y^e doughters of Lot w^{ch} chyldre by their father. And the elder bare a sonne, and called hym Moab, which is the father of the Moabytes vnto this daye. And y^e yonger bare a sonne, and called hym Ben Ammi, whiche is the father of the chyldren of Ammon vnto this daye.

The Notes. *Ammon vnto His Da*

a. Here is the nyghte taken for the euenynge, which is the begynnyng of the nyght, as in the p^{ro}uerb. vii. b. b. The synne is taken for the synnar, as malice is for the wycked, and ryghteousnes for ryghteousnes. As Paul to Titus the. i. chap. c.

The. xx. Chapter.

Abraham wente as a straunger into the lande of Gerar. The hyng of Gerar taketh awaye his wyfe.



And Abraham departed thence towarde the south cōtre and dwelled betwene Cades and Sur, and sogeorned in Gerar. And Abraham sayde of Sara his wyfe that she was hys * syster. Then Abimelech king of Gerar sente and fet Sara awaye.

And God came to Abimelech by nyghte in a dreame and sayde to hym: Se, thou arte but a deed mā, for y^e wosmans sake whiche thou hast taken as waye, for she is a mans wyfe. But Abimelech had not yet come nye her, and therfore sayde: Lorde, wylte thou slep ryghteous people? sayde not he vnto me, that she was his syster: yea & sayde not she herselfe y^e he was hys brother? with a pure herte and innocēt handes haue I done this. And God sayde vnto hym in a dreame. I wote it well

God put of Zoar and his Two Daughters for that

Gen. xiii. b. Jer. i. f. Gen. xvi. f.

Gen. xxi. b. Gen. xxi. a. Gen. xxi. b. Gen. xxi. b. Gen. xxi. b.

Gen. xxi. a. And H. Gen. xxi. b. Gen. xxi. c. Gen. xxi. d. Gen. xxi. e. Gen. xxi. f. Gen. xxi. g. Gen. xxi. h. Gen. xxi. i. Gen. xxi. j. Gen. xxi. k. Gen. xxi. l. Gen. xxi. m. Gen. xxi. n. Gen. xxi. o. Gen. xxi. p. Gen. xxi. q. Gen. xxi. r. Gen. xxi. s. Gen. xxi. t. Gen. xxi. u. Gen. xxi. v. Gen. xxi. w. Gen. xxi. x. Gen. xxi. y. Gen. xxi. z.

that thou dydest it in the purenesse of thy herte. And therefore I kept the, that thou shouldest not synne agaynste me, neither suffered I the to come nygh her. Nowe therefore deliuer the mā his wife agayne, for he is a prophete. And let him praye for the, that thou maist liue. But & yf thou delyuer her not agayne, be sure, that thou shalt dye the deth, with all that thou haste.

Then Abimelech rose vp by tymes in the mornyng, and called al his seruantes, and tolde all these thinges in their eares, and the men were sore afraid. And Abimelech called Abraham, and said vnto him: what haste thou done vnto vs, and what haue I offended the, that thou shouldest brynge on me and on my kyngdome so greate a synne: thou hast done debes vnto me that oughte not to be done. And Abimelech sayd moreouer vnto Abraham: what salwest thou that moued the to do this thyng?

And Abraham answered. I thought that peraduenture the feare of God was not in this place, & yf they shoulde sleie me for my wyfes sake: yet in very dede she is my syster, the doughter of my father, but not of my mother: & became my wyfe. And after God caused me to wandre out of my fathers house, I said vnto her: *This kindnesse shalt thou shewe vnto me, in al places where we come, that thou saye of me, holwe that I am thy brother.

Then toke Abimelech shepe, & oxen, menservantes & womenservantes & gaue them vnto Abraham, & deliuered him Sara his wyfe agayne. And Abimelech sayde: beholde, the lande lyeth before the, dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer: beholde, this thyng shall be a couerynge to thyne eyes, & vnto all that are with the and vnto all men an excuse.

And so Abraham prayde vnto God, and God healed Abimelech, and his wyfe & his maydens, so that they bare chylde. For yf Lord had closed to, all y matrices of y house of Abimelech, because of Sara Abrahams wyfe.

The notes.

The Doughter of my father but not of my mother
Became My Wife after God caused me to wandre out
I said vnto her this kindnesse

a. Amonge the Hebrewes, the feare of God is principally taken for the honoure and faith that we owe vnto god, and that with suche a loue as the chylde hath to the father.

b. Couerynge and excuse is al one.

The .xxi. Chapter.

Isaac is borne. Azar is cast oute with hyr younge sonne Ismael. The Angell comforteth Agar. The colles naunne betwene Abimelech and Abraham.

The Lorde blyssed Sara as he had sayde and did vnto her: accordyng as he had promysed.

And Sara was with chylde, and bare Abraham a sonne in his olde age, euen the same season, whiche the lorde had appoynted. And Abraham called hys sonnes name that was borne vnto him (whiche Sara bare him) Isaac, & Abraham circumcised Isaac his sonne whē he was. viii. daies olde, as God commaunded him. And Abraham was an hundred yere olde, whē his sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughyng stocke: for all that heare, wyll laughe at me.

She said also: who woulde haue sayde vnto Abraham, that Sara shoulde haue geuen chylde luche, or yf I shoulde haue borne him a sonne in his olde age: The childe grewe, and was wened, & Abraham made a great feast, the same daye that Isaac was wened. Sara sawe the sonne of Hagar the Egyptian (whiche she had borne vnto Abraham) a mocking.

Then she sayde vnto Abraham: put away this bondmayde and hir sonne: for the sonne of this bondwoman shall not be heyre with my sonne Isaac: But the wordes semed very greuous in Abrahams syghte, because of hys sonne. Then the Lorde sayde vnto Abraham: let it not be greuous vnto the, because of the lad & of thy bondmayde: But in all that Sara hath sayde vnto the, heare hyr voyce, for in Isaac shall thy seed be called. Moreouer of the sonne of the bondwoman wyl I make a nation, because he is thy seed.

And Abraham rose vp early in the mornyng, and toke breade and a bottel with water, and gaue it vnto Hagar, puttynge it on hyr shoulders with the lad also, and sente her awaye. And she departed and wandred by and doune in y wilderness of Berseba. When y water was spent y was in y botel, she cast y lad

B. ii.

under

under a bush, & went, and satte her out of syghte a greate waye, as it were a bowshot of: for she sayde: I wil not se the lad dye. And she satte doune oute of syght, & lyfte vp hyr voyce and wepte.

And God herde the voyce of þe childe.

And þe angel of God called Hagar out of heauen & said vnto her: What ayleth the Hagar? feare not, for god hathe herde the voyce of the childe, where he lyeth. Arise and lyfte vp the lad, & take hym in thy hande, for I wyll make of hym a great people. * And God opened hyr eyes and she sawe a wel of water. And she wente and fylled the bottell w water, and gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wyldernesse, & became an archer. And he dwelte in the wildernesse of Pharan. And his mother gotte hym a wyfe oute of the lande of Egypte.

And it chaunced the same season, that Abimelech and Phicol his chiefe captaine spake vnto Abraham, saying:

* God is with the iust that thou doest.

Nowe therfore swere vnto me, euere here by God, that thou wylte not hurte me, nor my children, nor my childrens chyldren. But that thou shalte deale w me and the contre where thou arte a stranger, accordynge vnto the kynnesse that I haue shewed the. * Then sayd Abraham: I wyll swere.

And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had taken awaye. And Abimelech answered: I wylte not who dyd it: Also thou toldest me not, nether herde I of it, but this daye. And Abraham toke shepe and oxen, and gaue the vnto Abimelech. And they made bothe of them a bonde together. And Abraham sette .vii. lambes by them selues. And Abimelech sayde vnto Abraham: what meane these .vii. lambes, whiche thou hast sette by the selues? And he answered. .vii. lambes shalte thou take of my hande, that it maye be a wytnesse vnto me, & I haue dygged this well: Wherefore þe place is called Berseba, because they sware bothe of them. Thus made they a bonde together at Berseba. Then Abimelech and Phicol his chiefe Captayne rose vp, & turned againe vnto the

lande of the Philistines. And Abraham planted a wood in Berseba, and called there on the name of the Lord, the euerlastynge God: and dwelte in the Philistine lande a longe season.

The xxii. Chapter.

The faith of Abraham is proued in offeringe, bys sonne Isaac. Chyke our sauour is promysed. The generation of Hagar Abrahams brother.

After these dedes, God dyd * proue Abraham and sayde vnto hym: Abraham. And he answered: here am I. And he sayde: take thy onely sonne Isaac whom thou louest, and get the vnto the lande Moria, & sacrifice hym there for a sacrifice vpon one of þe mountaynes, whiche I wyll shewe the. Then Abraham rose vp early in the morninge, and saddled his asse, & toke two of his meyn with him, and Isaac his sonne: and cloue wod for the sacrifice, and rose vp and got him to the place which God had appoynted hym.

The thirde daye Abraham lyfte vp his eyes, & sawe the place a farre of, & said vnto his yonge men: byde here w the asse: I and the lad wyll goo yonder and worshyp, and come agayne vnto you. And Abraham toke the wod of the sacrifice and layde it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they wente bothe of them together. By faith Isaac a lamb without blem

Then spake Isaac vnto Abraham his father and sayde: My father? And he answered, here am I my sonne. And he sayd: Se here is fyre and wod, but where is the shepe for sacrifice? And Abraham sayde: my sonne, God wyl prouyde hym a shepe for sacrifice. So wet they bothe together.

And when they came vnto the place whiche God shewed him, Abraham made an autler there, and dressed the wod, and bownde Isaac his sonne and layd him on the autler, aboue vpon the wod. And Abraham stretched forth his hande, and toke þe knyfe, to haue kylled his sonne. Then the angell of the LORD called vnto him from heauen, sayinge: Abraham, Abraham? And he answered: here am I. And he sayde: laye not thy handes vpon the chylde, nether do anye thyng at all vnto him, for nowe I knowe

his land
of the
Abraham
a wood
Berseba
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And dwelt
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A Season
Jud. viii. c
Eccl. 44. c.
Heb. 11. 17
The fai
of Abrah
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In offeryn
He son
Isaac
A finger
of God poynting to
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S. Gough
and Gough
Abraham
the son
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p. 200
his faith
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Abraham
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James. i. v.
i. 12. 13
Sacrific
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Dra. 1. 1
to haue
This son
Lord
Abraham
knowe
of Abrah
Abraham
I will not who

Phillip, Thomas and Potts. 50

of all that went in at the gates of the ctye. And then Abraham buryed Sara his wyfe in the double caue of the felde that lyeth before Mamre (otherwyse called Ebron) in the lande of Canaan. And so both the felde and the caue that is therein, was made vnto Abraham, a sure possession to burye in, of the sonnes of Heth.

The. xliii. Chapter.

Abraham maketh his seruante to swere, and sendeth him to seke a wyfe for Isaac his sonne. The seruante was saythfull and brought Rebecca, whiche Isaac toke to his wyfe.

Abraham was olde and stryken in dayes, and the Lorde had blessed hym in all thynges. And he sayde vnto hys eldest seruante of his house, which had rule ouer all that he had: a But thy hande vnder my thye, that I may make the swere by the Lorde that is God of heauen and God of the erth, * that thou shalte not take a wyfe vnto my sonne, of the daughters of the Canaanites, (amonge whiche I dwell.) But shalte goo vnto my contre and * to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruante vnto him: what and yf the woman wyll not agree to come with me vnto this lande: shall I brynge thy sonne againe vnto y lade whiche thou camest out of? And Abraham sayde vnto him: beware of y, that thou bryng not my sonne thither. The Lorde God of heauen, whiche toke me from my fathers house, and from the lande where I was borne, and whiche spake buto me and swate vnto me, saying: vnto thy * seed wyll I geue this lande, he shall sende hys angell before the, that thou mayst take a wyfe vnto my sonne from thence. Neuerthelesse yf the woman wyll not agree to come w the, than shalte thou be with out daunger of this ooth. But aboue all thyng bryng not my sonne thither agayne. And the seruant put his hande vnder the thye of Abraham, and swate to him as concernynge that matter. And the seruante toke .x. camels of the camels of his master, and departed, and had of good al maner goodes of his master w him, and stode vp, & went to Mesopotamia,

vnto y ctye of Nahor. And made hys camels to lye doune without y ctye, by a wels syde of water, at euen: aboute the time that womē come out to drawe water, and he sayde: of Nahor and his camels.

Lorde God of my master Abraham, sende me good speche this daye, & shewe mercy vnto my master Abraham. Lo, I stode here by y wel of water, & y doughters of the men of this ctye wyll come out to drawe water: Howe the damsell, to whome I say, stoupe doune thy pytcher, and let me dryncke. If she saye: Dryncke, and I wyll geue thy camels dryncke also, the same is she, that thou hast ordened for thy seruante Isaac: yea, and therby shall I knowe y thou hast shewed mercy on my master. And it came to passe yet he had left speakig, that Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and hys pytcher vpon hir shoulder: The damsell was very fayre to loke vpon, and yet a mayde and vnknewen of mā. And she wente doune to the well, and fylled hys pytcher, and came vp agayne. The seruant ranne vnto her, and said: let me suppe a lytle water of thy pytcher. And she sayde: dryncke my lorde.

And she hasted and lette doune her pytcher vpon hir arme, and gaue hym dryncke. And when she had geuen hym dryncke, she sayde: I wyll drawe water for thy camels also, vntyll they haue dryncke ynough. And she poured out hys pitcher in to y trough hastily, and ranne agayne vnto the well, to fet water: & drewe for all his camels. And the selowe wondred at her. But helde hys peace, to wete whether the Lorde had made his iourney prosperous or not. And as the camels had left drynkyng, he toke a b golden earring of halfe a sheele weyght, and two braceletes for her handes, of .x. sycles weyght of golde, & said vnto her: whose doughter arte thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto him: I am y doughter of Bathuel, y sonne of Milcha * which she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouander ynough, and also rowme to lodge in. And y man bowed hym selfe, & wor-

shipped. Then said the Seruant with me to this land; shall I bring And Abram. So they were of that place.

These Room in my fathers House. O yes, Theres Room & to spare
 Thipped the Lorde, & sayde: blessed be the Lord God of my master Abraham, whiche ceaseth not to deale mercifully and truly with my master, and hath brought me the waye to my masters brothers house. And the damsell raime and tolde them of her mothers house these thinges. And Rebecca had a brother called Laban.

And Laban raime out vnto þ man, to the well: for as soone as he had sene the carnyges and the bracelettes vpon his sisters handes, & hearde þ wordes of Rebecca his sister, saying: thus said the mā vnto me, than he wente out vnto the man. And loo, he stode yet with the camels by the well syde. And Labā sayde: come in thou blessed of þ Lord. Wherfore standest thou without? I haue dressed the house, & made rowme for the camels. And than the man came into the house: and he vnbrydeled the camels: and brought lytter and provander for the camels, and water to wash his fete, and they fete that were with him, and there was meate set before him to eate. But he sayde: * I wil not eate, butyl I haue sayde myne earande. And he sayde: saye on. And he sayde: I am Abrahams seruaunt, and the Lorde hath blessed my master out of measure, that he is become great, & hath geuen him shepe, oxen, syluer and golde, menseruauntes, maydeseruauntes, camels and asses. And Sara my masters wyfe bare him a sonne, when he was olde: & vnto him hath he geue all that he hath. And my master made me swere, saying: thou shalt not take a wyfe to my sonne among þ daughters of þ Cananytes in whose lāde I dwel. But þ shalt go vnto my fathers house & to my kynred, & there take a wife vnto my sone. And I sayde vnto my master: what yf þ wife wil not folowe me? And he sayde vnto me: The Lorde (before who I walke) wil sende his angel with the, & prosper thy iourney, þ thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But and yf (when thou comest vnto my kynred) they wil not geue the one, thā shalt thou beare no parell of myne oothe.

And I came this daye vnto þ well, & sayde: O Lorde, the God of my master

Abraham, yf it be so þ thou makest my iourney whiche I go, prosperous: behold, I stande by this well of water, & when a virgin cometh forth to drawe water, & I saye to her: geue me a lytle water of thy picher to drinke, and she saye againe to me: drinke thou, and I wyll also drawe water for thy camels: that same is the wyfe whome the LORDE hath prepared for my masters sonne. *Prospered the Journey*

And before I had made an ende of speakynge in myne harte: beholde, Rebecca came forth, & hyr pytcher on hyr shoulde, & she wet doune vnto þ well & drew. And I sayde vnto her: geue me drinke. And she made hast, & toke doune hyr picher fro of hyr shoulde, & sayd: drinke, and I wyll geue thy camels drynke also. And I dranke, & she gaue þ camels drinke also. And I asked her, saying: whose doughter art thou? And she answered: the doughter of Bathuel Nahors sonne, whom Myca bare vnto him. And I put the earng vpon hyr face and the bracelettes vpon hyr handes. And I bowed my selfe, and worshipped the Lorde, and blessed þ Lord God of my master Abraham, which had brought me the right waye, to take my masters brothers doughter vnto hys sonne. Nowe therfore yf ye wyll deale mercifully and truly with my master, tell me: and yf not, tell me also: that I maye com me to the ryghte hande or to the lefte. *Now Tell me if you will*

Then answered Laban and Bathuel, saying: The thing is proceded euem out of þ Lorde, we can not therfore say vnto the, ether good or bad: beholde Rebecca before thy face, take her and goo, and let her be thy masters sonnes wyfe, euen as the Lorde hath said. And when Abrahams seruaunt hearde they wordes, he bowed hym selfe vnto the Lorde, flatte vpon the erth. And the seruaunte toke forthe iewelless of syluer and iewelless of golde and rapymente, and gaue them to Rebecca: but vnto hyr brother, and to hyr mother, he gaue spyces. And then they ate and drancke, bothe he and the men that were with him, & tarped al nyght, and rose vp in the mornynge. Behold Rebecca

And he sayde: let me departe vnto my

Now the Lord had Answered his soules Request. B.iii. of leading Rebecca to the well and

Abraham.

Genesis.

Meditations of the spirit

matter. But hys brother & hys mother sayde: let the damsell abyde with vs a whyle, and it be but euen. x. dayes, and than goo thy wayes. And he sayd vnto them: hynder me not, for the Lord hath prospered my iourney. Sēde me away, that I may goo vnto my master. And they sayde, let vs call the damsell, and witte what she saith to the matter. And they called forthe Rebecca, and sayde vnto her: wylte thou goo with this man? And she sayde: yea.

So they let Rebecca their syster go with her nose and Abrahams seruant, and the men that were with him. And they s blessed Rebecca, and sayde vnto her: Thou arte oure syster, growe in to thousande thousandes, * and thy seed possesse the gatz of their enemyes. And Rebecca arose & hys damselfs, and sat them bp vpon the camels, and went their waye after the man. And the seruant toke Rebecca, and wēt his way.

And Isaac was a comynge from y well of the x luyng and seynge, for he dwelte in the south contre, & was gone out to walke in his y meditations before the euen tpe. And he lyfte vp his eyes and loked, and beholde the camels were comyng. And Rebecca lyft vp hys eyes, and whē she sawe Isaac, she ligh- ted of the camel, and sayd vnto the ser- uant: what man is this that cometh agaynst vs in the felde? And y seruant sayde: it is my master. And thē she toke hys mantell, and put it about her. And the seruant tolde Isaac al that he had done. Then Isaac broughte her in to hys mother Saras tente, and toke Re- becca, and she became his wyfe, and he loued her: and so was Isaac comforted ouer hys mother.

The Notes. The light of the

To put a. When the Hebrewes made any of the pertaining the bande to the testament and promyse of God: they used vnder. &c. to bydde hym that sware, put his hande vnder his thghe to whom he sware as Gene. xlvii. g. Eariges. b. Earpuges are deckpuges epyther to apparaple the face & foreheade of the woman, or the eares. And Braceletes is to decke y armes or handes. To wor- c. To worshyppe, is here to gyue thanks. hyp. d. God blesseth vs, when he geueth vs hys bene- fites, & curseth vs when he taketh them awaye. To blasse e. That is as much to say in this, as to shew plea- fully and truly. f. The ryght or lefte hande, is no more to say but The right hande tell me one thyng or other, that I maye knowe

wherunto to sticke, and is a phrase of y Hebrew. g. To blesse a mans neyghboare, is to praye for hym and wyshe hym good: & not to wagge two fingers ouer hym. h. The exercepse of the spirite and lysteinge bp of the mynde to God, are called meditations.

The. xxv. Chapter.

Abraham taketh Bethura to his wyfe, and begetteth many children. Abraham dyeth and geueth al his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his byrthright for a messe of potage.

Abraham toke hym another wyfe called Bethura, whiche bare hym * Simran, Jecklan, Medan, Midia, Isback and Suah. And Jecklan begat Seba and Dedan. And the sonnes of Dedan were Assurim, Letusim and Leumim. And the sonnes of Midia were Ephra, Ephra, Hanoch, Abida and Elba. All these were the children of Bethura. But Abraham gaue al that he had vnto Isaac. And vnto the sonnes of his concubynes he gaue gyftes, and sent them awaye from Isaac his sonne (whyle he yet lyued) eastward, vnto the east contre.

These are the dayes of the lyfe of Abraham which he lyued: an hundred & lxxv. yere, and than fell sycke and dyed, in a lustye age (when he had lyued y noughte) and was put vnto hys people. And his sonnes Isaac and Ismael buryed hym in the double caue in the felde of Ephron sonne of zoar the Hethyte before Mamre. * Whiche felde Abraham bought of the sonnes of Heth: There was Abraham buried and Sara his wyfe. And after the deeth of Abraham God blessed Isaac his sonne, whiche dwelled by the well of the x luyng and seynge

* These are the generacions of Ismael Abrahams sonne, whiche Hagar the Egipcian Saras handmayde bare vnto Abraham. And these are the names of the sonnes of Ismael, with their names in their kynredes. The eldest sonne of Ismael Nebaioth, the Cedar, Adbeel, Mibsam, Misma, Duma, Massa, Hadar, Thema, Jetur, Naphis, and Kedma: These are the sonnes of Ismael, and these are their names, in theye townes and castels. xii. princes of nations. And these are the yerres of y lyfe of Ismael, an hundred & xxxvii. yere, & thā he fel sicke & died, & was laide vnto

To put
To wor-
To blasse
Merci-
fully and
truly.
The
right had

wherunto to
g. To blesse
hym and wyshe
fingers ouer
h. The exercepse
of the mynde
The. xxv.
Abraham
many children.
Abraham dyeth
to Isaac.
The genealogie
of Ismael.
The byrth of
Jacob and Esau.
Esau selleth
his byrthright
for a messe of
potage.
Abraham
toke hym
another wyfe
called Bethura,
whiche bare
hym
Simran,
Jecklan,
Medan,
Midia,
Isback
and Suah.
And Jecklan
begat Seba
and Dedan.
And the
sonnes of
Dedan were
Assurim,
Letusim
and Leumim.
And the
sonnes of
Midia were
Ephra,
Ephra,
Hanoch,
Abida
and Elba.
All these
were the
children of
Bethura.
But Abraham
gaue al that
he had
vnto Isaac.
And vnto
the sonnes
of his
concubynes
he gaue
gyftes,
and sent
them
awaye
from Isaac
his sonne
(whyle he
yet lyued)
eastward,
vnto the
east contre.
These are
the dayes
of the lyfe
of Abraham
which he
lyued:
an hundred
& lxxv.
yere,
and than
fell sycke
and dyed,
in a lustye
age (when
he had
lyued y
noughte)
and was
put vnto
hys people.
And his
sonnes
Isaac
and Ismael
buryed
hym in
the double
caue in
the felde
of Ephron
sonne of
zoar the
Hethyte
before
Mamre.
* Whiche
felde
Abraham
bought
of the
sonnes
of Heth:
There was
Abraham
buried
and Sara
his wyfe.
And after
the deeth
of Abraham
God
blessed
Isaac
his sonne,
whiche
dwelled
by the
well of
the x
luyng
and
seynge
God
Blesseth
Isaac
his sonne:
* These
are the
generacions
of Ismael
Abrahams
sonne,
whiche
Hagar
the
Egipcian
Saras
handmayde
bare
vnto
Abraham.
And
these
are the
names
of the
sonnes
of Ismael,
with
their
names
in their
kynredes.
The
eldest
sonne
of Ismael
Nebaioth,
the Cedar,
Adbeel,
Mibsam,
Misma,
Duma,
Massa,
Hadar,
Thema,
Jetur,
Naphis,
and
Kedma:
These
are the
sonnes
of Ismael,
and these
are their
names,
in theye
townes
and
castels.
xii.
princes
of nations.
And
these
are the
yerres
of y
lyfe
of Ismael,
an
hundred
& xxxvii.
yere,
&
thā
he
fel
sicke
&
died,
&
was
laide
vnto

Rebecca his wife
and her son was Isaac comforted over his mother
and put the hand under the thigh made an oath of

hys people. And he dwelt from Eula
vnto Sur y is before Egypt, as me go
towards the Assirians. And he dyed in
the presence of all hys brethren.

And these are the generacions of
Isaac Abrahams sone: Abraham be-
gat Isaac. And Isaac was .xl. yere old
whē he toke Rebecca to wyfe, y dough-
ter of Bethuel the Sirian of Mesopo-
tamia, a sister to Laban the Sirien.

And Isaac made intercession vnto y
Lorde for hys wyfe: bycause she was
baren: and y Lorde was entreated of
hym, and Rebecca his wife conceaued:

* & the children stroue togyther with
in her. Then she sayde: yf it shoulde go
so to passe, what helpeth it y I am with
chylde? And she wente and asked the
Lorde. And the Lorde sayde vnto her:
there are two maner of people in thy
wombe, & two nacions shal spring out
of thy bowels, and the one nacion shal
be mightier then the other: and the el-
dest shalbe seruauant vnto the yonger.

And whē her time was come to be de-
liuered: beholde there were two twines
in hys wombe. And he that came oute
first was redde and rough ouer all, as
it were an hyde: & they called hys name
Esau. And afterwarde hys brother
came out, & his hand holding Esau by
the hele. Wherefore his name was cal-
led Jacob. And Isaac was .lx. yere old
when he bare the: and the boyes grew,
& Esau became a conynge hunter and
a tyll man. But Jacob was a simple
man, and dwelled in the tentes. Isaac
loued Esau, bycause he dyd eate of his
venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came
from the felde & was faynty, & sayde to
Jacob: let me suppe of y redde potage,
for I am faynty. And therfore was his
name called *Edom. And Jacob sayd:
sel me thys daye & thy byrthright. And
Esau answered: Lo I am at y poynt to
dye, and what profite shal this byrth-
right do me? And Jacob sayd: *I were
to me then this daye. And he swore to
hi, & solde his byrthright vnto Jacob.
Thē Jacob gaue Esau breade & pota-
ge of redde rise. And he ate and dronke
& rose vp, and wente hys waye. And so
Esau regarded not hys byrthright.

The notes, The Boyes Grew
ing Coning to wal a tyll man, But Jacob was a simple
man, and dwelled in the tentes. Isaac loued Esau, bycause he dyd eate of his

a. In the scripture concubines are not harlottes, Concubi-
nes. but wyues, yet bare they no rule in the house, but were subiectes as seruauntes. As Agar was vnto Sara. Gene. xvi. a And Bypha. Gen. xxx. a. b. To be put among his people, is not onely to be put in a goodlye place of burial: but to be put with the companye of the auncient fathers, that dyed in the same saythe that he dyd.

c. By these two peoples are signified vnto vs y Two peo-
ples. lawe and the gospel. As ye may read. Gal. iii. d. d. He is simple, that is without craft & decepte, and continueth in beleuyng and executyng of Gods wyll. Simple.

Concubines are not Harlots, but they are not in the house of the Lord. The. xvi. Chapter. As Agar to

The iourney of Isaac towards Abimelech. The plas-
mes made vnto Isaac and hys seed. Isaac is rebuked
of Abimelech for callynge hys wyfe hys syster. The
chiding of the shepardis for the wellis. Isaac is com-
forted. The atonement betwene Abimelech & Isaac.

And there fell a derthe in the
lande, *passing the first derthe
that fel in the dayes of Abra-
ham. Wherefore Isaac wente
vnto Abimelech kynge of the Philistis-
ans vnto Gerar. Then the Lorde ape-
ared vnto hym, & sayd: go not doune in
to Egypt, but hyde in the lande which
I say vnto the: so georne in this lande,
and I wyl be with the & wyl blesse the:
for vnto the, and vnto thy seed I wyl
geue al these contreys. And I wil per-
forme the othe which I swore vnto A-
braha thy father, & wyl *multiplie thy
seed as the starres of heauē, & wil geue
vnto thy seed all these countreys. And
thorow thy seed shal al y nacions of y
erth be blessed, because that Abraham
harkened vnto my voyce, & kepte myne
ordinaunces, commaundementes, statu-
tes and lawes. Isaac and his syster Rebecca

And Isaac dwelled in Gerar. And y
me of the place asked him of his wyfe,
and he said that she was his *sister: for
he feared to call her hys wyfe, lest the
men of the place shoulde haue kylled hi
for her sake, because she was bewtyful
to y eye. And it happened after he had
bene there longe tyme, that Abimelech
kynge of the philistians looked out at
a windowe, & sawe Isaac sportyng w
Rebecca his wife. And Abimelech sede
for Isaac, and sayde: see, she is of a su-
ertie thy wife, & why saydest thou that
she was thy syster? And Isaac sayde
vnto hym: I thoughte, that I myghte
perauenture haue dyed for her sake.

Then sayde Abimelech: why haste
thou? Isaac answered: because I was
afraid, for I thoughte, that I myghte
perauenture haue dyed for her sake.

Isaac. A Benilock sau nth Genesis.
 Isaac. A Benilock sau nth Genesis.

And shew'd Grace, & favour
A well; then came Abimelech

thou done this vnto vs: one of the people myght lyghtlye haue yen by thy wyfe, and soo shouldest thou haue broughte synne vpon vs. Than Abimelech charged all hys people, sayinge: he that toucheth this man or his wyfe, shal surely dye for it.

And Isaac sowed in that lande, and
foude in that same yere an. C. bushels:
for þe Lorde blessed him, & þe mā wared
myghtye, & wente forth and grewe tyll
he was excedyng great, that he had
possession of shepe, of oxen & a myghty
houshold: so þe Philistiāns had enuy
at hym: * in so muche þe they stopped &
filled hy with erth al the welles, which
hys fathers seruauntes dygged in his
father Abrahāns tyme. Than sayd Abi-
melech vnto Isaac: get the fro me, for
thou arte myghtier then we a greate
deale. Thē Isaac departed thēce, & pit-
ched his tente in the vale of Gerar, and
dwelt there. And Isaac dygged agayn
the welles of water which they dygged
in þe dayes of Abrahā his father, which
the Philistians had stopped after the
death of Abraham, & gaue thē the same
names which his father gaue thē. As
Isaacs seruauntes dygged in þe valey;
they foude a wel of liuing water. * And
the herdmen of Gerar, dyd stryue with
Isaacs herdinē, sayinge: the water is
oures. Then called he the well Esek,
because they stroue with hym.

Then dygged they another well, and they stroue for that also. Therfore called he it Sitena. And then he departed thence, and dygged another wel for the whiche they stroue not: therefore called he it Rehoboth, saying: the Lord hath now made vs rowine, & we are ^a encresed vpon the erth. Afterward departed he thence & came to Bersheba. And the Lorde appeared vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not, for I am with the, and wyl blesse the, and multiply thy seed for my seruaunt Abrahams sake. And then he buylded an aultier there, and called vpon the name of the Lord, and there pitched hys tente. And there Isaacs seruauntes dygged a well.

* Then came Abimelech to him from
Gerat, & Abusath his frende, and whi:

coll his chere captayne. And Isaac said vnto them: wherefore come ye to me, le-
yng ye hate me and haue put me away
from you? Than sayde they: we sawe
that the * Lorde was with the, & ther-
fore we sayde that there shoulde be an
oother betwixt vs and the, and that we
would make a bonde with the, & thou
shouldest do vs no hurte, as we haue
not touched the, & haue doone vnto the
nothyng but good, & sent the away in
peace: for thou arte now the blessed
of the Lorde. And he made the a feast,
and they ate & drōke. And they rose vp
by tymes in the mornynge, and sware
one to another. And Isaac sente them
awaye. And they departed from hym
in peace. And that same daye came Is-
saacs seruauntes, and tolde hym of a
wel, whiche they had dygged: and sayd
vnto hym, that they had rōnde water.
And he called it Seba, wherefore the
name of the cyte is called Berieba vn-
to this daye. *As we haue not Touch*

Do the good and sent you
The notes. In peace for you

a. Increased, as yf he should saye. After so great paynes and labours, God hath geuen vs peace and quietnes. For quietnes dothe open and encrease the hearte, and sadnes restrayneth it. As in Gene. ii. d. psal. iiii. a

The. xxvii. Chapter

T Jacob stealeth the blessinge from Esau by hys mo-
thers counsell Isaac is sad. Esau is comforted. The
hatred of Esau towards Jacob.

When Esau was xl. yere olde,
he toke to wyle. Judith the
doughter of Bery an Bethy-
te, and Balmath y doughter
of Elon an Bethyte also, whiche were
disobedient vnto Isaac and Rebecca.
And it came to passe that Isaac waxed
olde & his eyes were dyminne, so that he
could not se. Then called he Esau his
eldest sonne & sayde vnto him: my sone.
And he sayd vnto him: here am I. And
he sayd: beholde, I am olde, and knowe
not the daye of my death: now therfore
take thy weapens, thy quyuer and thy
bowe, & get the to y felde, and take me
some venisō, & make me meate, such as
I loue, and brynge it me, & let me eate
that my soule may a blesse the before y
dye. But Rebecca hearde when Isaac
spake to Esau hys sonne. And as
soone as Esau was gone to the felde

accab, could find a Room among the curious Worldly. to
 and set at last. is a way, however not far, he called on 1795 06
 and now, in the Dec. 1795, and the Lord, appeared to him

Isaac, Jacob Got Genesis, the Blessing Fol. xliii.

Had to catche venyson, and to brynge it, the
spake vnto Jacob her sonne, sayinge:
Beholde, I haue herde thy father tal-
king with Esau thy brother, & sayinge:
bring me venison & make me meate, & I
may eate & blesse the before the Lorde
yet I dye. Nowe therefore my sonne
heare my voyce, in that which I com-
maunde the: get the to the flocke, and
bring me thence two good kyddes, & I
wil make meate of them for thy father,
such as he loueth. And thou shalt bryge
it to thy father, and he shall eate, that
he maye blesse the before hys death.

Then sayde Jacob to Rebecca hys
mother: beholde, Esau my brother is
toughe, and I am smooth. My father
shal perauenture fele me, & I shal seme
vnto hym as though I went about to
begyle hym, & so shal he bryng a curse
vpō me, & not a blessinge: & his mother
sayd vnto hym: vpō me be thy curse
my sonne, onely heare my voyce, & go &
fetche me the. And Jacob went and fet
them, & broughte them to hys mother.
And hys mother made meate of the, ac-
cordinge as his father loued. And she
wet & fet goodly rayment of her eldest
sone Esau, which she had in þ house w
her, & put the vpō Jacob her yōgest son,
& she put þ skynnes vpon his handes, &
vpon the smothe of hys necke. And she
put the meate & breade whiche she had
made in the hande of her sonne Jacob.

And he went in to hys father, sayinge:
my father. And he answered: here am
I: who art thou my sonne? And Jacob
sayde vnto hys father: I am Esau thy
eldest sonne, I haue done according as
thou baddest me: bp & spt, & eate of my
venyson, that thy soule may blesse me.
But Isaac sayde vnto his sonne: how
cometh it þ thou hast founde it so quic-
ly my sonne? He answered: The Lorde
thy God brought it to my hande. Thā
said Isaac vnto Jacob: come nere & let
me fele the my sonne, whether thou be
my sonne Esau or not. Then went Ja-
cob to Isaac his father, & he felte him,
and sayd: the voyce is Jacobs voyce,
but the handes are the handes of Esau.
And he knewe hym not, bycause hys
handes were rough as hys brother Es-
saus handes: and so he blessed hym.

And he axed him: art thou my sonne

Esau: And he sayde: that I am. Then
sayde he: brynge me & let me eate of my
sonnes venison, & my soule maye blesse
the. And he brought hym, & he ate. And
he brought him wine also, & he dranke.
And hys father Isaac sayd vnto hym:
come nere, & kysse me my sonne. And he
wet vnto him & kysed hi. And he smel-
led the sauoure of hys raymente, and
*blessed hym, and sayde: See, the smell
of my sonne is as the smell of a felde
which the Lorde hath blessed. God geue
the of the dewe of heauen, & of þ rai-
nelle of the erth, and plentye of corne &
wyne. People be thy seruautes, & na-
ciōs bowe vnto the. Be Lorde ouer thy
brethren, & thy mothers childre stoupe
vnto the. *Cursed be he þ curseth the,
and blessed be he, that blesseth the.

As sone as Isaac had made an ende
of blessing, Jacob was scarce gone out
from the presence of Isaac his father:
then came Esau hys brother from his
hunting, & had made also meate, and
brought it vnto hys father, and sayde
vnto him: arise my father, & eate of thy
sonnes venyson, & thy soule may blesse
me. Then hys father Isaac sayde vn-
to hym: who art thou? he answered: I
am thy eldest sonne Esau. And Isaac
was greatly astonied out of mesure, &
sayde: Where is he then þ hath hunted
venyson and broughte it me, & I haue
eate of al before thou camest, and haue
blessed him, and he shalbe blessed styll.
When Esau herde the wordes of hys
father, he cried out greatly and bitter-
lye aboue measure, and sayd vnto hys
father: blesse me also my father. And he
sayd: thy brother came with subtilte, &
hath taken awaye thy blessing: Chan
sayd he: he maye wel be called Jacob,
for he hath vndermynd me now. ii. ty-
mes, first he toke away my byrthright:
& se, now he hath taken away my bles-
sing also. And he sayde, hast thou kept
neuer a blessinge for me?

Isaac answered, and sayd vnto Es-
sau: behold, I haue made hym thy lord,
& al his mothers childre haue I made
his seruautes. Moreouer with corne
and wine haue I stablished him, whā
can I do vnto the now my sonne? And
Esau sayde vnto hys father: Hast thou
but that one blessing my father, blesse

Jacob and Put Rough Skins on his handes and neck, and shoes
meat and Bread In Jacob's handes for he was the first, father
my father and he answered how a

Isaac.

Thou hast kept me from all harm.

Genesis.

Isaac said unto Jacob.

me also my father: so lifted up Esau his voice and wept. Then Isaac his father answered & sayde vnto hym: behold, thy dwelling place shall haue of the fatnes of the erth, & of the dewe of heauen to be above. And with thy swerde shalt thou lyue, & shalt be thy brothers seruant. But the tyme wyl come, when thou shalt get the maystrie, & loue his poeke from of thy necke.

And Esau hated Jacob, because of the blessing that his rather blessed him with all, and sayde in hys heart: The dayes of my fathers sorow are at hand, for I wyl see my brother Jacob. And these wordes of Esau hys eldest sonne were tolde to Rebecca. And she sente and called Jacob hys yongest sonne, & sayd vnto hym: behold, thy brother Esau threatneth to kyl the: now therefore my sonne heare my voice, make the ready, & flee to Laban my brother at Haran: and tary with him a whyle, vntill thy brothers fearnes be swaged, and vntill thy brothers wrath turne away from the, & he forget that whiche thou hast done to hym. Then wyl I sende & fet the awayne from thence. Why shuld I lose you bothe in one daye? And Rebecca spake vnto Isaac: I am wery of my lyfe, for feare of the daughters of Beth. If Jacob take a wyfe of the daughters of Beth, suche one as these are, or of the daughters of the land, what lust shoulde I haue to lyue.

The Notes.

1. To blesse here, is to wysh the good, or to pray to God for hym.
2. There be two maner of curses used in scripture. The one is in the soule that pertaineth to the soule, as sinne & wickednes. And that other to the body, as all temporal miseries & wretchednes. As in ge. iii. c. Deu. xxi. a.
3. By this worde dewe, is vnderstand of the Bezels, al that is in the firmament & comforteth the erth, as the sunne, the moone, rayne, & temperatnes of weether. As by the fatnes of the earth they vnderstande all that is brought forth beneth in the earth. As Exod. xvi. d and. Num. xi. b.
4. By corne and wine, is vnderstande abundance of all temporal thynges.

The xxviii. Chapter.

Jacob is sente in to Mesopotamia to Laban for a wyfe. Esau marrieth an Hittite. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

Isaac called Jacob his sonne & blessed him, & charged him, & sayde vnto him: se thou take not a wyfe of the daughters of Canaan.

but arylfe and gette the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almighty blesse the, increase the, & multiplie the that thou mayst be a nombre of people, and geue thee the blessing of Abraham, both to the & to thy seed with the, & thou mayst possesse the lande (wherem thou arte a straunger) whiche God gaue vnto Abraham. Thus Isaac sente forth Jacob, to go to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca, Jacobs and Esaus mother.

When Esau sawe that Isaac had blessed Jacob, & sent him to Mesopotamia, to sette hym a wyfe thence, and that as he blessed him he gaue hym a charge, saying: se thou take not a wyfe of the daughters of Canaan: & Jacob had obeyed his father & mother, & was gone vnto Mesopotamia: & seing also the daughters of Canaan pleased not Isaac his father: then wente he vnto Hamaell, & toke vnto the wyues which he had. Mahala the daughter of Hamaell Abrahams son, the sister of Basmaioth to be his wyfe. Jacob departed fro Berseba, & went towarde Haran, & came vnto a place, and taried there all night, because the sunne was downe. And toke a stone of the place, & put it vnder his heade, & layd him downe in the same place to slepe. And he dreamed: and behold, there stode a ladder vpon the erth, & the top of it reached vnto heauen. And se, the angels of God went vpon & downe vpon it, yea and the Lorde stode vpon it, and sayde: Stand vpon the ladder, & see.

I am the Lorde God of Abraham thy father, and the God of Isaac: the land which I slepest vpon, wyl I geue thee & thy seed. And thy seed shall be as the duste of the erth: and thou shalt sprede abroad: west, east, north & south. And through the & thy seed shall al the kyndes of the erthe be blessed. And se, I am with the, & wyl be thy keeper in al thy places whether thou goest, & wyl bring the agayne in to this land: nether wyl I leaue the vntill I haue made good al that I haue promysed the. And he Jacob was awaked out of his slepe.

Then Isaac called Jacob his sonne & blessed him, & sayde vnto him: se thou take not a wyfe of the daughters of Canaan; But go to Haran, & to Mesopotamia, to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother.

Depe, he sayde: surely the Lorde is in
this place, & I was not aware. And he
was affrayd, & sayde: howe fearfull is
this place: is it none other, but euen
the house of God & the gate of heuē. And
Jacob stode by erly in the mornynge, &
toke the stone that he had layde vnder
his head, & pitched it vp an ende, and
poured oyle on the toppe of it. And he
called the name of the place Bethell,
for in dede the name of the cite was called
Lus before tyme. And Jacob bowed
a bowe, saying: If God wil be w me,
& wyl kepe me in this iourne which I
goe, and wyl geue me breade to eate, &
clothes to putte on, so that I come a-
gayn vnto my fathers house in sattle,
then shal the Lorde be my God, & this
stone which I haue set vp an ende, shal
be Goddes house: And of all that thou
shalte geue me, wyl I gyue the tenth
vnto thee. *Stone that he layd vnder his head.*

The notes. And pitched stone
a. Toke in Gene. xxvii. a. And pitched stone
b. Toke in the first Chapter of Genesis. c. Toppeth
c. He calleth it the house of God, because of the
householde of angels that be there. d. We in
like maner call the church of tyme and stone, the
house of God, because the people come ther, to
whiche are the church of God. As Paule teach-
eth. i. Cor. iii. and. ii. Cor. vi. Eph. iii.
d. Bethell signifieth Gods house.
e. By cythes, the fathers ment a great rewar-
des, as in Genesis. xiiii. d

Chapter.

Jacob cometh to Laban & serueth seue yere for Ra-
chel. Lea was brought to his bedde in stede of Rachel.
He marpeth them bothe, and serueth yet seue yere more
for Rachel. Lea conceaueth.

When Jacob lyft vp his fete,
& wet toward the east coun-
tre. And as he loked aboute,
behold there was a wel in the
felde, and. iiii. flockes of shepe lay there
by (for at that wel were the flockes wa-
tered) and there laye a greatesone at
the well mouth. And the maner was to
brynge the flockes thither, & to coull the
stone frome the welles mouth, and to
water the shepe, and to put the stone a-
gayne vpo the welles mouth vnto his
place. And Jacob sayde vnto the: bre-
thren whēce be ye? And they said: of Ha-
ran are we. And he sayde vnto them:
knowe ye Laban the sonne of Nahor?
And they sayde: we knowe him. And he
sayde vnto the: is he in good health?
And they sayde: he is in good health:

And went toward the east Countrey. And he looked and saw a well
and the flockes watered, and a greatesone before the well and they
the stone. Before they watered the flockes, they coull the stone
from the well mouth, and watered the flockes, and put the stone
a gayne vpo the well mouth.

And behold, his doughter Rachel com-
meth w the shepe. And he sayd: lo, it is
yet a great whyle to night, nether is it
tyme that the catel shulde be gathered
together: water the shepe, and go and
fede them. And they sayde: we may not,
vntyl all the flockes be brought toge-
ther, and the stone be couled from the
welles mouth, & so we water our shepe.

Whyle he yet talked with them, Ra-
hell came with her fathers shepe, for
she kepte the. As soone as Jacob sawe
Rachel, the doughter of Laban his mo-
thers brother, & the shepe of Laban his
mothers brother, he went & couled the
stone fro the welles mouth, & watered
the shepe of Laban hys mothers bro-
ther. And Jacob kyssed Rahell, & lyfte
vp his voyce, & wept: and tolde her al-
so that he was her fathers brother &
Rebeccas sonne. Than Rahell ranne &
tolde hys father, *The Lord Iesus*

When Laban hearde tell of Jacob
his sisters sone, he ranne to mete hym,
& embraced him & kissed him, & brough-
t hym to hys house. And than Jacob
tolde Laban al the mater. And the La-
ban sayde: well, thou art my bone & my
flesh. Abide with me the space of a mo-
neth. And afterwarde Laban sayd vnto
Jacob: Thoughe thou be my bro-
ther, shouldest thou therefore serue me
for nought: tell me: what shal thy wa-
ges be? And Laban had. ii. doughters, the
eldest called Lea, & the yongest Rachel.
Lea was tender eyed, but Rahell was
bewtyfull & wel fauoured. And Jacob
loued her well, & sayde: I wyl serue the
vii. yere for Rachel thy yongest dought-
ter. And Laban answered: it is better
that I geue her the, than to another ma:
byde therfore with me. *of Christ & his*

And Jacob serued. vii. yeres for
Rachel, & they semed vnto hym but a
fewe dayes, for the loue he hadde to
her. Jacob sayd vnto Laban: geue me
my wyfe, that I may lye with hir. for
the tyme appoynted me is come.

Than Laban hadde all men of that
place, & made a feaste. And when euen
was come, he toke Lea his doughter, &
brought her to hym: & he went in vnto
her. And Laban gaue vnto his doughter
Lea, zilpha hys mayde, to be her
seruant. And when the mornynge was

And he looked and saw a well
and the flockes watered, and a greatesone before the well and they
the stone. Before they watered the flockes, they coull the stone
from the well mouth, and watered the flockes, and put the stone
a gayne vpo the well mouth.

Jacob, Genesis.

Rahell saw the
Emiled her sister

Barth Jacob Noe Children
In the Beginning of y^e 30 Chapter

And the first come, beholde it was Lea. Than
portion of sayde he to Laban: wherfore hast thou
played thus with me: dyd not I serue
for Rahel? wherfore than hast thou
begiled me: Laban answered: it is not y^e
maner of this place, to mary y^e yongest
before the eldest. Passe out thys weke
a than shall this also be geuen the for
the scrupce which thou shalt serue me
yet seven yerres more. And Jacob dyd
eue so, a passed out that weke, a tha he
gaue him Rahel his doughter to wyfe
also. And Laban gaue to Rahell hys
doughter, Bilha his handmayde to be
her seruaunte. So laye he by Rahell
also, a loued Rahell more than Lea, a
serued hym yet. vii. yerres more.

When the Lorde sawe, y^e Lea was
despised, he made her fruitful: but Ra-
hell was barren. And Lea conceaued a
bare a sonne and called hys name Ru-
ben, for she sayde: the Lorde hath looked
vpon my tribulatio. And now my hus-
bande wyll loue me. And she conceaued
agayne a bare a sonne, and sayde: the
Lorde hath herde y^e I am despised, and
hath therfore geuen me thys sonne al-
so, a she called hi * Simeon. And she co-
ceaued yet, a bare a sonne, a sayde: now
this once wyl my husband kepe me co-
panye, bycause I haue borne hym. iiii.
sonnes: a therfore she called hys name
Leui. And she conceaued yet agayne, a
bare a sonne, saying: now wil I prayse
the Lord: therfore she called hys name
Juda, and leste bearynge.

The. xxx. Chapter.

Rahell a Lea bring bothe baren geue their maydes
vnto their husbände, a they bare hy. children. Jacob
beccaueth Laban in the conceauage of the thepe, and
byddes Jacobs rewardes for hys scrupce.



When Rahell sawe y^e she bare
Jacob no children, she enuy-
ed her sister, and sayde vnto
Jacob: Geue me children, or
els I am but deed. Than was Jacob
wrothe with Rahell, sayinge: Am I in
Gods steade whiche kepeth from the y^e
fruite of thy wombe: Then she sayde:
here is my mayde Bilha: God in vnto
her, y^e she may beare vpon my lap: y^e I
may be encreased by her. And she gaue
hym Bilha her hand mayde to wyfe.
And Jacob went in vnto her: and Bil-
ha conceaued, and bare Jacob a soue.

Than sayde Rahell. God hath geuen
sentence on my syde, a hath also hearde
my voyce, and hath geuen me a sonne.
Therfore called she hym Dan. And
Bilha Rahels mayde conceaued a
gayne, and bare Jacob another sonne.
And Rahell sayde: God is turned, and
I haue made a chaunge with my sister,
a haue gottē the vpper hande. And she
called his name: Nephtali. Or Hadad which
fre y^e y^e

When Lea sawe that she had leste
bearynge, she toke Silpha her mayde,
a gaue her Jacob to wyfe. And Sil-
pha Leas mayde bare Jacob a sonne.
Than sayd Lea, good lucke: and called
hys name Gad. And Silpha Leas
mayd bare Jacob another sonne. Tha
sayde Lea: happye am I, for y^e dought-
ters wyl cal me blessed. And called hys
name Isser. Turned on her side for the barde

And Ruben wente out in the wheate
haruest a foude a mandragoras in the
felds, a brought them vnto his mother
Lea. Tha sayd Rahel vnto Lea: geue
me of thy sonnes mandragoras. And Lea
answered: is it not ynough y^e thou hast
take away my husbände, but wouldest
take away my sonnes mandragoras al-
so: Tha sayde Rahel: wel, let him slepe
w the this night, for thy sonnes man-
dragoras. And whē Jacob came fro y^e
feldes at euen, Lea wente oute to mete
him, a sayde: come in to me, for I haue
boughte the with my sonnes mandra-
goras. Daughters will call me Blessed.

And he slept w her that nyght. And
God herde Lea, y^e she conceaued, a bare
vnto Jacob the. v. sonne. Than sayde
Lea. God hath geue me my reward, be-
cause I gaue my mayden to my hus-
bād, a she called him Issachar. And Lea
coceaued yet agayn, a bare Jacob the
vi. sonne. Than sayde she: God hath
endewed me w a good dowry. Now wil
my husbände dwell with me, because
I haue borne hym. vi. sonnes: a called
his name Zabulon. After that she bare
a doughter and called her * Dina.

And God remembred Rahel, hearde
her, a made her fruteful: So y^e she con-
ceaued a bare a sonne, a said: God hath
taken away my rebuke. And she called
his name * Joseph, sayinge: The Lord
geue me yet another sonne. As soone
as Rahell had borne Joseph, Jacob
sayde the Lo

Expectes from Jacob, 3dly she conceiued agayne After sayde the Lo
was Despised she gaue her another son and called his name Ruben
she conceiued a third time And comforts her self in Jacobs company this once

Jacob, Genesis, Fol. xvi.

Jacob sayde to Laban: Sende me away & I
 may go vnto myne owne place & cōtte.
 By y^e geue me my wyues & my children (for
 whom I haue serued the) & let me goo:
 for thou knowest what seruyce I haue
 done the. Chan sayd Laban vnto him:
 If I haue founde fauour in thy syght
 (for I suppose that the Lorde hathe
 blessed me for thy sake) appoynt what
 thy reward shalbe, & I wyl geue it the.
 But he sayde vnto hym: thou knowest
 what seruice I haue done y^e, & in what
 takynge thy cattell haue bene vnder
 me: for it was but litel that thou had-
 dest before I came, and nowe it is en-
 creased into a multitude, and the Lorde
 hath blessed the for my sake. But nowe
 when shal I make prouisyō for myne
 own house also. And he sayd: what shal
 I then geue the: and Jacob answered:
 thou shalt geue me nothyng at al, yf y^e
 wylt do this one thyng for me: & then
 wyl I turne agayne, & fede thy shepe
 and kepe them.

I wyl go aboute all thy shepe thys
 daye, & seperat from them all the shepe
 y^e are spotted & of dyuerse coloures, &
 al the blacke shepe among the lambes,
 and the partye, and the spotted among
 the kyddes: & the same shal be my re-
 wards. So shal my b^right wyues an-
 swere for me: when the tyme cometh
 that I shal receaue my reward of the:
 so y^e what so euer is not speckeled and
 partie amōge y^e goots & blacke among
 the lambes, let that be theite with me.
 Chan sayde Laban: Loo, I am contēt,
 that it be according as thou hast said.
 And he toke oute that same daye y^e he
 gootes that were partie and of diuerse
 coloures & al the she gootes that were
 spotted, & partie coloured, & al that had
 whyte in the, & al the blacke amonge y^e
 lambes: and put them in the keepynge of
 hys sonnes, and set thre dayes iourney
 betwyxte him selfe and Jacob. And so
 Jacob kept the rest of Labans shepe.

Jacob toke rodde of grene po-
 pular, hase & of chestnottreces, & pyllled
 whyte strakes in the, & made the white
 apere in the staues: And he put the sta-
 ues whiche he had pyllled, euen before y^e
 shepe, in the gutters & watering trou-
 ghes, when the shepe came to drynke:
 that they shoulde conceaue when they

came to drynke. And the shepe cōceaued
 before the staues, & brought forth strak-
 ked, spotted and partye. Chan Jacob
 parted the lambes and turned the fa-
 ces of the shepe toward y^e spotted thyn-
 gys, & toward al maner of blacke thingys
 thorow out the flockes of Laban. And
 he made him flockes of his own by the
 selfe which he put not vnto the flockes
 of Laban. And alway the first bucking
 tyme of the shepe, Jacob put the staues
 before the shepe in the gutters, that
 they myghte conceaue before the sta-
 ues: But in the latter buckynge tyme,
 put them not there: So the laste brode
 was Labans, and the firste Jacobs.
 And the man became exceedinge ryche,
 and had manye shepe, maydeseruaun-
 tes, menseruauntes, camels and asses.

Thenotes.

a. The Debrues call it an herbe, or rather a rote
 that beareth the similitude of a mans body. o-
 ther cal it an apple, whiche beyng eaten with
 meate, causeth conception. Saynte Augustine
 thinketh that it pleaseth womē, bycause it hath
 a pleasaunt sauour, or rather for dayntines, by-
 cause there was not many amonge them to get.
 b. In this place, righeousnes signifieth true &
 faythfull seruyce.

The xxxi. Chapter.

At the commaundement of God, Jacob departed fro
 Laban, & toke his goibes with him. Rahell stealeth
 hys fathers ymagys. Laban followeth Jacob. The con-
 ueniant betwene Laban and Jacob.

And Jacob hearde the wordes of
 Labans sonnes howe they sayde: Jacob
 hathe taken awaye al that
 was oure fathers, and of oure fathers
 goodes hathe he gotten all thys ho-
 noure. And Jacob behelde the counte-
 naunce of Laban, that it was not to-
 warde hym as it was in tymes past.
 And y^e Lorde sayd vnto Jacob: turne
 agayne into the lande of thy fathers
 and to thy kynred, and I wyl be with
 thee. Chan Jacob sente and called Ra-
 hell & Lea to the felde vnto hys shepe,
 and sayd vnto them: I se your fathers
 countenaunce, that it is not toward me
 as in tymes past. More ouer the God
 of my father hath bene with me. And
 ye know how that I haue serued your
 father with all my myght. And youre
 father hath disceaue me, & chaunged
 my wages. x. tymes: But God suffred
 him not to hurte me. When he sayde, y^e
 spotted shal be thy wages, than all the

and the same shal be my Reward for shall shepe my Right
 for me. And what Enor is not as I haue described a fowlsard
 Thost to me. Then sayd Laban: Loo, I am content, and

Jacob, Laban's Countenance was Right Conscience was Right Genesis, Laban for al Gods (Heng Rall) Jacob fool; and accounts

Hepe bare spotted. If he sayd, the straked shall be thy rewarde, thā bare all the shepe straked: Thus hath God taken awaye your fathers catel & geuen the inc. for in buckyng tyme I lyfted vp myne eyes and sawe in a dreame, & beholde, the rāmes þ bucked the shepe were straked, spotted & partie. And the angell of God spake vnto me in a dreame, sayinge: Jacob. And I answered: here am I. And he sayd: lyfte vp thyne eyes, & se, howe al the rāmes that leape vpon the shepe are straked, spotted and partye: for I haue sene all that Laban doth vnto the. I am þ God of Bethel where thou anoyntest the stone, & wher thou bowedst a bowe vnto me. Nowe arys & get the out of this couēte, and retorne vnto þ lād wher þ wast borne.

Chan answered Rahell and Lea, & sayde vnto hym: we haue no parte nor inheritaunce in oure fathers house, he counteth vs euen as straungers, for he hath solde vs, & hath euen eaten vp the price of vs. Moreouer all the ryches which God hath takē frō our father, þ is ours & our childres. Nowe therfore what soener God hath sayde vnto the, þ do. Chan Jacob rose vp, and set his stones & wyues vp vpo camels, & caried away all his catell and all hys substance which he had gottē in Mesopotamia, for to goo to Isaac his father vnto þ lande of Canaan. Laban was gone to there his shepe, & Rahell had stolē her fathers & ymages. And Jacob stole awaye the hert of Laban þ Siritan, in þ he tolde hym not þ he fled. So fled he & all þ he had, & made hym selfe redy, & passed ouer the riuers, & set hys face streight toward þ mounte Gilead.

Upon the thirde dape after, was it tolde Laban þ Jacob fled. Chē he toke his brethre w him, & folowed after him vii. dayes iourneye, & ouertoke him at the mounte Gilead. And God came to Laban the Siritan in a dreame by nyghte, and sayde vnto him: take hede to thy selfe, that thou speake not to Jacob ought saue good. And Labā ouertoke Jacob: & Jacob had pytched his tēte in þ mounte. And Laban with his brethre pytched their tēte also vpo þ mounte Gilead. Chan sayd Labā to Jacob: why haste thou thys done to

steale away my heart, and carry awaye my doughters as though they had ben taken captiue with the swerde. Wherfore wentest thou awaye secretlye vnto me, & knowen to me, and dydest not tell me, þ I might haue brought the on þ waye with myrth, syngyng, tymrels & harpes, & haste not suffred me to kysse my childzen & my doughters: Thou wast a foole to do it, for I am able to do you euill. But þ God of your father spake vnto me yesterdape, sayinge: take hede þ thou speake not to Jacob oughte saue good. And now though thou wētest thy waye, because thou longest after thy fathers house, yet wherefore hast thou stolen my goddes: That the childzen of Jacob

Jacob answered & sayde to Laban: because I was afrayed, & thoughte þ thou wouldest haue taken awaye thy doughters fro me. But with whom so euer thou findest thy goddes, let hym dye here before oure brethzen. Seke that thine is by me, & take it to þ: for Jacob wylt not þ Rahel had stolen the. Chan went Laban in to Jacobs tente, & into Leas tente, & into. ii. maydens tentes: but founde them not. Then wēt he out of Leas tente, & entred into Rahels tente. And Rahel toke the ymages & put the in the camels strawe, and sate downe vpo them. And Laban serched all the tēte: but founde them not. Chan said she to her father: my lord be not angry þ I can not tpe vp before thee, for the disease of women is come vpo me. So searched he, but founde them not.

Jacob was wroothe, & chode with Laban. Jacob also answered and said to him: what haue I trespassed or what haue I offended, þ thou folowest after me: Thou hast serched all my stuffe, & what haste thou founde of all thy husbandes stuffe: putte it here before thy brethzen & myn, and let them iudge betwixte vs bothe. This. xx. yere that I haue bene w the, thy shepe & thy goodes haue not bene bare, & the rāmes of thy flocke haue I nat eaten. What soeuer was tozme of beastes I brought it not vnto the, but made it good my selfe: of my hande dydest I requite it, wherether it was stolen by dape or nyghte. Moreouer by dape the hete consumed me, and the colde by nyghte, and my

ban The Siritan in a Dreame By Night & said take hede shepe to the thou speake not to Jacob, Ought I age good; And Laban oue Took Jacob & his brethre an pytched his tent on mounte Gilead Then said Laban to Jac

Hepe departed from myne eyes.
Thus haue I bene. xx. yere in thy house, and serued the * xliii. yeres for thy. ii. doughters, and vi. yere for thy shepe, & thou hast chaged my rewarde x. tymes. And except the God of my father, the God of Abraham, and y God whose Isaac a feareth had bene w me: surely y haddest sent me awaye now al emptie. But God behelde my tribulation, and y laboure of my handes: and rebuked the yesterdape.

Laban answered and sayde vnto Jacob: the doughters are my doughters, & the children are my childre, & the shepe are my shepe, & all that thou seist is myne. And what can I do this daye vnto these my doughters, or vnto their children which they haue bozner. Now therfore come on, let vs make a bode, I and thou together, & let it be a wytnesse betwene the and me. Then toke Jacob a stone, and set it by an ende, & sayde vnto his bzethre, gather stones. And they toke stones, & made an heape, and they ate there vpo the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead.

Then sayde Laban: this heape be wytnesse betwene the & me this date (therfore is it called Gilead) and this totehyll which the Lord seeth (sayd he) be wytnesse betwene me and the when we are departed one fro another: that thou halte not vexe my doughters, ne ther shalt take other wyues vnto the. Here is no man with vs: beholde, God is wytnesse betwyte the and me. And Laban sayde more ouer to Jacob: beholde, this heape & this marke whiche I haue set here, betwixte me & the: this heape be wytnesse and also this marke that I wil not come ouer this heape to the, & y shalt not coe ouer this heape & this marke to do any harme. The god of Abraham, y God of Nahor, & the God of their fathers be iudge betwixte vs. And Jacob sware by him that hys father Isaac feared. Then Jacob dyd sacrifice vpon the mounte, and called his bzethzen to eate bread. And they ate bread and taried all nyghte in the hyll. And early in y mornynge Laban rose vp & kyssed his children and hys doughters, & blessed the & departed, &

went vnto his place againe. But Jacob went forth on his iourney. And the angels of God came and met him. And when Jacob sawe them, he sayde: this is goddes hooft: and called y name of that same place, Mahanaim.

The notes. From y Jacob sawe that a feare is taken for honour. As afore in Genesis. xx. c.

The xxxii. Chapter.

The vision of the Angelles. Jacob sendeth presents vnto his brother Esau, howe he wrestled with the angell whiche chaunged his name and called him Israel.

Jacob sente messengers before him to Esau his brother, vnto the lande * of Scir and y felde of Edom. And he commaunded them, saying: se y ye speake after this maner to my lord Esau: thy seruauit Jacob saith thus. I haue sojourned and ben a straunger with Laban vnto this time and haue gottē oxen, asses & shepe, mē seruantes and women seruantes, and haue sente to thewe it my lord, that I maye synde grace in thy syghte. And y messengers came agayne to Jacob, sayinge: we came vnto thy brother Esau, and he commeth agaynst the and iiii. hūdrēd men w him. Thā was Jacob greatly afrayde, & wist not which waye to turne him selfe, and deuyded the people that was with him, and the shepe, oxen and camels, into. ii. compaynes, and saide: If Esau come to the one parte and smyte it, the other maye saue it selfe. I haue ben a sojournor a straunger.

And Jacob sayde: O god of my father Abraham, and God of my father Isaac: Lorde whiche saydest vnto me, * retorne vnto thy coultre, & to thy kinred, and I wil do all well with the. I am not worthy of y leaste of all y mercies & trueth whiche thou hast shewed vnto thy seruante. For w my staffe came I ouer this Iordane, and nowe haue I gotten. ii. droues. Delyuer me from the handes of my brother Esau: for I feare him: lest he wyll come and smyte, the mother w the childre. Thou saydest that thou wouldest surely do me good, and wouldest make my seed as y soude of the sea, whiche can not be nombred for multitude.

And he taried there that same nyght, & toke of that whiche came to hande, a presente vnto Esau hys brother.

C. i. Gilead

Laban called it Jegar Sahadutha, But Jacob called it Gilead. Laban this heap be wytnes betwene the and me. Laban sayd he be wytnes, thou shalt not vex me.

Jacob.

Genesis.

And he Asked Jacob, s Name.

ther. ii. hundred the gootes, and. xx. he
gootes. ii. hundred shepe, and. xx. ram-
mes: thyrtye mylch camels with theyr
coltes, xl. kyne & .x. bulles. xx. the asses
and. x. foles, and delyuered them vnto
his seruauntes, euery droue by thē sel-
ues, and sayde vnto them: goo forth be-
fore me, and put a space betwyxe eue-
ry droue . And he commaunded the
formest, sayinge:

When Esau my brother meteth the,
and axeth the sayinge: whose seruaunte
art thou: and whither goest thou: and
whose are these þ̄ go before thee thou
shalt say, they be thy seruaunte Jacobs
& are a present sent vnto my lord Esau,
and beholde, he hym selfe cometh after
vs. And so commaunded he the seconde,
and euen so the thirde, and lyke wyse al
that folowed the droues, saying: of this
maner se þ̄ ye speake vnto Esau, whē ye
mete him, & sayde more ouer. Beholde,
thy seruaunte Jacob cometh after vs,
for he sayde. I wyll please his wythe
with the present that goeth before me, &
afterwarde I wyll see him my selfe, so
peraduenture he wyll receaue me to
grace. So went þ̄ present before him, &
he taried al þ̄ night, in the tente, & rose
vp the same nyght & toke his two wi-
ues, & his.ii. maydēs, & his.xi. sonnes,
and wente ouer the foorde Jabor. And
he toke them and sente them ouer the
ryuer, and sente ouer that he had and
taried behynde him selfe alone.

And there* wrestled a man wth him
vnto the breakynge of the daye. And
when he sawe y^e he coulde not preuaile
agaist him, he smote him vnder y^e thye,
and the senowe of Iacobs thye shrake
as he wrestled with him. And he sayde:
let me goo, for the daye breaketh. And
he sayde: I wil not let the goo, excepte
thou blesse me. And he sayde vnto him:
what is thy name? He answered: Ja-
cob. And he sayd: thou shalt be called
Jacob no more, but* Israel. For y^e hast
wrestled with God & haste preuailed.

And Jacob asked him sayinge: tell me thy name. And he said, wherfore dost thou aske after my * name: and he blessed him there. And Jacob called the name of the place Pheniel, for I haue sene god face b to face, & yet is my lyfe reserved. And as he wet ouer Pheniel

the sunne rose vpon him, and he halted
vpon his thye: wherefore the children of
Israel eate not of the senow þ' thranche
vnder the thye, vnto this daie: because
that he smote Iacob vnder the thye in
the senowe that thranche. God and

¶ The notes. And Jacob asked his Name

a. To go with a staffe, is a manner of speakinge
of the Hebrewes, whiche signifieth nothing else
but to go simply, barely, and withoute any re-
lies or strength. As in Mark. vi. b. *Beate* *Thom*
b. To se God face to face, is to haue a certayne
& sure knowledge of him. As in Exodus. xxxiii. b. *To se* *God.*

The. xxxiii. Chapter. *The Place Tho*

¶ Esau & Jacob are agreed, & Jacob came into Sichem. I have
 Jacob lyfte vp his eyes and sawe ^{the} face of
 his brother Esau come, and wth ^{face to}
 him. iiii. hundred men. And he ^{was}
 deuoyded the children vnto Lea & vnto ^{Rebecca}
 Rahel and vnto the. ii. maydens. And ^{And y^e sun}
 he put the maydens and their children ^{on him &}
 for most, and Lea and hyr childre after, ^{halted on}
 and Rahel & Ioseph hindermost. And ^{high &}
 he went before them, & fell on y^e grounde ^{in the}
 vii. tymes, vntyll he came vnto hys ^{at}
 brother. ^{smen that shrank be cause Jacobs thigh}

* Elia came to mete him, & embraced him, and fell on hys necke and kyssed him, and they wepte. And he lyfte vp his eyes & sawe the wyues & their children, and sayde: what are these whiche thou there hast? And he sayde: they are the children whiche god hath geue thy seruante. Than came the maydens forth, and did their obeyssaunce. Lea also and hys children came and dyd theyr obeyssaunce. And laste of all came Joseph and Rachel and dyd theyr obeyssaunce. *The 33 Chapter contains 33 Verse*

And he sayde: what meanest thou w
all the drooues whiche I met. And he
answered: to fynde grace in the syghte
of my Lorde. And Elau sayde: I haue
ynough my brother, kepe I þe hast vnto
thy selfe. Jacob answered: oh nay, but
yf I haue soude grace in thy sight, re-
ceauie my presēt of my hāde: for I haue
sene thy face: as though I had sene the
face of God: wherfore receauie me to
grace & take my blessinge that I haue
brought the, for God hath geuen it me.
And I haue ynough of al thigs. And so
he cōpelled him to take it. And he sayd:
let vs take our iourney & goo, & I wyl
goo in thy company. And he sayd vnto
him: my lord knoweth þe I haue tendre

Provaile In Wrestling, He smote him Under the Thigh chyloden And the
Thigh Shrank as he wrestled with him, And he said Let me God loose
And he said, I will not Let the God, Except thou Bless me, from now
onward. He forgave him all his wrongs and wretchedness.

children, ewes and kyne with peng, vnder myne hande, which yf men shoulde ouerdryue but euen one daye, the hole flocke woulde die. Let my lord therfore goo before his seruaunte, and I wyll dryue fayre and softly, accordynge as the cattell that goth before me and the children, be able to endure: vntyll I come to my lorde vnto Seir.

And Elau said: let me yet leaue some of my folke w the. And he sayde: what needeth it? let me fynde grace in the syghte of my lorde. So Elau went his waye agayne that same day vnto Seir.

And Jacob toke his iourney towardes Sucoth, and bylt him an house, and made bootheres for his cattell: where of y name of y place is called Sucoth.

* And Jacob came peasably into the cytie of Sichem, in the lade of Canaan, after that he was come from Mesopotamia, and pitched before the cytie, * and bought a parcell of grounde where he pytched hys tent, of the children of Hemor Sichems father, for an hundred labes. And he made there an aulter, and there called vpon the myghtye GOD of Israell.

The. xxxiii. Chapter.

The rauishynge of Dina Jacobs doughter by the men of Sichem. And of the great bloude shedynge done by the sonnes of Jacob.

Dina the doughter of Lea * whiche she bare vnto Jacob, went out to see y doughters of the lade. And Sichem the sonne of Hemor the Heuite lord of y countre, sawe her, and toke her, & a laye w her, & forced * her: & his harte lay on Dina the doughter of Jacob. And he loued that damsell and spake kyndlye vnto her, & spake vnto his father Hemor, sayinge: get me this mayden vnto my wyfe. And Jacob herde y he had despyled Dina hys doughter, but hys sonnes were with the cattell in y felde, and therfore he helde his peace, vntyll they were come. Then Hemor y father of Sichem went oute vnto Jacob, to comen w him. And y sonnes of Jacob came out of the felde as soone as they herde it, for it greued the, & they were not a lytle wroothe, because he had wrought folye in Israell, in y he had liuen w Jacobs doughter, whiche thinge oughte not to be done. And Hemor

commelieth with them, saying: y soule of my sonne Sichem logeth for youre doughter: geue her him to wife, & make mariages w vs: geue your doughters vnto vs, and take our doughters vnto you, & dwel w vs, & the lande shall be at youre pleasure, dwell & do youre busynes, & haue your possessions there in. And Sichem said vnto hys father & hys brethre: let me fynde grace in your eyes, and what soeuer ye apoynte me, that wyl I geue. Are frely of me bothe the dowry and gyftes, & I wil geue accordynge as ye saye vnto me, and geue me the Damsel to wyfe. Such folly

Then the sonnes of Jacob answered to Sichem & Hemor his father deceyte: fullpe, because he had despyled Dina their syster. And they sayde vnto them: we can not do this thinge y we shoulde geue out syster to one that is vncircumcysed, for that were a shame vnto vs. Onely in this wil we consent vnto you: If ye wyl be as we be, that all the men children amonge you be circumcysed, than wil we geue our doughter to you and take youres to vs, and wyl dwell with you, and be one people. But & yf ye wil not harken vnto vs to be circumcysed, than wyl we take our doughter and goo our wayes. And their wordes pleased Hemor: and Sichem his sonne. And the yonge man deferde not for to do the thinge, because he had a lust to Jacobs doughter: he was also moste set by of al that were in his fathers house. Than Hemor and Sichem went vnto the gate of their cytie, and commened with the men of their cytie, saying: these men are peasable with vs, & wyl dwell in the lande, & do their occupacio there: for the, let vs take their doughters to wyues & geue them oures: onely herin wil they consente vnto vs for to dwell with vs, and to be one people: yf all the men children that are among vs be circumcysed as they are. Their goodes & their substance, and al their cattell are oures, onely let vs consent vnto them, that they maye dwell with vs. Jacob

And vnto Hemor and Sichem hys sonne harkened al that went out at the gate of his cytie. And all the men children were circumcysed what soeuer

And vnto Hemor and Sichem hys sonne harkened al that went out at the gate of his cytie. And all the men children were circumcysed what soeuer wente

Joseph. (The Two sons) Genesis.

They Gave Vnto Jacob alty ffray
Gods that were in their hands & ffray

wente oute at þ gates of his cytie. And
the thirde dave (whē it was paineful to
them) .ii. of þ sonnes of Jacob Simeon
and Leui. Dinahs byethzen, toke ether
of them his swerde and went in to the
citie boldly, and slewe all þ was male, &
slewe also Hemor and Sichē his sonne
with the edge of the swerde, & toke Di-
nah their syster oute of Sichems house,
and wente their waye.

Chan came the sonnes of Jacob bp:
on the deade, and spoyled the cytie, be-
cause they had despyled their syster: and
toke their shepe, oxen, asses, and what so
euer was in the cytie, and also in the fel-
des. And all their goodes, all theyr
childre and their wyues toke they cap-
tyue, and made hauocke of al that was
in the houses.

And Jacob sayde to Simeon, & Le-
ui: ye haue troubled me, and made me
syncke vnto the inhabitours of þ lade,
both to the Canaanites and also vnto
the Pherezites. And I am fewe in nō-
bre. Wherefore they shall gather them
selues together agāst me, and slep me,
and so shall I and my house be destroy-
ed. And they answered: shoulde they
deale with our syster as wān whoore?

The xxxv. Chapter.

Jacob goeth vp vnto Bethel, and buryeth his yma-
ges vnder an oke. Debora dieth. Jacob is called Israell.
The lande of Canaan is promysed him. Rachel dyeth
in labour: Ruben laye with his fathers concubyne.
The death of Isaac.



And God said vnto Jacob, a-
ryse & get the vp to Bethel, &
dwel there. And make there
an aulter vnto God, that ap-
pereth vnto the, whē thou fsteddest frō
Esau thy brother. Chan sayde Jacob
vnto his householde & to all that were
with him: put away þ * a straūge god-
des þ are amonge you, and māke youre
selues cleane, and chaunge youre gar-
mentes, and let vs aryse and goo vp to
Bethell, that I maye make an aulter
there, vnto God which * herde me in the
dave of my tribulation, and was with
me in the waye whiche I wente.

And they gaue vnto Jacob all the
straunge goddes whiche were vnder
their handes, and all theyr earynges
whiche were in their eares, & Jacob hyd
them vnder an oke at Sichē. And they

departed. And the feare of God fell bp:
on the cyties that were rounde aboute
them, that they durst not folowe after þ
sonnes of Jacob. So came Jacob to
Lus in the lande of Canaan: otherwise
called Bethell, with all the people that
was with him. And he buylded there
an aulter, and called the place * Bethel:
because that God appereth vnto hym
there, when he fled from his brother.

Chan died * Debora Rebeccas noyse,
and was buryed benethe Bethell vnto
der an ooke. And the name of it was
called, þ ooke of lamentaciō. And God
appeared vnto * Jacob agayne after
he came out of Mesopotamia, & blessed
him, and sayde vnto him: thy name is
Jacob. Not withstandynge thou shalt
be no more called * Jacob, but Israell
shalbe thy name. And so was his name
called Israell. To Jacob and Chan goe his

And God sayde vnto him: * I am
God almighty, growe and multiplie:
for people & a multitude of people shal
sprynge of the: * yea, and kynges shal
come out of thy loynes. And the lande
whiche I gaue Abraham and Isaac,
wil I geue vnto the, and vnto thy seed
after the, wil I geue it also. And God
departed from him in the place where
he talked with him. And Jacob set vp
a marke in the place where he talked
with him: euen a pyllour of stone, and
powred drinke offrige thereon, & powred
also oyle therō, & called the name of the
place where god spake w him, Bethel.

And they departed from Bethel, and
when he was but a felde byede frō
Ephrath, Rahel began to trauell: And in
trauelynge, she was in payrell. And as
she was in paynes of hys labour, the
mydwylf sayde vnto her: feare not, for
þ shalt haue this sonne also. Thē as hir
soule was a departynge, þ she * must
dye: she called hys name * Ben Oni.
But his father called him * Bē Jamin.
* And thus dyed Rahel, & was buryed
in the waye to Ephrath, which now is
called Bethlehem. And Jacob set vp a
pyller vpon hir graue, which is called
Rahels graue pyller vnto this dave.
And Israell wente thence, and pytched
vp hys tente beyonde the * toun of
Eder. And it chaunced, as Israell
dwelte in the lande, that Ruben wente

Concubines The Death of Isaac: and
said vnto Jacob Arise and get me to Bethell: and Dina
said vnto Jacob Arise and get me to Bethell: and Dina
said vnto Jacob Arise and get me to Bethell: and Dina

Jacob, Ruben mont Genesis, Esau's Generation Fol. xix.

with his father's concubines. And he lay with Bilha his father's concubine, and it came to Israel's ear. The names of Jacob were. xii. in nombre. The names of Lea: Ruben Jacobs eldest sonne, and Simeon, Levi, Juda, Issachar, and Zabulon. The names of Rachel: Joseph and Ben Jamin. The names of Bilha Rahels mayde: Dan and Naphtali. The names of Zilpha Leas mayde, Gad and Mer. These are the names of Jacob which were borne him in Mesopotamia.

Then Jacob went unto Isaac his father to Mamre a principall cite, or ther wyse called Hebron: where Abraham and Isaac sojourned as strangers. And the dayes of Isaac were an hundred and lxxx. yerres: and thus he fell he sycke and dyed, and was put vnto his people: being olde and full of dayes. And his sons Esau and Jacob buried hym.

to Jacob 12. The notes.

Strage a. The scripture calleth all Images and Idols, strange Gods: because the worshippers of the same them as Gods.

Benoni b. Benoni, is by interpretation. The sonne of my sorrowe. Wherfore Rahel beinge in the extremite of death, whē she was deliuered of her sonne: called him Benoni.

Ben Jamin c. Ben Jamin, that is the sonne of the right hand. And the right hande is taken for good fortune. d. To be putte vnto his people. Loke in Genesis xxv. a.

The xxxvi. Chapter.

The wyues of Esau. Jacob & Esau are cyche. The Genealogie of Esau. Esau dwelleth in the hill Seir.

These are the generations of Esau, which is called Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Hethite, and Ahaliabama the daughter of Ana, which Ana was y sonne of Zebion an Heuyte. And Basmath Ismaels * daughter, and sister of Nebathoth. And Ada bare vnto Esau, Eliphaz: and Basmath bare Reguel. And Ahaliabama bare Jeus, Jaclain and Kozah. These are the names of Esau which were borne hym in the lande of Canaan.

And Esau toke his wyues, his sonnes and daughters, and all the soules of his house: his goodes, and all his catell, and all his substance which he had gotten in y lande of Canaan, and wente in to a countre away from his brother Jacob: for their * riches was so much,

that they coulde not dwell together, and the lande where in they were strangers, coulde not receaue them: because of their catell. Thus dwelte Esau in mount Seir, which Esau is called Edom. These are y generacions of Esau father of the Edomites in mount Seir, and these are the names of Esaus sonnes: * Eliphaz, the sonne of Ada the wife of Esau, and Reguel the sonnes of Basmath the wyfe of Esau also. And the sonnes of Eliphaz were Theman, Omar, Zepho, Gaethan and Kenas. And Thimna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalech. And these be the names of Ada Esaus wyfe. And these are y sonnes of Reguel: Nahath, Serah, Sama and Misa: these were y sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahaliabama Esaus wyfe the daughter of Ana daughter of Zibion, which she bare vnto Esau: Jeus, Jaclain and Kozah.

These were dukes of the sonnes of Esau. The children of * Eliphaz y first sonne of Esau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Kozah, duke Gaethan and duke Amalech: these are the dukes y came of Eliphaz in the lande of Edom, and these were the sonnes of Ada. These were the children of Reguel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, and these were the sonnes of Basmath Esaus wyfe. These were the children of Ahaliabama Esaus wyfe: duke Jeus, duke Gaethan, duke Kozah: these dukes came of Ahaliabama the daughter of Ana Esaus wyfe. These are the children of Esau, and these are the dukes of the: which Esau is called Edom. These are the children of * Seir the Horite, the inhabitoure of the lande: Lothan, Sobal, Zibion, Ana, Disan, Esler and Disan. These are the dukes of y Horites the children of Seir in the lande of Edom. And the children of Lothan were: Hor and Heman. And Lothans sister was called Thimna. 3 Zibion, 4 Ana Disan.

The children of Sobal were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the children of Zibion.

These are the names of Esau's generation. Jacob & Esau, and for C. iii.

That this part of the land they dwelt in would not support their so numerous Thus dwelt Esau in mount Seir, which

Jacob. This was that Anna Genesis, Our Translation In our Bible's Saith their

zibeon. Ana and Ana, this was that Anna that founde the * mules in y wilder-
nes, as he fed his father zibeons asses.
The children of Ana were these: Dison
and Ahalibama the daughter of Ana.
These are the children of Dison, Hem-
dan Elban, Jethran and Cheran. The
children of Ezer were these, Bilha, Se-
auan and Akan. The children of Disan
were: Uz and Aran. These are y dukes
that came of Hori: duke Lothan, duke
Sabal, duke zibeon, duke Ana, duke
Dison, duke Ezer, duke Disan. These
be the dukes that came of Hori in their
dukedomis in y lande of Seir. * These
are the kynges that reigned in the lade
of Edō before there raygned any kyng
amonge the childre of Israel. Bela the
sonne of Beor raygned in Edomea, and
the name of his cytte was Dinhaba.
And when Bela dyed, Jobab the sonne
of Serah out of Bezara, raygned in his
steade. Whē Jobab was dead, Husam
of the lade of Themany raygned in his
steade. And after the death of Husam,
Hadad the sonne of Sedad (which fewe
the Madianytes in y felde of y Moa-
bytes) raygned in hys steade, and the
name of hys cytie was Auith. When
Hadad was deade, Samla of Marek
raygned in his steade. When Samla
was deade, Saul of the ryuer Reho-
both raygned in his steade. Whē Saul
was deade, Baal Hanan the sonne of
Achbor raygned in his steade. And after
y deth of Baal Hanā the sonne of Ach-
bor, Hadad reigned in his steade, & the
name of hys cytie was Bagan. And his
wyfes name Mahetabel the doughter
of Hatred the doughter of Melahab.
These are the names of the dukes
that came of Esau, in the .xii. kinredes,
places & names: Duke Chimna, duke
Alua, duke Jetheth, duke Ahalibama,
duke Ela, duke Binon, duke Kenas,
duke Theman, duke Mibzar, duke
Magdiel, duke Iram. These be the du-
kes of Edomea in their habitacions, in
the lande of their possessions. This Es-
sau is the father of the Edomptes.

Joseph accuseth his brethren. Joseph dreameth and
is hated of his brethren and is sold to the Egyptians.
Jacob bewyleth Joseph. Was Hated of his Brother

IN Jacob dwelte in y lande, where in his father was a stranger, that is to saye, in the lande of Canaā. And these are the generations of Jacob: when Joseph was. xvii. yere olde, he kepte shepe with his brethren, & the lad was with the sonnes of Bilha and of zilpha his fathers wyues. And he broughte vnto their father an euill saying that was of them. And Israel loued Joseph more than all hys chyldren, because he begat hym in hys olde age, & he made him a coote of many coloures. When his brethren sawe that their father loued hym more thā al his brethren, they hated hym and coulede not speake one kynde worde vnto hym.

Moreouer Joseph dreamed a dreame and tolde it vnto his brethren: wherefore they hated him yet the more. And he sayde vnto them: heare, I pray you, this dreame whiche I haue dreamed: Beholde, we were makynge sheues in the felde: and lo, my sheffe arose, & stode vp ryghte, and yourres stode rounde aboute, & made obeysaunce to my sheffe. Then sayde hys brethren vnto hym: what, shalte thou be oure kynger? or shalte thou raygne ouer vs? And they hated him yet the more, because of hys dreame, and of his wordes. And that

And he dreamed yet another dreame, and tolde it his brethren, sayinge: beholde, I haue had one dreame more: me thoughte the sonne and the moone, and .xi. starres made obeysaunce to me. And when he had tolde it vnto hys father and his brethren, his father rebuked hym, and sayde vnto hym: what meaneth this dreame whiche thou hast dreamed? shal I and thy mother, & thy brethren come & fall on the grounde before the? And his brethren hated hym, * but his father noted the sayinge.

His brethren wente to kepe their fath-
ers shepe in Sichem, and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem: come, that I maye sende the to the. And he answered: here am I. And he sayde vnto hym: god and see whether it be well with thy brethren

The notes.
a. Basmath otherwyse called Gabeleth. And so in other places is there dycers names geuen to one person.
The .xxxvii. Chapter.

37 Chapter Joseph Accuseth his Brethren, Joseph
And is Hated of his Brethren and is sold to the Egyptians
That the Old Accuser Doth Not Loue

Joseph.

Genesis.

Fol. xx

and the sheper: and bynge me worde agayne. And sent him out of the vale of Hebron, for to go to Sichem. And a certayne man founde hym, wandryng out of his waye in the felde, and axed him what he sought: And he answered: I seke my brethren, tell me I praye the where they kepe shepe. And the man sayde, they are departed hence, for I herde the say: let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when they sawe him a farre of before he came at them, they toke counsel against him, for to sleigh him, and sayde one to another: Beholde, this dreame cometh: come now and let vs sleigh him, and cast him in to some pyte, and let vs say that some wycked beast hath deuoured hym, and let vs see what hys dreames wyll come to.

When Ruben herde that, he wente aboute to ryd hym out of their handes and sayde, let vs not kyll him. And Ruben sayde mozeouer vnto the, shede not his bloude, but cast him in to this pyte that is in the wyldernes, and laye no handes vpon him: for he woulde haue rydde hym out of their handes, and deliuered him to his father agayne.

And as soone as Joseph was come vnto his brethren, they stripte him out of his gay coote, that was vpon hym, and they toke him, and cast him in to a pyte: But the pyte was emptye and had no water therin. And they sat them downe to eate breade. And as they lifte vp theyr eyes and looked aboute, there came a compaignie of Ismaelites from Gilead, and their camels laden with spicery, bauline, and myrr, and were goinge downe in to Egypte.

Chan sayde Juda to his brethren: what auayleth it that we sleigh our brother, and kepe his bloude secret: come on, let vs sell him to the Ismaelytes, and let not our handes be deyled vpon him: for he is our brother, and our fleshe. And his brethren were contente. Chan as the Madianites marchaunt men passed by, they drewe Joseph oute of the pyte and solde him vnto the Ismaelytes for xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vnto

to a pyte and founde not Joseph there, he rent his clothes and went agayne vnto his brethren, saying: y lad is not yoder: and whether shal I goo? And they toke Josephs coote and kylled a goote, and dypped the coote in y bloude. And they sent y gay coote and caused it to be broughte vnto their father, and said: This haue we founde: se, whether it be thy sonnes coote or no. And he knewe it, saying: it is my sonnes coote, a wycked beast hath deuoured him, and Joseph is rente in peces. And Jacob rent his cloother, and put sacke clothe aboute his loynes, and sorowed for his sonne a longe season. Chan came all his sonnes and all his doughters to comforte him. And he woulde not be comforted, but sayde: I wyll go doune in to the graue vnto my sonne, mournyng. And thus his father wepte for him. And the Madianytes

solde him in Egypte vnto Putiphar a lord of Pharaos: and his chiefe marshal.

The notes. And his father Jacob moued a. Rentyng of clothes was specially vled among the Hebrues, when the glorie of God was continued. As here, where they feared God so litle, as to kyll their owne brother.

The xxxviii. Chapter. Wil Go Downe

The maryage of Iuda. The trespass of Er & Onan, and the vengeance of god that came there vpon. Iuda laye with his daughter Chamath. The byrthe of Phares and Zarah.



And it fortunied at that time, that Iudas wente from hys brethren, and gat him to a man called Hira of Idollam, and there he sawe y doughter of a man called Sua a Canaanite. And he toke her and went in vnto her. And she conceived and bare a sonne and called his name Er. And she conceived agayne, and bare a sonne and called him Onan. And she conceived y thyrde tyme, and bare a sonne, whome she called Sela: and he was at Chelyb when she bare him.

And Iudas gaue Er hys eldest sonne a wyfe whose name was Chamath. But this Er Iudas eldest sonne was a wicked in y syghte of the Lorde, wherefore y Lorde slewe him. Chan sayd Iudas vnto Onan: goo in to thy brothers wife, and marie her: and styre vp seed vnto thy brother. And when Onan perceaued that the seed shoulde not be hys, therfore when he wente in to hys brothers wyfe, he spylled it

Camo By and Iusaf said what auayle

It to kel C. liii. oue on

Let us fol him to the Ismaelites and

...ing that the Lord seeth us and yet we will not repent nor turn
Joseph. *Juda took Sela* **Genesis.** *By Judah and concave Repts for*
to wife & she conceived & bare him three sons Er, Onan and Sela

on the ground, because he would not
geue seed vnto his brother. And this
whiche he did, displeased the LORD,
wherfore he slew him also. Then sayde
Juda to Thamar hys doughter in
lawe: remaine a widowe at thy fathers
house, tyll Sela my sonne be growne:
for he feared, lest he shuld haue died al-
to, as his brethren did. Thus wet Tha-
mar and dwelte in hys fathers house.

And in proceste of tyme, the dought-
ter of Sela Judas wife, died. Then Ju-
das when he had leste moynynge, wente
vnto hys shepe shepers to Thymnath,
with his frende Hira of Odollam. And
one tolde Thamar, sayig: beholde, thy
father in lawe goeth vp to Thymnath,
to * there his shepe. And she put hir wi-
dowes garmentes of from her, and co-
uered her with a clooke, and dysgyfled
her selie: And sat her downe at the en-
trynge of Enaim whiche is by the hye
wayes syde to Thymnath, for because
she sawe that Sela was growne, and
she was not geuen vnto him to wyfe.

When Juda sawe her, he thoughte
it had bene an whoore, because she had
couered hir face. And turned to her vn-
to the waye and sayd: come I pray the,
let me lye with the, for he knewe not
that it was his doughter in lawe. And
she sayd: what wylte thou gyue me, for
to lye with me? Then sayde he, I wyl
sende the a kydd from the flocke. She
answered: Than geue me a pledge tyll
thou sende it. Then sayde he, what
pledge shall I geue the? And she said:
thy sygnet, thy bracelet, and thy staf-
fe that is in thy hande. And he gaue it
her, and laye by her, and she was with
childe by him. And she gate her vp and
wente and put her mantell from her, &
put on hys wydowes rayment agayne.
And Judas sent the kydd by hys neigh-
bour of Odollam, for to fetch out hys
pledge agayne from the wyfes hande.
But he founde her not. Then asked he
the men of the same place, sayinge:
where is the whoore that sat at Enaim
in the waye? And they sayde: there was
no whoore here. And he came to Juda
agayne, sayinge: I can not fynde her,
and also the men of the place sayde:
that there was no whoore there. And
Juda sayde: let her take it to her, lest

we be shamed: for I sente the kydd and
thou couldest not fynde her.

And it came to passe that after .iii.
monethes, one tolde Juda sayig: Tha-
mar thy doughter in lawe hath played
the whoore, and with playing & whoore
is become great with chylde. And Ju-
da sayde: brynge her forth, and let her
be brente. And when they broughte her
forth, she sente to her father in lawe
sayinge: by the man vnto whome these
thinges pertaine, am I with chylde.
And sayde also: loke whole are this
seall, bracelet, a this stafte. And Juda
knewe the, sayig: she is more righteous
than I, because I gaue her not to Sela
my sonne. But he laye w her nomore.

When tyme was come & she shoulde
be deliuered, beholde, there was .ii.
twynnes in hys wombe. And as she
trauced, the one put oute hys hande,
and the mydwife toke and bounde a
reed threde aboute it, sayinge: this wyl
come out fyrste. But he plucked hys
hande backe agayne, and his brother
came oute. And she sayd: wherfore hast
thou brent a rent vpon the? and called
him Pharez. And afterwarde came out
his brother & had & reade threde about
his hande, whiche was called Zarah.

The notes. To howe last we be Afflicted

a. To be wicked in the syght of the lord: is to be wicked.
watche in wickednes, knowynge that the Lord
seeth vs, and yet we wyl not repent. *Thou*
b. Rent a rent, that is, wherfore diddest thou open
the matryce first or was borne fyrste. *Came to pass*

The. xxxix. Chapter. Monethes Onan

God prospereth Joseph. Pharaos wyfe tempteth him. Thamar
he is accused & cast in prison. God hath mercy vpon him. *Pray for*

Joseph was broughte vnto E-
gypte, and Putiphar a lord of
Pharaos: and his chefe marshall
an Egyptian, boughte him of the Is-
maelites, whiche brought him thither. And
the Lord was with Joseph, and he
was a luckye felowe and continued in
the house of hys master the Egyptian. And
his * master sawe that the Lord
was with him, and that the Lord made
all that he dyd prosper in hys hande:
wherfore he founde grace in hys mas-
ters syghte, and serued hym. And hys
master made him ruler of hys house,
and put all that he had in hys hande.
And as soone as he had made hym ruel-
lar ouer hys house and ouer all that

And Thamar dysguised herself and
the man said, for she saw that Sela was grown, and she
had not geuen to him

And he had, & the Lorde blessed this Egyptias house for Josephs sake; and the blessing of the Lorde was vpon all that he had: bothe in the house and also in the feldes. And therfore he lefte all that he had in Josephs hand, & looked vpon nothing that was with him, saue only on the breade whiche he ate. And Joseph was a goodly person & a wel fauored. And it fortunied after thys, & hys maisters wife cast her eyes vpon Joseph, & sayde: come lye with me. But he denyed & sayd to her: Beholde, my mayster woteth not what he hathe in the house w me, but hathe comytted all that he hath to my hāde. He him selfe is not greater in the house than I, and hath kept nothinge from me, but onely the, bycause thou art hys wyfe. How than can I do thys greute wyckenes, for to sinne agaynst God: and after this manner spake he to Joseph daye by daye: But he harkened not vnto her, to slepe nere her, or to be in her companye.

And it fortunied aboute the same season, & Joseph entred in to the house, to do hys busynes: & there was none of the housholde by, in the house. And she caughte him by the garment, sayinge: come slepe with me. And he lefte hys garment in her hande, & fled, and gotte him out. Whē he saw that he had left hys garment in her hande, & was fled out, he called vnto 5 men of the house, and tolde them, sayinge: Se, he hathe brought in an hebrewe vnto vs to do vs shame: for he came in to me, for to haue slepte with me. But I cryed with a lowde voyce. And when he hearde, & I lyfte vp my voyce & cryed, he left his garment with me, & fled away, and gotte hym out.

And she layed vp his garment by her, vntyl her lord came home. And she told hym accordyng to these wordes sayinge: Thys hebrewe seruante whiche thou haste brought vnto vs, came in to me, to do me shame. But as soone as I lyft vp my voyce and cried, he left his garment with me, and fled out. When hys master hearde 5 woordes of hys wyfe which she tolde him, sayinge: after this maner dyd thy seruante to me, he waxed wroothe.

And he toke Joseph and put hym in

* prison: Such in the place where the kinges prisoners lay boūde. And there contynued he in pylsone, but the Lorde was with Joseph, & shewed hym mercy, and gotte hym sauour in the sight of the keper of the pylson, whiche committed to Josephs hande, al the prisoners & were in the pylsone house. And what soeuer was doone there, that dyd he. And the keper of the prison looked vnto nothing that was vnder his hande, bycause the Lorde was with hym, and bycause that what so euer he dyd, the Lorde made it come luckely to passe.

The. xl. Chapter. How then can I do?

Joseph expoundeth the dreames of the two prisoners.



And it chaunced after thys, that the chiefe butlar of the kynge of Egypte and hys chiefe baker had offēded their lord the kynge of Egypte. And Pharaos was angrye wyth them and putte them in warde in hys chiefe marshalls house: euen in the prison where Joseph was boūde. And the chiefe marshall gaue Joseph a charge with them, and he serued them. And they contynued a season in warde. But she falsely accuseth Joseph.

And they dreamed ether of them in othe nyght: both the butlar and the baker of the kynge of Egypte, which were boūde in the prison house, ether of the hys dreame, and eche mannes dreame of a sondrye interpretacion. When Joseph came in vnto them in the morninge, and looked vpon them: beholde, they were sadde. And he asked the sayinge: wherfore loke ye so sadly to daye?

They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayd vnto them. Interpretynge belongeth to God, but tell me yet. And the chiefe butlar told his dreame to Joseph, and sayd vnto him: In my dreame me thoughte there stode a byne before me, & in the byne were thre braunches, and it was as thoughe it budded, and her blossoms shotte forth: & the grapes thereof waxed ripe. And I had Pharaos cuppe in my hande, and toke of the grapes, and wrong the in to Pharaos cuppe, & deliuered Pharaos cup in to hys hande. And Joseph said vnto him, thys is y interpretacion of it.

And he had Pharaos cuppe in my hande, and toke of the grapes, and wrong the in to Pharaos cuppe, & deliuered Pharaos cup in to hys hande. And Joseph said vnto him, thys is y interpretacion of it.

How? But Joseph was a lucky fellow and continued to find grace in the eyes of his master.

Joseph's Story to Class; from the 1st of Genesis to the 11th of Genesis. When a Mans Wifes 12
Joseph. *He made his* **Genesis.** *Power And Authority to Him*

Cap 40 of it. The thre braunches are. iiii. dayes:
Expo For within thre dayes shall pharao
Two Dream lyfte vp thyne heade, and restooze thee
vnto thyne office agayne, & thou shalt
makor deliuer pharaos cuppe in to hys had,
after the olde maner, euen as thou did:
Butler best when thou waste hys butlar. But
thynke on me with the, when thou arte
in good case, & shewe mercye vnto me.
And make mencion of me to pharao, &
helpe to brynge me out of thys house:
For I was stolen out of the land of the
Hebrues, and here also haue I done no
thyng at all wherfore they shuld haue
putte me in to thys dongeon. When the
chiefe baker saue, that he had well in-
terpretate it, he sayd vnto Joseph, me
thought also in my dreame, that I had
thre wyker baskettes on my heed. And
in the vppermoste basket of all maner
bakemeates for pharao. And the byr-
des ate them oute of the basket vpon
my heade.

Expositio Joseph answered and sayde: this is
to God the interpretaciō therof. The thre bas-
to dream kettes are thre dayes, for this daye. iiii.
dayes shall pharao take thy head fro
the, and shall hange the on a tree, and
byrdes shall eat thy flesh from of the.

to Told And it came to passe the thyrde daye
Pat. 14. a whiche was pharaos byrth day, that
he made a feast vnto al his seruautes.
And he lyfted vp the head of the chiefe
buttelar & of the chiefe baker amonge
his seruautes. And restored the chiefe
buttelar vnto hys buttelarshyppe a-
gayne, and he reached the cuppe into
pharaos hande, and hanged the chiefe
baker: Euen as Joseph had interpre-
tated vnto them. Notwithstandynge
the chiefe buttelar remembred not Jo-
seph, but forgot hym.

The. xli. Chapter.

And Joseph Pharaos dreames are expounded by Joseph. He
is made ruler over all Egypte. He hath two sonnes,
Manasses and Ephraim. The verbe begynneth in
Egypte.



And it fortuneth at two yer-
ende, y pharao dreamed, &
thought y he stod by a riuers
syde, & that there came out of
y riuer, seven goodly kyne & fatte fles-
hed, and fedde in a medowe, and hym
thoughte that seven other kyne, came
vp after them oute of the ryuer euyl

fauoured & leane fleshed, and stode by
the other vpon the brynke of the ryuer.
And the euyl fauored and leane fleshed
kyne: Ate vp the seven well fauoured
and fat kyne: and he awoke therwith.
And he slepte agayne, and dreamed the
seconde tyme, that. vii. eares of corne
grewe vpo one stalke racke & goodlye.
And that. vii. thynne eares blasted with
the wynde, sprange vp after them: and
that y. vii. thynne eares deuoured the
seven rancke and full eares. And than
pharao awaked: & se, here is his drea-
me. When the mornynge came, his spi-
rite was troubled. And he sent & called
for al the sothslayers of Egypte, & all y
wyse men thereof, and tolde them hys
dreame: But there was none of them
that coulde interpretate it vnto pha-
rao. The spake the chiefe butlar vnto
pharao, sayinge: I doe remembre my
faute this daye. pharao was angrie
with his seruautes, & put in warde in
chiefe marshalls house both me and the
chiefe baker. And we dreamed both of
ys in one night & eche mannes drea-
me of a sounde ynterpretacion. He hanged

And there was with ys a polige
man, an hebrue bozne, seruaunte vnto
the chiefe marshall. And we tolde hym,
and he declared our dreames to ys, ac-
cordinge to either of oure dreames.
And as he declared them vnto ys, euen
so it came to passe. I was restored to
myne offyce agayne, & he was hanged.

Than pharao sent and called Jo-
seph. And they made hym haste out of
prysone. And he shaued hym selfe and
chaunged his rayment, & wet in to pha-
rao. And pharao sayd vnto Joseph: I
haue dreamed a dreame & no mā can in-
terpretate it, but I haue heard saye of
the y as soone as y heareste a dreame,
thou doest interpretate it. And Joseph
answered pharao, sayinge: God shall
geue pharao an answer of peace with
oute me. pharao sayde vnto Joseph:
In my dreame me thought I stode by
a ryuers syde, and there came oute of
the ryuer. vii. fatte fleshed and well fa-
uored kyne, and fedde in the medowe.
And then. vii. other kyne came vp after
them, poore and very euyl fauored and
leanne fleshed: so that I neuer saw their
lyke in all the lande of Egypte in euell

fauourednesse. I was
to mention me to pharao, so that I com out of this
lande out of the land of hebrues, & howe haue done nothing to be put in
to pharao. I sawe his good intencion. I sawe his good

Joseph. *Madon* **Genesis.** *And That Soauer* **Fol. xviij.**

ne came out of Riuer
fauorednesse. And the. vii. leane & euill
fauored kyne ate vp the first. vii. fatte
kyne. And when they had eaten the vp,
a man coulde not perceaue that they
had eaten them: for they were styl as e-
uill fauored as they were at the begin-
nyng. And I awoke. And I saue a
gayne in my dreame. vii. eares spryng
out of one stalke ful and good, and. vii.
other eares withered, thynne & blasted
with winde, spryng vp after them. And
the thynne eares deuorwed y. vii. good
eares. And I haue tolde it vnto y soth-
sayers, but no man can tell me what it
meaneth. The Joseph said vnto Pha-
rao: bothe Pharaos dreames are one.
And God doth shewe Pharao what he
is about to do. The. vii. good kyne are
vii. yerres: & the. vii. good eares are. vii.
yerres also, & it is but one dreame. Like
wyse the. vii. thynne and euell fauored
kyne that came out after the, are. vii.
yerres: & the. vii. emptie & blasted eares
shalbe. vii. yerres of honger. This is
that which I sayd vnto Pharao, that
God doeth shewe Pharao what he is
about to do.

Behold, there shal come seven yerres
of great plenteousnes throughout all
the lande of Egypte. And there shal as
tyse after them. vii. yerres of hunger.
So y al the plenteousnes shal be for-
gotten in the lande of Egypte. And the
hunger shal consume y lande: so that y
plenteousnes shal not bee once sene in
the lande by reason of that hunger y
shal come after, for it shal be exceeding
greate. And as concernyng that the
dreame was doubled vnto Pharao the
seconde tyme, it betokeneth that the
thyng is certaynly prepared of God, &
that God wyl shortly bring it to passe.
Nowe therfore let Pharao prouide
for a man of vnderstandyng and wis-
dome, & sette hym ouer the lande of E-
gypte. And let Pharao make offycers
ouer the lande, & take vp the fyfte part
of the lande of Egypte in the. vii. plen-
teous yerres, & lette them gather all the
foode of these good yerres that come, &
lay vp corne vnder the power of Pha-
rao, that there maye be foode in the ci-
ties, and there let the kepe it that there
maye be foode in stoor in the lande,
agaynst the. vii. yerres of honger whiche

shal come in the lande of Egypte, and
y the lande perish not thowow hunger.
And the sayinge pleased Pharao &
all hys seruauntes. Than sayd Pha-
rao vnto hys seruauntes: Where shal
we fynde such a man as this is, y hath
y sprete of God in him: wherfore Pha-
rao sayd vnto Joseph: for as much as
God hath shewed thee all thys, there
is no man of vnderstandyng oz of wis-
domelyke vnto thee. Thou therfore
shalt be ouer my house, & accordyng
to thy worde shal all my people obey:
only in y kynges seate wyl I be aboue
the. And he sayd vnto Joseph: beholde,
I haue sette thee ouer all the lande of
Egypte. And he toke of hys ryng from
hys fynger, and put it vpon Josephs
fyngre, & arayed him in raymet of bis-
se, & put a goldē chayne about his neck
& sette him vpon the beste charet that
he had saue one. And they cryed before
hym Abrech, and that Pharao hadde
made hym ruler ouer all the lande of
Egypte. Pleased Pharao: & forwarde, wherfore
And Pharao sayde vnto Joseph: I
am Pharao, without thy wyl, shal no
man lyft vp ether his hand oz fote in al
the lande of Egypte. And he called Jos-
ephs name y zaphnath Paena. And he
gaue hym to wyse Asnath the daugh-
ter of Putiphar prieste of On. Than
went Joseph abrode in the lande of E-
gypte. And he was. xxx. yere olde: whē
he stode before Pharao kyng of E-
gypte. And thā Joseph departed from
Pharao, and wente thowow out all the
lande of Egypte. Shal Obey, Only in the
And in the. vii. plenteous yerres they
made sheues & gathered vp all the fode
of the. vii. plenteous yerres which were
in the lande of Egypte & put it in to y
cytyes. And he putte the foode of the
feldes that grewe rownde aboute eue-
ry cytie: euen in the same. And Joseph
layde vp corne in stoor, lyke vnto the
lande of the see in multitude out of mes-
sure, vntyll he leste nombryng: for it
was withoute nombze. And vnto Jos-
eph were bozne two sonnes (before the
yerres of honger came) whych Asnath
the doughter Putiphar prieste of On,
bare vnto hym. And he called the name
of the fyrste sonne y Manasse, for God
(sayde he) hath made me forgette all

and called Joseph; In Hast out of Prison. And he changed his name
And he changed his name. And he changed his name. And he changed his name.

Pharaoh King of Egypt and his courtiers
Joseph. The seven years of plenty
Genesis. of plenty Joseph gathered

my labour and all my fathers house
holde. The seconde called he Ephraim,
for God (sayde he) hath caused me to
growe in the lande of my trouble.

And when the .vii. yerres of plen-
teousnes that was in the lande of E-
gypte, were ended, than came the seven
yerres of deth, accordynge as Joseph
had sayd. And y^e deth was in al lades:
but in y^e lande of Egypt was there yet
foode. When now al the land of Egypt
began to hunger, than cryed the peo-
ple to Pharaon for breade. And Pharaon
sayde vnto all Egypte: Goo vnto Jo-
seph, and what he sayeth to you that
doo. And when the deth was thoro-
we out al the lande, Joseph opened al that
was in the cities and solde it vnto the
Egyptians. And hunger wared sore in
the lande of Egypte. And all the coun-
trees came to Egypte to Joseph for to
bye corne: because that the hūger was
so sore in all landes. In the land of

Abrech. a. Abrech is as muche to saye as tender father.
Or as some wil bowe the knee.
zaphnath Paena. b. zaphnath Paena, are wordes of Egypte, and
is as muche to saye, as a man to whome secrete
thynges are opened.

c. To stande before Pharaon, is to be admitted in
to the office of Pharaon, as in .i. Reg. xvi. d.

The .xlii. Chapter.
Josephs brethren come into Egypte to bye corne.
And he knoweth them and tryeth them. Simcon is
put in prison, the other returne to their father to fetch
Ben Jamin. Dye father is lothe to let hym goe, but at
the last he graunted it.

When Jacob sawe that there
was corne to bee solde in E-
gypte, he sayd vnto hys son-
nes: Why are ye neglygent:
beholde, I haue hearde that there is
corne to be solde in Egypte. *Get you
thither & bye vs corne from thence, y^e
we maye lyue & not dye. So wente Jo-
sephs ten brethren doune to bye corne
in Egypte, for Ben Jamin Josephs
brother wolde not Jacob seide with his
other brethren: for he sayde: some mil-
fortune myght happen hym.

And the sonnes of Israell came to
bye corne amonge other that came, for
there was deth also in the lade of Ca-
naan. And Joseph was gouernour in y^e
lande, and solde corne to all the people
of y^e lande. And his brethren came, & fel
flat on the grounde before hym. When
Joseph sawe hys brethren, he knew the;

But made straunge vnto them, and s^{pe}
spake roughlye vnto them, sayinge:
Whence come ye? And they sayd: out of
the lande of Canaan, to bye vitayle.
Joseph knewe hys brethren, but they
knewe hym not. Come Come to Joseph our

And Joseph remembred his dreame
mes whiche he dreamed of them, & said
vnto them: ye are spies, and to se where
the lande is weake is your comminge.
And they sayde vnto him: nay my lord:
But to bye vitayle thy seruantes are
come. We are all one mannes sonnes,
and meane truly, and thy seruantes
are no spies. And he sayde vnto them:
naye verely, but euen to se where the
lande is weake is your comynge. And
they sayde: we thy seruantes are .xii.
brethren, the sonnes of one man in the
lande of Canaan. The yongest is yet
with oure father, and one no man wot-
teth where he is. Joseph sayde vnto
them, that is it that I sayde vnto you,
y^e ye are surelye spies. Here by ye shall
be proued. For by the lyfe of Pharaon,
ye shal not goo hence, vntyll your yon-
gest brother be come hyther. Sende
there oze one of you and let hym sette
your brother, & ye shall be in prison in
the meane season. And thereby shall
your wordes be proued, whether there
be anye trueth in you: or els by the life
of Pharaon, ye are but spies. And he
put them in warde thre dayes. And y^e

And Joseph sayd vnto them y^e thyr-
dave: This doo and lyue, for I feare
God. If ye meane no hurte, let one of
your brethren be bounde in prison, and
goo ye and brynge the necessarie foode
vnto your households, and brynge
your yongest brother vnto me: that
your wordes may be beleued, and that
ye dye not: And they dyd so.

Than they sayd one to an other: we
haue verely sinned agaynst our bro-
ther, in that we sawe the angurthe of
hys soule, when he besoughte vs, and
wolde not heare hym: therefore is this
trouble come vpo vs. Ruben answered
them sayinge: sayde I not vnto you y^e
ye shulde not synne agaynst the lad-
but ye wolde not heare. And now we
rely se, hys bloude is required. They
were not aware that Joseph vnder-
stode them, for he spake vnto them

by an
Dry Pitt in the Willowes, But the fixory Pitt of Holl Cotton y^e
the Rocks foiled water and fath

by an interpreter. And he turned from them & wepte, and then turned to them agayne & comened with the, & toke out Symeon from amonge them & bounde him before their eyes, and comaunded to tyll their sakes with corne, and to putte euery mannes money in hys sacke, & to geue them vitaille to spende by the waye. And so it was doone to them. And they laded their asses with the corne and departed thence. And as one of them opened hys sacke, to geue his asse prouander in the inne, he spi- ed hys money in hys sakes mouth. And he sayd vnto his brethren: my money is restored me agayne, & is euen in my sakes mouth. Than their heartes fayled them, and were astonyed & sayd one to a nother: howe cometh it that God dealeth thus with vs. And they came vnto Jacob their father vnto the lande of Canaan, and tolde him al that had happened them, saynge: The lorde of the land spake roughlye vnto vs, & toke vs for spyres to lerce the coun- tre. And we sayde vnto hym: we meane truelye & are no spyres. We be. xii. bre- thren sonnes of our father, and one is away, and the yongest is now with our father in the lande of Canaan. And the lorde of the countre sayde vnto vs: here by shal I knowe if ye meane true- ly: leaue one of your brethren here with me, and take foode necessarye for your householdes and gette you awaye, and brynge your yongest brother vnto me. And thereby shal I knowe that ye are no spies, but meane truely: So wyl I deliuer you your brother agayne, and ye shal occupie in the lande.

And as they emptyed their sakes, beholde: euery mans boude of money was in his sacke. And whē both they & their father saw the boude of money, they were afrayde. And Jacob their fa- ther sayd vnto them: He haue ye rob- bed of my chyldren: Joseph is awaye, and Symeon is awaye, and ye wyl take Ben Jamin awaye. Al these thin- ges fal vpon me. Ruben answered his father, saynge: Slee my two sonnes, yf I brynge hym not to thee agayne. Deliuere hym therfore in to my hande, and I wyl brynge hym to the agayne: And he sayde: My soune shal not goo

downe to you. For his brother is dead, & he is left alone. Moreover some mis- fortune myghte happen vpon hym by the waye whiche ye go. And so shoulde ye brynge my gray head with sorowe vnto the graue. *from them and a*

The notes. *Then turned to them and took Simon and*
 a. To require bloud at the handes of another is to requir to take vengeance of the euyl done vnto him: as re bloud. in. Gene. ix. a. Psal. ix. b. Ezech. iii. c.
 b. Here is the graue taken for death. So that, to brynge to the graue betokeneth to be the cause to the of death, as in Esay. xxxviii.

The. xliii. Chapter. *Their Sacks*

When Ben Jamin was brought, they returned with
 spyes. Symeon is deliuered out of prison. Joseph go- eth alyue and wepeth. They feast to together. *Euery mans*

And the derth waxed sore in y land. And whē they had ea- te vp the corne whiche they brought out of y lande of gypte, their father sayd vnto them: go agayn & bye vs a lytle foode. The said Juda vnto him: the mā dyd testifie vnto vs, saying: *loke that ye see not my face excepte your brother be with you. Therfore yf thou wylte sende our brother to vs, we wyl go & bye the foode. But yf thou wylt not sede hym, we wyl not goo: for the man sayde vnto vs: Loke that ye see not my face, excepte your brother be with you. And Isra- el sayd: wherfore delt you so cruelly w me, as to tell the man y ye had yet ano- ther brother. And they sayde: The man asked vs of oure kynred, saynge: Is your father yet alyue? Haue ye not any other brother? And we tolde hym acoz- dyng to these wordes. Howe coulde we knowe y he wolde byd vs brynge oure brother downe to vs? Than sayd Ju- da vnto Israel hys father: Sende the lad to me, & we wyl ryle & go y we may lyue & not dye: both we, thou & also our children. I wyl be suertie for hym, and of my handes require hym. If I brynge hym not to the & sette him before thyne eyes, *than let me beare the blame for euer. For excepte we hadde made thys tarynge: By thys we had bene there twyse and come agayne. *Our Lord*

Than their father Israel sayde vnto them: yf it must ned be so nowe: thā do thus, take of the best frutes of the lande in youre bestelles, and brynge the man a presente, a curtesye hawline

and
 And he was found in Prison and the other carrye to Babylon to your
 And bring your yongest brother with you to me. That I may
 And they said to each other

Joseph. Genesis.

And a curtelle of holly, spices, and myrr, dates, & almondes. And take as much monye more with you. And the monye that was broughte agayne in youre sakes, take it agayne with you, per- aduenture it was some ouerlyghte.

Take also your brother with you, & saye & go agayne to the mā. And God almyghty geue you mercy in the sight of the man, and sende you youre other brother and also Ben Jamin, & I will be as a man robbed of hys children.

Thus toke they the presente and bryng wyle so muche more monye with the, & Ben Jamin. And rose by, went downe to Egypte, and presented them selfe to Joseph. When Joseph sawe Ben Jamin with them, he sayde to the ruelar of hys house: bryng these men home and slep and make redye: for they shall dine with me at noone. And the mā dyd as Joseph bad, and broughte them in to Josephs house.

Whē they were brought to Josephs house, they were astrapde, and sayd: be- cause of the monye that came in oure sakes mouthes at the firste tyme, are we brought to pycke a quarel with vs, and to laye some thinge to our charge, to bryng vs in bondage & oure asses also. Therfore came they to the man & was the ruelar ouer Josephs house, and commened with hym at the doore, and sayde.

Syr, we came hyther at the fyrste tyme to bye fode, & as we came into an inne, & opened our sakes: beholde, euery mans monye was in hys sacke w ful weyghte. But we haue broughte it agayne with vs, & other monye haue we brought also in our handes, to bye foode, but we can not tel who put oure monye in oure sakes. And he sayde: be of good chere, feare not: your God, and the God of youre fathers hath put you that treasure in youre sakes, for I had your monye. And he broughte Symeon out to them, & led them in to Josephs house, & gaue thē water to wash their fete, & gaue their asses prouader. And they made redye their presente: agaynst Joseph came at noone, for they herde say that they shoulde dyne there. Whē Joseph came home, they brought & present in to the house to him, which

they had in their handes, & fell flat on the grounde before hym. And he welcomed thē curteously, saying: is your father, & olde mā which ye tolde me of, in good health: & is he yet aloue: they answer- red: thy seruante our father is in good health, and is yet aloue. And they bowed them selues and fell to the grounde. But nō haue broght it agayne.

And he lyste by hys eyes & behelde hys brother Ben Jamin hys mothers sōne, & sayd: *is this your yongest brother of whome ye sayde vnto me: And sayd: God be merciful vnto the my son. And Joseph made haste (for hys hert dyd melte vpon hys brother) & sought where to wepe, & entred into his cham- bre, for to wepe there. And he washed hys face & came out & re trayned hym selfe, and sayde: set breade on the table.

And they prepared for him by hym selfe, and for thē by them selues, & for the Egyptians whiche ate w hym by them selues, bycause the Egyptians may not eate bread with the Hebrues, for that is an abhominaciō vnto the Egyptians. And they sat before hym: the eldest according vnto hys age, and the yongest according vnto his youth. And the men maqueled amonge them selues. And they broughte rewardes vnto them frome before hym: But Ben Jamins parte was fyue tymes so muche as anye of theirs. And they ate, and they dronke, and were dronke with hym. So hē broght Symeon.

Grace cometh. The notes. Imbāt Joseph Alia. a. Here abominaciō betokeneth a thing abhor- red, as though he shulde haue sayde. The Egip- tians abhorre & catynge of meate w an Hebrue.

The xliiii. Chapter. The Soules of

Joseph accuseth hys brother of theste. Juda becoms meeth swerter for Ben Jamin. Joseph But in y all fell

And he commaunded the ruel- lar of his house, saying: fil & mēnes sakes with foode, as muche as they can carye, & put euery mans monye in his bagge, & put my syluer cuppe in the sakes mouth of the yongest, and hys corne monye also. And he dyd as Joseph had sayde. And in the mornynge as soone as it was lyghte, & men were lette goo with their asses. And when they were oute of the citie, and not yet

God In Morny God with You sette In the sight of the Man: To send Benjamin & your other Brother In a Man Robba, of my Children: Thus took they the Present, of their

terre away, Joseph sayd vnto the ruler of hys house: vp and folow after þ men, and ouertake them, and saye vnto them: wherfore haue ye rewarded euell for good? Is that not the cuppe of whiche my lord drinketh, and doth he not prophesie therein: ye haue euell done that ye haue done.

And he ouertoke them, and sayd the same wordes vnto them. And they answered hym: wherfore sayeth my lord such wordes? God forbyd, that thy seruantes shoulde doo so. Beholde, the money which we founde in our sackes mouthes, we broughte agayne vnto the, oute of the lande of Canaan: howe then shulde we steale out of my lordes house, ether syluer or golde: with whosoener of thy seruantes it be founde, let hym dye, and let vs also be my lordes bondemen. And he sayde: Nowe therefore accordynge vnto youre woordes: he with whome it is founde, shalbe my seruante: but ye shal be harmelesse.

And attonce euery man looke downe thys sacke to the grounde, and euery man opened his sacke. And he serched, and began at the eldest and left at the yongest. And the cuppe was founde in Ben Jamins sacke. Then they * rente their clothes, and laded euery man his asse and wente agayne vnto the citey. And Juda & hys brethren came to Josephs house, for he was yet there, & they fell before hym on the grounde. And Joseph sayde vnto them: what dede is thys whiche ye haue done? Wylt ye not that such a mā as I^a can prophesie? Then sayde Juda: what shal we say vnto my lord: what shall we speake: or what excuse can we make: God hath founde out the wyckednesse of thy seruantes. Behold, both we and he with whome the cuppe is founde, are thy seruantes: And he answered: God forbyd that I shulde doe so, the man with whome the cuppe is founde, he shall be my seruante: but goe ye in peace vnto your father.

Then Juda wente vnto hym and sayde: Oh my lord, let thy seruante speake a worde in my lordes eare, and be not wrothe with thy seruante: for thou arte euen as Pharao. My lord axed his seruante, sayinge: Haue ye a

father or a brother: And we answered: my lord, * we haue a father that is old, and a yonge lad which he begat in hys age: and the brother of the sayde lad is dead, and he is all that is lefte of that mother. And hys father loueth hym. The sayd my lord vnto his seruantes: bring him vnto me, & I may set myne eyes vpon hym. And we answered my lord, that the lad coulde not goo from hys father, for yf he shoulde leaue hys father, he were but a dead man. Than saydest thou vnto thy seruantes: * except youre yongest brother come with you, loke that ye se my face no more.

And when we came vnto thy seruante oure father, we shewed hym what my lord had sayde. And when oure father sayde vnto vs, goo agayne and bye vs a litle foode: we sayde, that we coulde not goo. For yet thelesse, yf our yongest brother goo with vs, then wyl we goo, for we maye not se the mannes face, excepte oure yongest brother be wth vs. Than sayde thy seruante oure father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one wente out fro me, & it is sayd: of a suertie that he is * torne in peaces of wyld beasts, and I sawe hym not sence. If ye shall take this also away from me, and some misfortune happen vpon hym, * than shal ye bynge my graue head with sorowe vnto the graue. Nowe let my owne

seruante my father, if y^e lad be not with me: (seyng that his lyfe hangeth by the laddes lyfe,) then as soone as he seeth that the ladde is not come, he wyl dye. So shall we thy seruantes bynge the graue heade of thy seruante oure father with sorowe vnto y^e graue. For if thy seruant became suertie for the lad vnto my father, and sayde: * Yf I byng him not vnto the agayne, I wyl beare y^e blame al my lyfe longe. Nowe therefore let me thy seruant byde here for the lad, and be my lordes bondman: and let the lad goo home with hys brethren. For howe can I go vnto my father, & y^e lad not with me: lest I shulde see the wretchednes that shall come on my father. Soe No^t His Son: Reconciliation

wrong his The Notes. Justice, to save a. This prophesying is the sorcerie that y^e Egip^t prophesians saye.

And forchod All to Benjamin And howe found the Cupp, Then howe sent their Plaid Back to the City to Josephs House & felon his ground & for was y^e for Bond according to Josephs Dream. Howe on Note. Iste said with y^e

Joseph, Now Gods Wrathfull Genesis, Displeasure for the
Chap. 45 Begyns

stands comenliebed, and not the effectrouse and
certayne for knowledg of thynges to come, no-
ther earnest rebukynge bicc by the threapynge of
Goddes wrathfull displeasure for the same.

The. xlv. Chapter.

Joseph make: hym selfe knownen unto hys brethren
Sendeth for hys father.

AND Joseph could no longer
refrayne before all the that
stode aboute hym, but com-
maunded that they shoulde
goe all out frome hym, and that there
shulde be no man w hym, whyle he vt-
tered hym selfe unto hys brethren. And
he wepte aloude, so y the Egyptians,
the house of Pharaos herde it. And he
sayd unto his brethren: I am Joseph,
doth my father yet lyue? But hys bre-
thren coulde not answer hym, for they
were so abashed at his presence. And Jo-
seph sayde unto hys brethren: Come
nere to me, and they came nere. And he
sayde: * I am Joseph youre brother
whome ye solde in to Egypte. And
nowe bee not greued therewith, ney-
ther let it seme a cruel thyng in youre
eyes, y ye sold me hyther. For God dyd
sende me before you to saue youre lyfe.
* for this is the second yere of y deth
in the lande, and fyue moos are behynde
in whiche there shal nether be eatynge
nor haruest.

Wherefore God sente me before you
to make prouisiō, y ye myght continue
in the erth, and to saue youre lyues by
a great deliuerance. So nowe it was
not ye that sent me hyther, but God: &
he hath made me father unto Pharaos,
and lorde ouer all hys house, and ruer
in the lande of Egypte. Hast you &
goe to my father and tel him, thus say-
eth thy sonne Joseph: God hathe made
me lorde ouer al Egypte. Come doune
unto me, and tary not. And thou shalte
dwelle in the lande of Golan: and be by
me: both thou and thy childzen, and thy
childzens childzen: and thy shepe, & bea-
stes & all that thou hast. There wyl I
make prouisiō for the: for there re-
mayne yet. v. yerres of deth, lest thou
and thy housholde and all that thou
hast perishe.

Beholde, your eyes do see, and the
eyes also of my brother Ben Jamin, y
I speake to you by mouthe. Therefore
tell my father of al my honoure whiche
I haue in Egypte, and of all that ye

haue sene, and make haste and bynge
my father hither. And he fel on his bro-
ther Ben Jamins necke & wept, & Ben-
Jamin wept on hys necke. Moreover
he kyssed al his brethren and wepte by-
on the. And after that, his brethren tal-
ked with hym. And when the tydynge
was come unto Pharaos house, that
Josephs brethren were come, it pleas-
ed Pharaos well, and all hys ser-
uauntes. Father hoithor & his fell on his

And Pharaos spake unto Joseph:
say unto thy brethren, this do ye: lade
your beastes & get you hence. And whe-
ye be come unto the lande of Canaan,
take youre father & youre householdes:
and come unto me, and I wil geue you
the beste of the lande of Egypte, and
ye shall eate the fatte of the lande. And
commāunded also. Thys doe ye: Take
charettes with you out of the lande of
Egypt, for your childre & for your wy-
ues: & bynge youre father, and come.
Also, regarde not youre stuffe, for the
goodes of al the lade of Egypte shal be
yours. And the children of Israel dyd euen

so, and Joseph gaue the charettes, at
the commaundement of Pharaos, and
gaue them vitayle also to spende by y
waye. And he gaue unto eche of them
chaunge of rayment: but unto Ben Ja-
min he gaue. iii. hūdyred peces of silver,
and. v. chaunge of rayment. And unto
his father he set after y same maner.
asses lade with good out of Egypte, &
x. the asses laden with corne, bread and
meate: To serue hys father by y waye.
So sente he his brethren awaye, and
they departed. And he sayde unto the:
se that ye fal not out by the waye.

And they departed from Egypte, &
came in to the lande of Canaan unto
Jacob their father, and tolde him, say-
ing: Joseph is yet a lyue and is gouer-
net ouer al y lande of Egypt. And Ja-
cobs herte wauered: for he beleued the
not. And they tolde him all the wordes
of Joseph, whiche he had sayde unto
them. But when he sawe the charettes
whiche Joseph had sente to carye hym,
then his spirites reuiued. And Israell
sayde: I haue ynoughe, yf Joseph my
sonne be yet alpye: I wyl goe and see
hym yf that I dye.

But ye 2 year of y
in which shall be nothynge
Provision, not so but yd

Joseph & Benjamin And to

Joseph. Jacob cometh Genesis. Joseph made provision for his father Brothron as Canaan

dwell in the lande of Golan. for the Egyptians abhorre all shepardes:

hier Shephardes The notes.

make a. God made hym a grea t people, when he comul
care b. This puttynge of the hande upon his eyes, is
le. the beyng present at his deary and buriall. As in
put Tobie. xlii. d.
hades

47 Chap The. xlvij. Chapter.

Jacob cometh before Pharao, and unto him is geuen the lande of Golan. He sheweth his sonne for his burial.

And Joseph wente and tolde Pharao, and sayde: my father and my brethren, they shepe and their beastes & all that they haue, are come oute of the lande of Canaan, and are in the land of Golan. And Joseph toke a part of hys brethren: euen syue of them, and presented them vnto Pharao. And Pharao sayd vnto hys brethren: what is your occupacion? And they sayd vnto Pharao: shepardes are thy seruauntes, both we and also our fathers. They sayde mozeouer vnto Pharao: for to so georne in the lande are we come, for thy seruauntes haue no pasture for their shepe, so soze is the famyshment in the lande of Canaan. Now therfore let thy seruauntes dwel in the land of Golan.

And Pharao sayd vnto Joseph: thy father and thy brethren are come vnto the. The land of Egypte is open before the: In y beste place of the lande make bothe thy father & thy brethren dwell: And euen in the lande of Golan let the dwell. Mozeouer yf thou knowe anye menne of actiuyte amonge them, make them ruelars ouer my cattell. And Joseph brought in Jacob his father, and sette hym before Pharao. And Jacob blessed Pharao. And Pharao axed Jacob, how olde art thou? And Jacob sayd vnto Pharao: y dayes of my pylgrimage are an hundred and .xxx. yeres. Few and euell haue the daies of my life bene, & haue not attayned vnto the yerres of the life of my fathers in the dayes of theyr pylgrimages. And Jacob blessed Pharao and wente out frome him. And Joseph prepared dwellinges for his father and his brethren, & gaue them possessions in the land of Egypte, in the beste of the lande: euen in the lande of Rameses, as Pharao com

maunded. And Joseph made prouision for his father, hys brethren and all hys fathers houtholde, as younge chyldren are fed wyth bread. no Bread In Canaan; t

There was no bread in al the lande, for the derth was excedynge soze: so y the lande of Egypte, and the land of Canaan, were famyshyd by the reason of the derth. And Joseph brought together all the money that was found in y land of Egypte and of Canaan, for the corne which they bought: & he layde bp y money i Pharaos house. Whe money fayled in y land of Egypte and of Canaan, all the Egyptians came vnto Joseph, and sayde: geue vs sustenance: wherfore suffrest thou vs to dye before the: for oure money is spent. Then sayde Joseph: bringe your cattell, and I will gyue you for your cattell, yf ye be without money. And they brought theyr cattel vnto Joseph. And he gaue the breed for horses and shepe, and oxen, and asses: so he fed them with bread for all theyr cattell that yere. Bread for Horses Shep O.

Whe that yere was ended, they came vnto him the nexte yere and sayde vnto him: we will not hyde it from my lorde, howe that we haue nether money nor cattell for my lorde: there is no more lefte for my lorde, but euen oure bodies and our landes. wherfore lettest thou vs dye before thyne eyes, and the lande to goo to nought: bye vs and our landes for bread: and let bothe vs and our landes be bounde to Pharao. Geue vs seed, that we may lyue and not dye, and that the lande go not to waste. No Dye and the

And Joseph bought al the lande of Egypte for Pharao. for the Egyptians solde euery man his land, because y derth was soze vpon them: & so y land became Pharaos. And he appoynted the people vnto the cyties, from one syde of Egypte vnto the other: only the lande of the Priestes boughte he not. For there was on ordinaunce made by Pharao for the prestes, y they should eate y whiche was appointed vnto the: whiche Pharao had geuen them, wherfore they solde not theyr landes. The Land of Priestes was so

Then Joseph sayde vnto the folke: beholde, I haue boughte you thys daye and youre landes for Pharao. Take there seed, & goo sowe the lande. And of

Joseph made provision for his father Brothron as Canaan

the increase the increase, ye shal geue the fyfte part vnto pharao, and .iiij. partes shal be adoure owne, for seed to sowe the felde: and for you, & the of your householdes, and for your children, to eate. And they answered: Thon hast saued our liues. Let vs lynde grace in the sighte of my lord, and let vs be pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this day: that menne muste geue pharao the fyfte parte, except the land of p prestes only, whiche was not bound vnto pharao.

And Israell dwelt in Egypte: euen in the countre of Golan. And they had theyr possessions therin, and they grew and multiplyed exceedynglye. Moreouer Jacob lyued in the lande of Egypt xvii. yeres, so that the hole age of Jacob was an hundred and .xlii. yere.

When the tyme drew nye, & Israell must dye: he sent for his sonne Joseph & sayde vnto him: If I haue found grace in thy syght, putte thy hande vnder my thye, and deale mercyfullye and trulye with me, that thou burye me not in Egypte: but let me lye by my fathers, and carpe me out of egypte, and burye me in theyr buryal. And he answered: I wil do as thou hast sayd. And sayde: Swere here vnto me. And he sware vnto hym. And than Israell bowed hym vnto the beddes heade. *Sons Bounty Goodwill*

The Notes And Pleasures
a. The dayes of his pilgrimage, was al the time that he lyued, as in Job. xiii. c. and psal. cxxviii. c. b. In thys place, to blesse, is to prayse and geue thanks, as afore in the. xiii. d. and i. Corin. x. d. c. This name pharao was a generall name to al the kynges of Egypte, as Abimelech was the comen name to all the kynges of the gentyles. d. Toke in Genes. xliii. a.

The. xlviii Chapter. 48 Chap

Joseph ly. th sick. He despyeth Ephraim and Manasses for hys sonnes and blesseth them,



After these dedes, & tydynges were brought vnto Joseph, & hys father was sycke. And he toke with him his .ii. sonnes, Manasses and Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph cometh vnto thee. And Israell toke hys strengthe vnto hym, and layde hy on the bedde, and sayde vnto Joseph: God almyghtye appeared vnto me at Lus in the lande of Canaan,

& blessed me, and sayd vnto me: behold, I wyl make the growe and wyl multiply the, and wyl make a great number of people of the, and wil geue this lande vnto the and vnto thy seed after the vnto an everlastyng possession. Now therefore thy .ii. sonnes Manasses & Ephraim whiche were borne vnto thee before I came to thee, in to Egypte, shal bee myne: euen as Ruben & Symeon shall they be vnto me. And the chylde whiche thou gettest after them, shal bee thyn owne: but shal be called with the names of theyr brethre in theyr inheritaunces. And after I cam from Mesopotamia, Rachel dyed vpon my hand in the land of Canaan, by the way: when I had but a feld brede to go vnto Ephrat. And I buried her there i the waye to Ephrat which is now called Bethlehem. *God to Joseph*

And Israel behelde Josephs sonnes, and sayde: what are these? And Joseph sayde vnto his father: they are my sonnes, which god hath geue me here. And he sayd: bring them to me, and lette me blesse them. And the eyes of Israel were dimme for age, so that he could not wel see. And he broughte them to hym, and he kist them and embraced them. And Israell sayde vnto Joseph: I had not thoughte to haue sene thy face, and yet loo, God hath shewed it me and also thy seed. And Joseph toke them away from his lappe, and they fel on y ground before hym. *Two sons that be mine*

Then toke Joseph the booth: Ephraim in his right hande, towarde Israells leit hand, & Manasses in his leit hand, toward Israells right hande, & broughte them vnto him. And Israell stretched out his ryghte hande, and layde it vpon Ephraims head which was the yonger, and hys lyft hande vpon Manasses head, crossing his handes, for Manasses was the elder. And he blessed Joseph, sayng: God before whome my fathers Abraham and Isaac dyd walke, and the God which hath fedde me all my lyfe longe vnto thys daye. And the aungell whiche hath deliuered me fro all euell, blesse these laddes: that they maye be called after my name, and after my father Abraham and Isaac, and that they maye growe and multiplye vpon the earthe. *And. Proff and Blessing*

That God is D. ii. King when To. l. l. And

Jacob dyeth. Exodus. *Gladd of manasses, Ben Joseph inspired with know ledge sayd It on Ephraim*

his name is blessed
When Joseph sawe that hys father
layde hys ryght hande vpon the head
of Ephraim, it displeased hym. And he
lyfte vp hys fathers hande, to haue re-
moued it from Ephraims heade vnto
Manasses head, and sayde vnto his fa-
ther: Not so my father, for thys is the
eldest. Put thy ryght hande vpon hys
heade. And hys father woulde not: but
said: I know it wel my sone, I know it
well. He shalbe also a people & shalbe
great. But of a truthe hys yonger bro-
ther shalbe greater than he, and his seed
shalbe ful of people. And he blessed the,
sayinge: At the ensample of these, the
Israelites shal blesse and saye: God
make the as Ephraim and as manas-
ses. Thus set he Ephraim before Ma-
nasses.

hold And Israel sayde vnto Joseph: be-
holde, I dye. And God shalbe with you,
and shall brynge you agayne vnto the land of
your fathers. Moreover I gyue vnto
the, a porcyon of lande aboue thy bre-
thren, whiche I gat out of the handes
of the Amorites wyth my swerde and
with my bowe. *with my sword and*

The notes. Bone of Amorites
The putting on of handes, was commenlye
used of the Hebrewes, whē they comended or offe-
red any thing to god. As in Lemiticus p̄ xxi. b.
I bring to God, son: y^e first letter B.
The xlii. Chapter.

to be Jacob blessed al hys owne sonnes and therewith them
what is to come. He apoynteth where he wylle buried:
and dyeth.

after **And** Jacob called for hys sonnes,
and said: come together, that I may
tell you what shall happen you in
the last dayes. Gather you together &
heare ye sonnes of Jacob, and hearken
vnto Israell your father.

Je. xxi. c. Ruben*thou art mine eldest sonne,
my myghte and the begynnyng of my
strength, chefe in receauing and chief
in power. As vnstable as water waste
thou: thou shalt therefore not be p̄ chie-
fest, for thou* wenst vp vpon thy fa-
thers hedde, and than defilest thou my
couche with going vp.

ne. 24. d The brethren Symeon and Levi,
wicked instrumentes are theyr wepons.
Into their secretes come not my soule,
and vnto their congregacion be my ho-
nour not coupled: for in their* wrathe

Thy Brother on shal Praise the
Thy Brother on shal Praise the, both Ions and Gontes Thy Hand shal be
Thy Hand ys that shal felle Christ whose Grand Father was Iacob and
I come of Emilee: But It shall be a bloody Inheritance. C. lxx. lxx. lxx.

they slewe a manne, and in theyr selve
wyl they* honghed an oxe. Cursed bee
their wrath for it was stronge, & theyr
fearnes for it was cruell. I wil ther-
fore deuide them in Jacob, and scatter
them in Israel. *the sea and in the port of*

Juda, thy brethren shal prayse the,
and thine hand shalbe in the* necke of
thyne enemies, and thy fathers chy-
dren shal stoupe vnto thee. Juda is a
*lyons whelp. From spoyle my sonne
p̄ art come an hye: he layde him downe
and couched hym selve as a lyon, and
as a lionesse. Who dare stee him vp
the* sceptre shall not departe frome
Juda, nor a ruelar from betwene hys
legges, vntil Sylo* come, vnto whom
the people shal herken. He shall binde
hys sole vnto the vyne, and hys asses
colte vnto the vine braunche, and shal
wash his garment in wyne & his man-
tell in the bloude of grapes, hys eyes
are rounder than wyne, and his teethe
whiter then mylke. *A servant vnto*

*Zabulon shall dwell in the haue of
the sea, and in the porte of shippes, and
shall reache vnto Sydon. *Judg. 5. his*
Isachar is a stronge asse, he couched
him downe betwene i. borders, and saw
that rest was good, and the lande that
it was pleasaunte, and bowed his shul-
der to beare, and became a seruant vnto
to tribute. *Dan shal iudge his peo-
ple, as one of p̄ trybes of Israel. Dan
shalbe a serpente in the waye, and an
edder in the path, and bite the houle he-
les, so p̄ hys ryder shall fal backward.

After thy laupnge lobe I Lord. Thy
Gad, men of warre shal inuade hym. Lord gra-
And he shall turne them to flyght. *all thy*
After commeth a fat breed, and he
shal geue pleasures for a kyng. *Grace, for its*

Nephtalim* is a swift hynde, & ge-
neth goodly wordes. That flourishinge
chylde Joseph, that flourishinge chylde
and goodly vnto the eye: the dought-
ters ran vpon the wall. The shoters
haue enuyed hym, and chyd with him,
and hated hym, and yet his bowe bode
faste, and his armes & his handes were
stronge, by the handes of the myghtye
God of Jacob: out of him shal come an
herde man a stone in Israel. Thy fa-
thers god shall helpe the, & the almighty
tie shal blesse the with blessinges from

Thy Brother on shal Praise the
Thy Brother on shal Praise the, both Ions and Gontes Thy Hand shal be
Thy Hand ys that shal felle Christ whose Grand Father was Iacob and
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Jacob dyeth. Exodus. Made George Fol. xxviii

of the mighty God of Jacob out of him shall come a great multitude. And he dyeth. In the heaven above, and with blessings of water that lyeth vnder, and with blessings of the breasts, & of the wombe. The blessings of thy father were stronge: euen as the blessings of my elders, after the desyre of the hyst in the worlde, & these blessings shall fall on the head of Joseph, and on the top of the heade of hym that was separat fro his brethren.

Ben Jamin is a rauellhynged wolfe. In the mornynge he shall deuoure his praye, and at nyghte hee shall deuorde his spoyle.

All these are the .xij. tribes of Israel, and this is y^e whiche their father spake vnto them when he blessed them, euery man with a seuerall blessing. And he charged them & sayd vnto them: I shall be put vnto my people: se that ye bury me wyth my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue y^e is in y^e felde before Hare in the lande of Canaan. Whiche felde Abraham bought of Ephron the Hethyte for a possession to burye in. There they buried Abraham and Sara his wyfe, there they buried Isaac and Rebecca his wyfe. And there I buried Lea: whiche felde and the caue that is therein, was boughte of the chyldren of Heth.

When Jacob had commaunded all that he would vnto his sonnes, he plucked vp his fete vpon the bed and dyed, and was put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

Then I Buryed Abram and Sarah, Isaac and Rebekah, and I buried Leah. And Jacob had made an end he gathered up his feet & dyed.

a. That is cut the senowes ou the insyde of the knee, or as some call it, the hamme, so that he coulde not go.

b. Here is scepter taken for powre to all or dignite. Here is also prophesied the comynge of Christ, as in Esay. ix. a.

c. To iudge the people, is to rule & gouerne them, as in Exod. xviii. d.

d. That is plentifousnes of the earth as encrease of corne and other. ac. Theryn shall feede kinges and al the me of the earth. As in. ii. Esayas. ix. c.

e. In this place, woulfe is taken in y^e good sence, and signifyeth a feruent preacher of gods word, as was Ishaule in whome this reit was verified.

g. Plentyousness of grass, corn and oyle of the founteyns.

The .i. Chapter. of y^e fourth

Jacob is buried. Joseph forgourth his brethren the

a God. Once And signifyeth a feruent Preacher. D. iii. of God, there was Paul In Whom his words on Tent was verified for he

Deuouring Wolfe while God In that Lamb like spirit of

Injury that they dyd to hym. And he dyeth.

And Joseph commaunded his seruantes that were Philicions, to embawme his father, & the Philicions embawmed Isaac. xl. dayes longe, for so lōge doth the embawming laste, and the Egypcyans beweped hym lxx. dayes. The Injury Don to him and his

And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharao, sayinge: If I haue founde fauour in your eyes, speake vnto Pharao and tell hym, how that my father made me swere and sayde: loo, I dye, se that thou burye me in my graue whiche I haue made me in the lande of Canaan. Now therfore let me goo & burye my father, and than wyl I come againe. And Pharao sayde: goo & burye thy father, accordyng as he made the swere.

And Joseph went vp to burye his father and with hym wente all the seruantes of Pharao that were the elders of his house, & all the elders of Egypce, and al the house of Joseph, and his brethren, & his fathers house: onely theyr chyldren, and theyr thepe, and theyr cattle left they behynde them in the land of Golan. And there wente wyth hym also Charettes and horsmen: so that they were an excedyng greate companye. House of Pharo to god and Bury his fa

And when they came to the felde of Atad beyond Jordane, ther they made great & excedyng sore lamētaciō. And he mourned for his father. vij. dayes. when y^e inhabitants of the lād of y^e Cananytes (sawe the mornynge in the felde of Atad) they sayde: this is a greate mournynge whych y^e Egipcians make.

therfore the name of the place is called Abel mizraim, which place lieth beyonde Jordane. And his sonnes dyd vnto him, accordyng as he had commaunded them. againto Into the Land

And his sonnes carped hym into the land of Canaan, and buried hym in the double caue, whiche Abraham had bought with the felde, to be a place to bury in, of Ephron the Hethite before Haimre. And Joseph returned in to Egypt againe, he and his brethren, & al that went vp with him to burye his father, as sone as he had buried hym.

When Josephs brethren sawe that

Wor

Jacob for their sin & wickedness **Genesis** And he kept on them when he
to him said Behold we & our servants And Joseph said to them I fear

they father was deade, they sayd: For
seph might fortune to hate vs and re-
warde vs againe all þe euell whiche we
dyd vnto him. They dyd therfore a co-
maundemēt vnto Joseph, sayinge: thy
father charged vs before his death, sai-
yng: This wyse say vnto Joseph, for-
geue (I pray the) þe trespase of thy bre-
thren, & they synne: for they rewarded
the euell. Now therfore we praye thee,
forgeue the trespase of the seruauntes
of thy fathers God. And Joseph wepte,
when they spake vnto hym.

And hys brethren came and fell be-
fore hym, and sayde: beholde, we be thy
seruauntes. And Joseph sayd vnto the
feare not, for am not I vnder god: Ye
thoughte euell vnto me: but God tur-
ned it vnto good, to bynge to passe, as
it is thys daye, euen to saue muche
people alpye. Feare not therfore, for I
wyl care for you and for your chyldren,
and he spake kyndly vnto them.

Joseph dwelt in Egypt he and his fa-
thers house also, and lyued an hundred
& x. yere. And Joseph saue Ephraims
children, euen vnto the thyrde generaci-
on. And vnto Machir the sone of Ma-
nasses wer chyldren borne, and satte on
Josephs knees.

And Joseph sayd vnto hys brethren:
I dye. And God wyl suerlie a byset you
a byng you out of this laude, vnto the
land which he sware vnto Abraham, Is-
aac, and Jacob. And Joseph toke an
othe of the chyldre of Israel, and sayd:
God wil not faile but byset you: se ther-
fore þe care my boones hence. And
so Joseph dyed, when he was an hun-
dred and x. yere olde. And they enba-
wed hym and putte hym in a cheste in
Egypte.

The Lord God wyl bring you
out of this land to the land whiche he swa-
re to Abraham Isaac: And to Jacob;
a. God visiteth his people two wayes. One is
to visit. When he plageth them for their wickednes, cau-
tyng them thereby to acknowledge the same,
& to cry vnto hym for mercy. The other is, whē
he deliuereth them from any kynde of myserie
or oppression, and so bytyed he the Israelites
whē he brought them out of Egypt.

His people 2 wayes on to Plague for sin
wickedness to cause them to knowe God
The ende of the fyrste
booke of Moses.

Delivering them from Misery & Oppression
He then fulfylls his Promises
out of Egypte from Pharaohs Bondage
Doth he visit a Childe of his to comfort

The prologue

to the seconde booke of Moses, 2
called Exodus.



If the preface of Ge-
nesis, maich thou be-
derstande howe to be-
haue thy selfe in thys
booke also, and in al o-
ther booke of scrip-
ture. Cleave vnto the
scpte and playne storpe,
and endeour thy selfe
to seache out the mea-

nyng of all that is descrybed therein, and the
true sence of all manner of speachynges of the
scripture, of proverbes, similitudes, & borrowed
speache, wherof I entreated in the ende of the
obediēce, and beware of subtile alligories.

And note euery thyng earnestly, as thynges per-
taynyng vnto thyne owne hert and soule. Pro-
nounce thy selfe

For as God vsed him selfe vnto them of the
olde testament: euen so shall he vnto the worldes
ende vse him selfe vnto vs, which haue receyued
hys holyscripture, and the testymony of hys
sonne Iesus. As God doeth all thynges here for
them that beleue his promyses, and herken vnto
his comaundementes, & with pacyēce cleaue vnto
hym, and walke wyth hym: euen so shall he do
for vs, yf we receyue the wyrtelle of Christ with
a stronge fayth, and endure pacyently folowynge
his steppes. And on the other syde, as they that
fell from the promise of God thorow vnbelyefe,
and from his lawe and ordinaunces, thorow im-
pacyēce of their owne lustes, were forsaken of
God, and so perished: euen so shall we as many
as do lyke wyse, and as many as moche wyth
doctryne of Christ, and make a cloke of it to liue
fleschly and to folowe our lustes, which haue receyued

Note thereto how God is founde trewe at the
last, and how when all is past remedy & brought
into desperation: he then fulfylls hys promy-
ses, and that by an abicte and a caste awaye, a
despyed and a refused person, yea, and by a way
impossible to beleue. Strong faith In Iesus Christ &

The cause of all captiuitie of Goddes peo-
ple is this. The world euer hateth them for their
fayth and truste whiche they haue in God: but
in bayne, tyll they fall from the fayth of the pro-
myces, and loue of the lawe and ordinaunces
of God, and put their trust in holy dedes of their
owne fyndyng, and lyue altogether at their owne
luste and pleasure wythout regarde of God, or
respekte of their neyghbour. Then God forsa-
keth vs, and sendeth vs into captiuitie, for oure
dishonouryng of hys name, & despying of our
neyghboure. But the worlde persecuteth vs for
oure fayth in Christe onely (as the people nowe
doeth) and not for our wycked lpyng. For in
hys kyngdome thou maiest quietly and with ly-
cence, and vnder a protection: do whatsoeuer ab-
hominacyon thyne hert lusteth: but God perse-
cuteth vs, by cause we abuse his holy testament,
and by cause when we knowe the trueth we fo-
lowe it not.

Note also the myghty hande of the Lord,
howe he plageth with hys aduersaries, and pro-
uoketh them, and spyrith them vp a lytle and a
lytle, and deliuereth not hys people in an houre

Note thereto how God is that
To the last, how that when all is brought to
ration, He then fulfylls his Promises
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again for their faith & trust in God

that bothe the patience of hys electe, and also the worldly wit and wply policie of the wicked, toherby they do fight against God, might appeare. Marke the longe sufferynge and softe patience of Moyses, and howe he loueth the people, and is euer betwene the wrath of God and the, and is redy to lyue and dye wryth them, and to be put out of the boke that God had wrytten for theyr sakes (as Paule for his brethren. Roma. ix.) and howe he taketh hys owne wronges patiently, and neuer auengerh him self. And make not Moyses a fygure of Christ wryth Rochester: but an ensample vnto all prynces, and to al that are in authoritie, how to rule vnto Goddes pleasure, and vnto theyr owne profyte. For there is not a perfecter lyfe in thys worlde, bothe to the honoure of God, and profit of hys neyghboure, nor yet a greater crosse, then to rule christiaulye. And of Aaron also, se that thou make no fygure of Christ, vntyll he come vnto hys sacrifice: but an example vnto all preachers of Gods worde, that they adde nothyng vnto goddes worde, or take ought therefro. Mark also, howe God sendeth hys promise to the people, and Moyses confirmeth it with miracles, and the people beleue. But when temptation cometh, they fall into vnbeliefe and fewe byde standynge. When thou seest that al be not chriden that wyll be so called, and that p crosse repeth the true from the fapned, for yf the crosse weren not, Christ should haue dyscyples pnowe. Whereof also thou seest, what an excellent gyfte of God true fayth is, and impossyble to be hadde wrythout the spirite of God. For it is aboute all naturall power that a man in tyme of temptation when God scourgeth hym, shoulde beleue the goodlye, how that God loueth him, and careth for him, and hath prepared all good thynges for hym, & that, that scourgyng is an earnest that God hath electe and chosen him.

Mark howe ofte Moyses styred them vp to beleue and truste in God, puttyng them in remembrance alwaye in tyme of temptation, of the miracles & wōdres that God hath wrought before tyme in theyr eyesight. Howedyligently also forbyddeth he all that myghte wrythdrawe theyr hertes from God: to put ought to Goddes worde, to take ought from it, commaundyng to do that onely that is right in the syghte of the Lorde, that they shoulde make no maner ymage, to knele downe before it: yea, that they shoulde make none aultare of hewed stone, for feare of ymagines, toster the heathen Idolatryes vnterly, & to destroy theyr Idollies, and cutte downe theyr groues where they worshipped, and that they shoulde not take the daughters of them vnto their sonnes, nor gyue theyr daughters to the sonnes of the, and that whosocuer moued any of them to worshyppe false Goddes, howesocuer yf he of hymne he were, they muste accuse hym, & bringe him to death, yea, and wher soeuer they heard of man, woman, or cytie, that worshipped false Goddes, they shoulde slea them, and destroy the cytie for euer, and not buyde it agayne, and all because they shoulde worshyp nothyng but God, nor putte confidence in any thyng, save in his worde.

Yea, and how warneth he to beware of witchcraft, sorcery, enchaunement, uiccomanyce, & all craftes of the Dewyll, and of dreamers, soothsayers, & of miracle doers to destroye the worde, and that they shoulde suffer none suche to lyue.

Thou wylte hapely sape, they tell a man the truth. What then? God wyll that we care not to knowe what shall come. He wyll haue vs to care onely to kepe his commandementes, and to comytte all chaunces vnto him. He hath promysed to care for vs, and to kepe vs from all yll. All thynges are in his hande, he can remedye all thynges, and wyll for his tructh sake, if we praye hym. In hys promyses onely wyll he haue vs trust, and there rest and to seke no farther.

Howe also doeth he prouoke theym to loue, euer rehercyng the benefites of God done to the already, and the godly promyses p were to come. And howe goodlye lawes of loue geueth he, to helpe one another, and that a man shoulde not hate his neyghbour in his hert, but loue hym as hymselfe, Leviticus. xix. And what a charge geueth he in euery place, ouer the pore and nedye, ouer the straunger, frendlesse and widowes? And when he despyeth to shewe mercey, he reherceth with all, the benefites of God done to them at their nede, that they might se a cause at the least way in God to shewe mercey of verie loue vnto their neyghbours at their nede.

Also there is no law so symple in appaunce thowout the fyue bookes of Moyses, but that there is a great reason of the making thereof, p a man seache dyligently. As that a man is forbydd to seeth a kynde in hys mothers mylke, moueth vs vnto compassion, and to be pitifull. As doeth also that a man shoulde not offer the fyre of damme and the yong both in one day, Leviticus. xxi. For it myghte seme a cruell thyng, in as muche as his mothers mylke is as it were hys bloude, wherefore God wyll not haue hym sodde therin: but wyll haue a man shewe curtesy, vnto the very beastes. As in another place he commaundeth that we mofell not the ore that treadeth out the corne (whiche maner of threthyng is vled in the hote countreys) and that because we shoulde muche rather to be liberall & kynde vnto men that do vs seruice. Or happye God woulde haue none suche wanton meate vled amonge hys people. For the kynde of it selfe is nouryng, and the geortes mylke is restura tyue, and bothe toggyther myghte be to rancke, & therefore forbydden, or some other lyke cause ther was.

Of the ceremonies, sacrifices, and tabernacle, wryth al his glorie and pompe, vnderstande that they were not permitted onely but also commaunded of God, to lead the people in the shadowe of Moyses and yfght of the olde testament, vntyll the lycht of Christe and daye of the newe testament were come. As children are ledde in the phantasies of youth vntyll the discretion of manlye age become vpon them. And all was done to kepe them from Idolatry. The tabernacle was ordained to the intent they myght haue a place appoynted theym to do their sacrifices openly in the syght of the people, and namelpe the priestes whiche waited thereon: that it myghte be seene that they byd all thynges accordyng to Goddes worde, and not after the ydolatre of their owne Imagination. And the costelynesse of the Tabernacle, and the beautye also pertynyng therunto, that they shoulde sende thyng among the heathen, but that they shoulde se thynges more beautifull at home, because they shoulde not be moued to folowe them.

And in lyke maner, the dyuerselassyons of sacrifices and ceremonies was to occupy theyr sacrefyses and ceremonies was to occupy theyr

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lastly Note also the Myghty hand of the Lord, D. iii. How moyses and Aaron
How God Rayes wth his Arrowes and prouoketh them by sith and
Not his People In an Honor that Both the Patience of his Elect, &
of the wicked whor with they fight against him

The prologe.

Myndes, that they should haue no lust to folowe the heathen: And the multiplyd of thein was, that they should haue so much to do in keepyng them, that they should haue no leasure to ymagyn or ther of their owne: yea, and that Goddes worde myght be by in al that they dyd, that they might haue their fapth and trust in God, whiche he can not haue that foloweth eyther hys owne inuencions, or tradicions of mennes makynge withoute Goddes worde.

And the olde testament was buyde altogether upon the keepinge of the lawe and ceremonies, and was the rewarde of keepyng them in this lyfe onely, and reached no farther then thys lyfe and this world. As thou readest Leuiticus. xxi. A man that doeth them shall lyue therein, whiche reuerse Paule rehearseth. Roma. x. and Galathians. iii. That is, he that keepeth them, shall haue his lyfe glorious, accordyng to all the promyses and blessinges of the lawe, and shall auoyde both all temporall punishmentes of the lawe, and all the threatenynge and cursynge also. For neyther the lawe euen of the ten commaundmentes, nor yet the ceremonies, iustified in the herte before God, or purified vnto the lyfe to come. In so muche that Moses at his deathe, euen fourty yeres after the lawe and ceremonies were geuen complayneth, saying. God hath not geuen you an hert to vnderstande, no eyes to see, no eares to heare vnto this day. As who should haue sayd. God hath geuen you ceremonies, but ye knowe not the vse of them, and hath geuen you a lawe, but God hath not wyrtren it in your hertes.

Wherfore scrueyth the lawe then, yf it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vtter synne onely, and to make it appeare. As a corosie is layed vnto an olde soze, not to heale it, but to spere it vp, and make the disease alpye, that a man myghte seele in what teoperdepe he is, and howe myghte dearely and not auare, and to make a waye vnto p healyng plaster.

Such so, sayeth Paule. Gala. iii. The lawe was gyuen by cause of transgression. (that is to make the synne alpye, that it myght be felte and sene) vntyll the seede came vnto whome it was promysed, that is to saye, vntyll the chyldren of fapth came, or vntyll Christ that seede in whom God promysed Abraham, that al nacyns of the worlde should be blessed, came.

That is, the lawe was geuen to vtter synne, deathe, damnacion, and curse, and to dryue vnto Christ, in whome forgiveness, lyfe, iustifyinge, & blessinges were promysed, that we myghte se to great loue of God to vs warde in Christ that we henceforthe ouercome wyth hyndnesse, myghte loue a gayne, and of loue kepe the commaundmentes.

Now be that goeth aboute to quier hys conscience, And to goe to a stygher sight Thro them to Christ and panyng the Lawe, And the Tabernacle was to shew the place of Gods dwellinge; and not Affor the Idolatrous ymagination of men. And at Top of this was many fashions

science, and to iustifie him selfe with the lawe doeth but heale his woundes wyth treatynge crofets. And he p goeth aboute to purchase grace wyth ceremonies: doeth but sucke the ale poole to quench his thyrst, in as muche as the ceremonies were not geuen to iustifie the herte, but to signifie the iustifyinge, and forgiveness that is in Christs bloude. Destroy al mon women

Of the ceremonies that they iustifye not, thou readest Hebrues. p. It is impossible that synne should be done awaye with the bloude of open, and gotes. And of the lawe thou readest Gala. iii. If there had bene a lawe geuen that could haue quickned or geue lyfe: then had eyghtynousnes or iustifyinge come by the lawe in dede. Now the lawe not onely quickneth not the hert, but also wounderth it with conscience of sinne, and ministereth deathe and damnacion vnto hys. ii. Corinthians. iii. so that the must neades dye and be dampned, excepte they fynde other remedye. So farre it is of p he is iustified or holpen by p lawe.

The new testament is those euerylastyng promyses whiche are made vs in Christe the lawe thorothe oute all the scripture. And that Testament is buyde on fapth, and not on workes.

For it is not sayd of that Testament. He that worketh shall lyue: but he that beleueth shall lyue. As thou readest. John. iii. God so loued the worlde, that he gaue hys onely begotten sonne, that none that beleue in hym should perishe, but haue lyfe euerylastyng.

And when thys Testament is preached and beleued, the spirite entereth the hert, and quickeneth it, and geueh it lyfe, and iustifieth hys. The spirite also maketh the lawe a lyuely thing in the herte, so that a man bypnyeth for the good workes of hys owne accord without compulsion of the lawe, without feare of threatenynge, or cursynge: yea, and without all maner respect or loue vnto any temporall pleasure, but of p he reue power of the spirite, receiued thorothe fapth, as thou readest. John. i. He gaue them power to be the sons of god, in p they beleued on his name.

And of that power they worke, so that he whyche hath the spirite of Christe, is now no more a chyld: he neyther learneth nor worketh anye longer for payne of the rodde, or for feare of bugges or pleasure of apples, but doeth all thynges of hys owne courage. As Christ sayth. John. vii. He that beleueth on me shall haue ryuers of lyuynge waters flowyng out of his bealy. That is all good workes, and al gyfes of grace springe oute of hym, naturallpe, and by thers owne acorde. Thou needest not to wryet good workes oute of hym, as a man would wryng veruure oute of crabbes. Nay they flowe naturallpe out of hym, as springes oute of rockes. And I should

The new Testament was euery lastyng frome the begynnyng of the world. For there were alwayes promyses of Christe to come, by fapth in whiche promyses, the electe were then iustified inwardely before God, as outwardly before the worlde, by keepyng of the lawe and ceremonies.

And in conclusion, as thou seest blessinges or cursynge foloweth the breakinge or keepyng of the lawe of Moses: euen so naturallpe do the blessinges or cursynge foloweth the breakinge or keepyng of the lawe of nature, out of whiche springe all our temporall lawes. So that when the people kepe the temporall lawes of thers lande, temporall prosperitie, and all maner of such temporall blessinges as thou readest of in Moses, do neede

Thro them to Christ and panyng the Lawe, And the Tabernacle was to shew the place of Gods dwellinge; and not Affor the Idolatrous ymagination of men. And at Top of this was many fashions

Exodus. *And by Loue to Him Keopy Comand* **Pol. xiii**

that thinks to quiet his Conscience, And to Justifie himself by Law is But as a
pauce them and fall upon them. And contrarie
topse, when they synne unpunished, and when
the rulers haue no respect vnto equitie or honestie,
then God sendeth his curse among them,
as hunger, dearth, morren, banynng, pestilence,
warre, oppresyon, with straunge and wonder-
full diseases, and new kyndes of myffortune and
euell lucke. Or Read to the end of this Prologue
If any man aske me, seynge that say the ius-
tificatione, why I worke? I answer, Loue com-
pelleth me. For as long as my soule feleth what
loue God hath shewed me in Christe: I can not
but loue God agayne, and hys wyll and comma-
ndementes, and of loue worke them, nor can they
seme harde vnto me. I thynke not my selfe bet-
ter for my working, nor seke heauyn nor an high-
er place in heuen bycause of it. For a christian
worketh to make his weake brother perfect, and
not to seeke an hygher place in heauen. I com-
pare not my selfe vnto hym that worketh not.
No, he þ workech not to day, what haue grace to
tutue and to worke to morowe, and in þ meane
tyme, I praye him and praye for him, yf I had
wrought the wyl of God these thousand yeres,
and an other had wrought the wyl of the deuyll
as longe, and thys day turne and be as wel wyl-
lynge to suffer with Christe as I: he hath the thys
day ouertaken me, and is as farre come as I,
and shall haue as muche reward as I, and I en-
courage him not but reioyce most of al, as of lost crea-
ture founde. O the Riches of y^e Grace of God
damnation to For yf I be of God, I haue these thousande
yeares suffered to wyne hym for to come and
praise the name of God with me. These thou-
sande yeares, I haue prayed, sorowed, longed,
syghed, and sought for that whiche I haue this
day founde, & therefore reioyce with all my myght,
and prayse God for his grace and mercy.

The seconde booke of moyses cal.

led Exodus. *It is built on the first booke of moyses cal. led Exodus.*

The first Chapter. *As John 3:16*

These are the names of y^e chylde of Israell,

Ruben, Simeon, Leui, Juda, Issachar, Zabulon, Benjamin, Dan, Nephthali, Gad & Aser. All these soules that came out of the loynes of Jacob, were. lxx. but Joseph was in Egypt alredie.

And when Joseph was deade and all hys brethren and all y^e generatio: the chylde of Israell grewe, encreased, multiplied

flowing out of his Bosky, that is all good works. All Gifts of Grace. *As y^e new nature god giueth, Therofore y^e Disciplos saye Iur faith more and more, Now the new Testamēt was Encreased from the Promises of Christ from the*

and waxed exceedingly myghtie: so that the lande was ful of them. *His Thurst, as Paul*

Then there rose vp a newe kynge in Egypte, which knewe not Joseph. And he sayde vnto his folke: beholde, y^e people of the chylde of Israel are mo and myghtier than we. Come on, let vs play wisely with them: lest they multiply, and then (yf there chaunce anye warre) they toyne them selues vnto our enemyes, & fyght agaynst vs, and so get them oute of the lande. *Equitie or Law or Handstie or*

And he sette taskmasters ouer them, to kepe the vnder with burthens. And they bilte vnto pharao treasure cities: phiton & Rameses. But the more they vexed them, the more they multiplied & grewe: so that they abhorred the chylde of Israel. And the Egipcians helde the chylde of Israel in bondage without mercy, and made theyr lyues bitter vnto them with cruell labour in clay and brycke, and all maner workes in the felldes, & in al maner of seruitce, which they caused them to worke cruelly. *Without Strang*

And the kynge of Egypte sayd vnto the mydwyes of y^e Ebrues women, of whiche the ones name was Sephora & the other Phua: when ye do y^e offyce of a mydwyse to the women of the Ebrues and se in y^e byrthe tyme that it is a boy, kyll it. But yf it be a mayde, let it lyue.

Notwithstandyng the mydwyes feared God and dyd not as the kynge of Egypte commaunded them: but saued the men children. *Do I work: Answer: Loue*

Then the kynge of Egypte called for the mydwyes, and sayde vnto theym: as my why haue ye delt on this maner, & haue saued the men children? And the mydwyes answered pharao, that the Ebrues women were not as the women of Egypte: but were sturdye women, and were deliuered y^e the mydwyes came at them. And God therefore delte wel wth the mydwyes. And y^e people multiplyed, and waxed very myghtye. And because the mydwyes feared God, & he made them houses. *Man the thou work not to D*

Then pharao charged all hys people, saying: all the me chylde that are borne cast in to the ryuer and saue the mayde chylde alyue. And a Nothor had y^e daye of y^e Deuylas long. And turn y^e daye to be willing to. The Nores, as a Chan to day. God made the mydwyes houses, that is, he encreased frohm

Moses, The first Chapter **Exodus,** Is a Catalogue of the Names of Jacob's Children, and a new King Pharaoh Arose that knew not Joseph; He see

¶ And there went a man of * the

sonne. And when she sawe that it was

rusches and daubed it with Ayne and

13. 1. 1. would come of it. * And the daughter

the same the basket among the flagges,

And she had compassion on it, and

2 Chap. daughter: shall I go and call vnto the
nurses of the Chynges meinen: to nurse

led the childes mother. Then Phatabo
daughter saide vnto her. Take this

the woman toke the chylde, and nurse
 her as she was used and Bore also a proper childe.

Bull: ter, and it was made htr soune, and it

3 Page li. warte great, that he wente out vnto hy

aboute, and when he salve y there wa

zion & streue together. And he sayde vnto hy

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laude of Gadrian, and he sat down by a *Thom; And*
learn work

filled the troughs, for to water them. *Moscos Gum*

bp and helped them, and watered them: *Buxthons*
 there. And when they came to Isaque

they and weeb: there was an Egyptian
that deliuered us from the Menardes.

where is he why haile pe left the man
To call him that he may eate breade.

his daughter, whiche bare a sonne, and
he called him Perfor: for he saide: 7

he called Eliezer, saying: the God of my

that the kynge of Egipte dyed, and the

laboure. And God remembred hys pro^{mis} *smiling on*

¶ The Notes. Monday we went out to see the

the people of God, as the rebuking of the Ebrue

was also the price of aadian. For it was a like
order with them as it was with the France that

he knoweth them when he deliuereth them fro Is Know
 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836.

When the Child was grown she brought it to Par

lighters who Drow water for thaire fathons shoop; And the Prophets Drow
their miseries. The Saulon Daughters Away I come vnto the children of Israell, &
the shophards drow. The. lii. Chapter. Take vnto them, y God of your fathers The 3d

Moses kepte the shepe of* Je-
tho his father in law p^riest
of Madian, and he droue the
flocke to the backsyd of the a

Than the Lorde sayd: I haue surely
 sene the trouble of my people which are
 in Egypte,* and haue herde theyr crye
 whyche they haue of their taskemay-
 sters. For I know their sorow, and am
 come downe to delyuer them out of the
 handes of the Egipcians, and to bring
 them out of that lande, vnto a good lād
 and a large: and vnto a lande that flo-
 weth with milke and hony: euen vnto
 the place of the Canaytes, Hethites,
 Amorites, Pherezites, Heuites, and of
 the Jebusites. Nowe therefore beholde,
 the complaynt of the children of Israel
 is come vnto me,* and I haue also sene the
 oppressyon wherwith the Egypcians op-
 presse theym.* But come, I wyll sende
 the vnto Pharao, the thou mayst bringe
 my people the children of Israell oute of
 Egypte. And Moses sayde vnto God:
 *What am I to go vnto Pharao, and to
 bringe the children of Israell oute of
 Egypte: And he sayd: I wyl be with the.
 And this shalbe a token vnto thee, that
 I haue sente thee: after that thou hast
 brought the people oute of Egypte, ye
 shal serue God vpon this mountayne.

Notes Moses Is an Hebrew Name
Playing the Egyptian, Botokem the
Hebrew Name of God as the Rob

If it come to passe, that they heare thy
 voyce the go, both thou and the elders
 of Israel vnto the kynge of Egypte, &
 saye vnto hym: The Lorde God of the
 Hebrewes hath mette wyth vs: * let vs
 go therfore. iiii. dayes iourney into the
 wyldernes, that we may sacrifice vnto
 the Lorde our God. Notwithstandyng
 I am sure that the kynge of Egypt wyl
 not let you go, excepte it be wth a migh-
 ty hande: yea & I wyll therfore stretch
 out myne hande and smyte Egypt wth
 all my wonders whiche I will do ther-
 in. And after that he wyl let you go.

a. Desert, is a place not inhabited and may be Deserts
called wylderneſſe.

Dragon of Wrath and Fear. b. 1845. Thom.
 Drawn out - the Walter, so was I
 at Meo, should be the Dragon
 who the old brown, y^e he should be the

and Chastity of them. **Moses** God with His favour **Exodus**. wrought upon the hearts of
Send unto the wives of the Israelites so that they should not goe empty, for the
take of the water of the ryuer & poure it upon the dye lande. And the water
whiche thou takest oute of the ryuer shall tourne to bloude vpon the dye
londe. And on your Daughters And shall

Exodus The scripture breith that thing holz, which ei-
ther the Lorde choseth to him selfe, or that is de-
dicated vnto the Lord. As Exod. xxi. d. Good of
By mylke and honny is vnderstande aboundance
and plentuousnes of all thynges that pertaine
to the confort of man. Put them on your Sons
d. Thys translation foloweth the Hebrue,
whiche hathe, I wyl, for that which is in all lat-
ten translations, Sum, I am. But which waye
foeuer it be taken it signifieth, that God onely
hathe bene, is, & shal be, & hath bys being of him
selfe, & p al other thinges haue their being of him.
Stryue not therefore for the matter, but lerit be
was, am, or wylbe, al is one matter.

Exodus c. We maye not here take in hande to proue rob-
bynge to be good and lawfull to be vsed, because
the Hebrues (at the commaundement of God) rob-
bed the Egyptia: s: for one and the same thing is
both good and euill. Good when he commaun-
deth it, and euill when he forbiddeth it. For god
can not be the author of euill.

Exodus God Commandeth those Israelites to be-
lieue in his word. The.iii. Chapter. But
that God is not the author of euill. Let none thinke
that Moses receiued signes of his calling and was led
into Egypt. His wife z: phora circumcised his sonne. A-
aron mereth with Moses. Moses taketh his leaue of his
father in lawe.

Moses answered, and sayde: Se,
they wyl not beleue me nor her-
ken vnto my voyce: but wyl saye, the
Lord hath not appeared vnto the. The
Lord sayd vnto him: what is that
in thine hande: and he sayde, a rodde.

And he sayd: cast it on the ground. And
he cast it on the grounde, and it turned
vnto a serpent. And Moses ran awaye
from it. And the Lorde sayed vnto Mo-
ses: put forth thine hand and take it by
the tayle. And he put forth his hande &
caught it, and it became a rodde againe
in his hande. Therefore shal they beleue
that the Lord God of their fathers, the
God of Abraham, the God of Isaac, &
the God of Jacob hath appeared vnto
thee.

And the Lorde said furthermore vnto
him: thrust thine hande in to thy bo-
some. And he thrust hys hand in to his
bosome and toke it out. And behold, his
hand was leperous euen as snow. And
he sayde: put thine hande in to thy bo-
some agayne. And he put his hand into
his bosome agayne, and plucked it out
of his bosome, & behold, it was tournd
agayne as his other kelyfe. If they wil
not beleue the, neyther heare the voyce
of the firste token: yet wyl they beleue
the voyce of the second token. But and
of they will not beleue the two sygnes
neyther herken vnto thy voyce, then

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And Moses sayde vnto the Lorde:
oh my Lord, * I am not eloquet, no not
in tymes paste and namelye sence thou
hast spoken vnto thy seruaunte: but I
am slowe mouthed and slowe tongued.
And the Lorde sayde vnto hym: who
hath made mans mouthe, or who hathe
made the deuane or y deasse, the seying
or the blynde: haue not I the Lorde:
Go therfore and * I wylbe with thy
mouth, and teache the what y shalt say.

But he sayd: oh my Lorde, sende I pray
the who y wilt. And y Lord was angry
w Moses, & said: I knowe Aron thy bro-
ther y leuite y he can speake. And more
ouer beholde, he cometh to mete the, &
when he seyth the, he wylbe glad in his
hert. And thou shalt speake vnto him,
and put the wordes in hys mouth, and
I wilbe with thy mouth and wyth hys
mouth, and will teach you what ye shall
do. And he shall be thy spokesman vnto
y people: a he shal be thy mouth, & thou
shalt be his God: and take this rodde in
thy hande, where wyth thou shalt do
myracles.

Then the Beleueing Righteous
And Moses wente & returned to Jethro
thro his father in lawe againe, and said
vnto hym: let me go (I praye the) and
turne agayne vnto my brethren, which
are in Egypte, that I maye se whether
they be yet alyue. And Jethro sayde to
Moses: goe in peace. And the Lorde
sayde vnto Moses in Madian: retorne
agayne into Egypte. * for they are dead
whyche wente aboute to kyll the. And
Moses toke hys wyfe and hys sonnes,
and put theym on an asse, and wente a-
gayne to Egypte, and toke the rodde of
God in his hande. With God the father for me.

And the Lorde sayde vnto Moses:
whē thou art come in to Egypt againe,
see that thou do al the wonders before
Pharao which I haue put in thy hand:
* but I wyl harden his hert, so that he
shal not let the people go. And tel Pha-
rao, thus sayeth the Lorde: Israell is
myne eldest sonne, and therefore I saue
vnto thee: lette my sonne goe, that he
maye serue me. If thou wylte not let

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rao, thus sayeth the Lorde: Israell is
myne eldest sonne, and therefore I saue
vnto thee: lette my sonne goe, that he
maye serue me. If thou wylte not let

hi go: * beholde, I will see thyne eldest sonne. And it chauced by the way in the pynne that the Lorde mette him, & wolde haue kylled him. Thair zephora * toke a stone and circumcysed hyr sonne, and fell at his fete, and sayde: a bloody husbände arte thou vnto me. And he lette him goo. She sayde a bloody husbond, because of the circumcision. Than sayd the Lorde vnto Aaron: ga mete Moses in the wylterne. And he wente and mette him in the mounte of God & kysed him. And Moses tolde Aaron all the wordes of the Lorde, whiche he had sent by hym, and all the tokens whyche he had charged him with all. So went Moses and Aaron and gathered al the elders of the children of Israell. And Aaron tolde all the wordes, whiche the LORDE had spoken vnto Moses, and dyd the myracles in the syghte of the people, and the people beleued.

And when they hearde that the Lorde hadde vlytred the chyldren of Israell, and had loked vpon their tribulacyon, they bowed theym selues and wor-

shipped. *Cryed a bloody Husband*

The notes. Thou to Moses

a. Behalbe thy mouth, that is, he shall speake for the. As in Job. xxxi. c.

*b. They bowed themselves, & is they gaue thanks, and prayed the Lorde. *Moses in the**

*The. b. Chapter. *Wildernesse**

Moses and Aaron goeth vnto Pharaos. The people of Israel are oppressed more and more, and they cry out vpon Moses and Aaron therfore.

Then Moses and Aaron went and tolde Pharaos, thus saith y^e Lord God of Israell. Let my people go, that they maye kepe holy daye vnto me in the wylterne. And Pharaos answered: * what felowe is the Lorde, that I shulde heare his voyce for to let Israell go? I knowe not the Lorde, neyther wyl I let Israell go. And they said: the God of the hebrues hath met with vs: let vs go (we praye thee) thre dayes iourney into the desert, that we may sacrifice vnto the Lorde oure GOD: lest he smyte vs either with pestilence or wth sword. Then saide the kinge of Egipte vnto them: wherfore do ye Moses and Aaron let the people from their worke: get you vnto your labour. And Pharaos said furthermore: beholde there is

much people in the lande, and ye make them playe & let their worke stande. *Thou to Moses*

And Pharaos commaunded the same daye vnto the taskemasters ouer y^e people, and vnto the officers, sayinge: se that ye geue the people no more strawe to make brycke wyth all, as ye dyd in tyme passed: lette theym go and gather theym strawe theym selues, and the nombre of brycke which they were wont to make in tyme passed, laye vnto their charges also, and mynyshe nothyng thereof. For they be ydell and there fore crye, sayinge: lette vs goe and do sacrifice vnto oure God. They muste haue more worke layd vpon them, that they maye labour therein, and thair wit they not tourne theym selues to false wordes. *from them the necessary thing*

Than wente the taskemasters of the people and the officers out and told the people, sayinge: Thus sayth Pharaos: I wyl geue you no more strawe, but goe your selues & gather you strawe where ye can fynde it, yet shall none of youre labour be minished. Than the people scattered abroad thorow out all y^e lande of Egipte for to gather them stubbil to be in steade of strawe. *Destroy the children of*

And the taskemasters hastened them forwarde, sayinge: fyll your worke daye by daye, euen as when strawe was geue you. And the officers of the children of Israell whiche Pharaos taskemasters had set ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled your taske i making brycke, bothe yester day and to daye, as well as in tymes past. *But for not Complaining*

Than wente the officers of the chyldren of Israell, and complayned vnto Pharaos, sayinge: wherfore dealest thou thus wth thy seruantes? There is no strawe geuen vnto thy seruantes, and yet they saye vnto vs: make brycke. And lo, thy seruantes are beaten, and thy people is foule intreated. And he answered: y^e dill are ye, ydill, and therfore ye saye: let vs go and do sacrifice vnto the Lorde. So therefore and worke, for there shall no strawe be geuen you, and yet see that ye deliuer the whole tale of brycke.

When the officers of the chyldren of Israell sawe theym selfe in thode case, in that he sayde ye shall mynyshe nothyng

Moses and Aaron went out vpon Moses and Aaron. Thenceforth Moses and Aaron told Pharaos, that he had said to them, that he would let the people go, if they would sacrifice to the Lord. And Pharaos said to them: what fellowe is the Lord?

Moses. Exodus.

of your daylye makylge of byrcke) thā they mette Moyses and Aaron standyng in their waye as they came oute from Pharao, and sayde vnto them: The LORD cloke vnto you, and iudge, for ye haue made the sauoure of vs syncke in the syght of pharao and of his seruauentes, and haue put a swerde into their handes to see vs.

Moses returned vnto the Lorde, and sayd: LORD, wherefore dealest thou cruelly with this people: and wherefore haste thou sente me? For sence I came to pharao to speake in thy name, he hath fared foule with this folke, and yet thou hast not deliuered thy people at al. Then the Lorde sayd vnto Moyses: Nowe shalte thou see what I wyll do vnto pharao, for with a myghtie hēde shall he let them go, and with a myghtie hande shall he dryue them oute of his lande.

Moses Now shalt thou see
The LORD. He knoweth not the Lorde that feareth hym not, neyther beleueth in hym; but is as one bawing nothing to do with him. Suche are all the harde herred, and greedy worldynges that passe not to trasgresse Goddes commaundementes for luerce sake.

When a man can not abyde a thyng, the we saye, it synketh in his syght. So to syncke in pharaos syght is to be abhorred of hym.

The vi. Chapter.

God promyseth deliuerance of the Israelites, & the lande of Canaan. The genealogie of Rubben, Simeon and Leui.

And God spake vnto Moyses, saying vnto hym: I am the Lorde, and I appeared vnto Abraham, Isaac and Jacob an almyghtie God: but in my name Jehouah was I not knowen vnto the. Whereouer I made an appointment with them to geue them the lande of Canaan: the lande of their pylgrymage where in they were straungers.

And I haue also herde the gronyng of the children of Israel, because y Egiptians kepe them in bondage, and haue remembred my promysse.

Wherefore sape vnto the children of Israel: I am the Lord, and wyll bring you out from vnder the burdens of the Egyptians, and wyll rydde you oute of theyr bondage, and wyll deliuer you with a stretched out arme and w great

iudgementes. And I will take you for my people and wyll be to you a God. And ye shall knowe that I am the LORD your God whiche bringe you out from vnder the burdens of the Egyptians. And I wyll bring you vnto the land whiche I dyd clyft by my had, to geue it vnto Abraham, Isaac & Jacob, and wyll geue it vnto you for a possession: euen I the Lorde. And Moyses tolde the children of Israel euen so: But they herked not vnto Moyses, for anguythe of sprete and for cruell bondage.

And the Lorde spake vnto Moyses, sayinge: Go and bydde pharao kynge of Egypte, that he lette the chyldren of Israel go out of hys lande. And Moyses spake before the Lorde, sayinge: behold, the children of Israel herke not vnto me, how than shal pharao heare me: seynge that I haue vncircumcised lippes. And the Lorde spake vnto Moyses and Aaron, and gaue them a charge vnto the chyldren of Israel, and vnto pharao kynge of Egypte: to bringe the chyldren of Israel oute of the lande of Egypt. These be the heedes of their fathers houses. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hebron, Charmi, these be the householdes of Ruben. The children of Symeon are these: Gamuel, Iamin, Ohad, Iachin, Zohar, & Saull the sonne of a Cananytish wyfe: these are the kyndredes of Symeon. These are the names of the children of Leui in their generacions: Gerson, Kahath & Merari. And Leui lyued an hundred and seuen and thirtie yere. The sonnes of Gerson: Libni and Semel in theyr kyndredes.

The children of Kahath: Amram, Iesea, Hebron and Asiel. And Kahath lyued an hundred and xxxij. yere. The children of Merari are these. Mahely and Musi: these are the kyndreds of Leui in their generacions. And Amram toke Jochebed hys nece to wyfe whiche bare hym Aaron and Moyses. And Amram lyued an hundred and seuen and thyrtye yere. The children of Iesea: Korah, Nepheg and Sichri. The children of Asiel: Misael, Elaphan and Sichri.

Aaron tooke Elisabet hys wyfe, and bare hym Nadab, Abihu, Eleazar and Aharon. And Elisabet dyed. And Aaron tooke Elisabet hys wyfe, and bare hym Nadab, Abihu, Eleazar and Aharon. And Elisabet dyed. And Aaron tooke Elisabet hys wyfe, and bare hym Nadab, Abihu, Eleazar and Aharon. And Elisabet dyed.

And God spake vnto Moyses, saying: I am the LORD, I appeared to Abraham, Isaac and Jacob an Almyghty God. But in my name JEHOVAH was I not knowne.

The calling of the children of Israel out of Egypte. Keop then

Sum the cont Fol. cccii.
What I pay to the And more by An. lxxvii.

^{I say to the Lord}
of the lande of Egypte, with great iudgements . And the Egipcians shall know, that I am the Lord, whē I haue stretched forth my hande vpon Egypt, and haue broughte oute the children of Israell from amonge them. ^{And y^e Egyp- tians shall knowe, on I stretch my hande}

Moses and Aaron dyd as the Lord commaunded them. And Moses was lxxx. yere, olde, and Aaron. lxxiii. when they spake vnto Pharaos. And y^e Lorde spake vnto Moses and Aaron, saying: When Pharaos speaketh vnto you, and sayth: thewe a wonder, than shalte thou saye vnto Aaron: take the rodde and cast it before Pharaos, and it shal turne to a serpent. Than went Moses and Aaron in vnto Pharaos, and dyd euen as the Lorde had commauded. And Aaron caste forth his rodde before Pharaos and before his seruantes, *and it turned to a serpente. Than Pharaos called for the wyse men and * enchaunters of Egypte: and they dyd in lyke maner w their sozcery. And they cast downe euery man hys rodde, and they turned to serpent: but Aarons rod ate vp theyr rodde: and yet for all that Pharaos herte was hardened, so that he herkened not vnto them, euen as the Lorde had sayde.

Pharaos hart was hardened, so that he
Than sayde the Lord vnto Moses: Pharaos herte is hardened, and he refuseth to let the people go. Get thee vnto Pharaos in the mornyng, for he wyll come vnto the water, and stande thou vpon the ryuers brynke agaynst he come, and the rodde whiche turned to a serpente take in thyne hande. And saye vnto hym: the Lorde God of the Hebrewes hathe sente me vnto the, saying: Let my people goe, that they maye serue me in the wilderness: but hytherto thou woldest not heare. Wherefore thus saith the LORD: hereby thou shalt knowe that I am the LORD. Beholde, I wyll synyt with the staffe that is in mine hande vpon the waters that are in the riuer, and they shal turne to bloud. And the fische that is in the ryuer shall dye, and the ryuer shal stycke, so that it shal grene the Egipcians to drynke of the water of the ryuer. In the Riuer shall Dye
And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe, and stretche oute thynne hande ouer the wa-

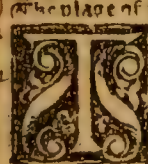
Thou shalt speake all Commandmentes to Pharo. That he sende out of his MultyPLY my Miracles & wonders

Moses

Exodus

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Exod. iii. d
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God.
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upon his neck
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is Perswaded will come upon him But on the contrary that shall not
rers of Egipte, ouer their streames, ry
uers, poudes and all pooles of water,
that they may be bloude, and that there
maye be bloude in all the lande of E
gypt: bothe in vessels of wodde and als
so of stone. Soe now from hence Mindy
*And Moses & Aaron did euen as the
Lorde commaunded. And he lyfte vp
the staffe and smote the waters y were
in the ryuer in the syghte of Pharaos &
in the syghte of his seruantes, and all
the water that was in the ryuer, tour
in the ryuer dyed* and the ryuer stanke:
to that the Egipcians could not drinke
of the water of the riuer. And there was
bloude thozowe oute all the lande of
Egypte. Of the finger of God to mo I saye
And the enchaunters of Egipte dyd
lykelwyse with their enchauntementes,
so that Pharaos herte was hardened, &
dyd not regarde theym * as the Lorde
had sayde. And Pharaos turned himse
and wet into his house, and set not his
herte there vnto. And the Egipcians
dygged round about the ryuer for wa
ter to drinke, for they could not drinke
of the water of the ryuer. And it conty
nued a weke after the Lorde had smyten
the ryuer. Mon. 9. or 10. 1 John 3. 3. Euening
that hath this hope in him. Purified
The Notes. Psal. 28. 47. 48
a. I haue made thee Pharaos God, that is, I
haue made the Pharaos Iudge. As in Exo. xx. d.
b. He setteth his hert on a thing that by al mea
nes possyble seeketh to obtayne it. So doth he al
so that feareth a thyng that he is perswaded
wyll come vpon hym. But contrariwise, he that
seeketh not for it, nor is any thyng moued w
th the feare of that is threatned to come vpon him,
setteth not his hert on it, as is declared in Esai.
xlvi. b. There fors, shalt thou forsake thyne Enem
The plague of frogges. Moses prayeth for Pharaos.
The plague of flies.



The Lord spake vnto Moses:
Go vnto Pharaos & tell hym,
thus sayeth the Lorde: * let
my people go, that they may
ierue me. If thou wylte not let theym
go: beholde, I wyll smyte all thy lande
wyth frogges. And the riuer shall be full
wyth frogges, and they shall come vp
and go into thy house, and into thy chā
bre where thou sleepest, and vpon thy
bedde, and into the houses of thy ser
uantes, and vpon thy people, and in
to thyne ouens, and vpon thy bytelles
whych thou haste in floze. And the

That by all means possible
Dott so that Pharaos
frogges shall come vpon the, and on thy
people, and vpon all thy seruantes.
*And the Lorde spake vnto Moses,
saye vnto Aaron: stretche forth the thyne
hande with thy rodde ouer the streames,
riuers and poudes. And bring vp frog
ges vpon the lande of Egypte. And Aa
ron stretched his hande ouer the water
of Egipt, and the frogges came vp and
couered the lande of Egypte. And y sor
cerers did lykelwyse wyth their sorcery,
and the frogges came vp vpon y lande
of Egypte. of the Prophet Christ & his seru
Then Pharaos called for Moses and
Aaron, and sayde: * praye ye vnto the
Lorde that he may take away the frog
ges from me and from my people, and
I wyll let the people go, that they maye
do sacrifice vnto the Lorde. And Mo
ses sayd vnto Pharaos: Appoynte thou
the tyme vnto me, when I shall praye
for thee, and thy seruantes, and thy peo
ple, to dryue away the frogges from
thee and thy house, so that they shall re
mayne but in the ryuer onelye. And he
sayde: to morowe. And he sayde: euen as
thou hast sayde, that thou maiest knowe
that there is none lyke vnto the Lorde
our God. And the frogges shall departe
from thee, and from thyne houses, and
frome thy seruantes, and frome thy
people, and shall remayne in the ryuer
onely. And Intercossion Ascribing It to the
And Moses and Aaron went out fro
Pharaos, and Moses cryed vnto y Lorde
vpō the appoyntmet of frogges which
he made vnto Pharaos. And the Lorde
dyd accordynge to the sayinge of Mo
ses. And the frogges dyed oute of the
houses, courtes and fyeldes. And they
gathered theym together vpon heapes:
so that the lande stanke of them. Earth
But when Pharaos sawe that he had
rest gyuen hym, he hardened hys herte
and herkened not vnto them, as y Lorde
had sayde. And the Lorde sayde vnto
Moses: saye vnto Aaron stretche oute
thy rodde and smyte the dust of the land
that it may turne to luse in al the lande
of Egypte. And they dyd so. And Aa
ron stretched oute hys hande wyth hys
rodde, and smote the duste of the earth,
and it tourned to luse bothe in man and
beaste, so that all the duste of the lande
tourned to luse, thozow out al the lande

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Finger of Gods Permission on Pharo: & on all
Honours and Grace of God of Christ of his Spirit of his Word of his mynistr as Embas
the Bofoch vs by all the mercoies of the Lord Iesus Christ and by the love of God the
ar within of the Holy Spirit. Nay, If you will, as you will may be ought so to

And the enchaunters assayed lyke wylle with their enchauntementes to byrnyng for the lyse, but they coulde not. And y lyse were both vpo man & beest. Then said the enchaunters vnto Pharao: it is the a fygure of God. Neuer the later Pharaos hert was hardened and he * regarded them not, as the Lorde had sayde.

And the lorde sayde vnto Moses: rise vp early in the mornynge, & stande before Pharao, for he wil come vnto the water: and saye vnto him, thus sayeth the Lorde: let my people go, that they maye serue me. If thou wylte not let my people goo, beholde, I wyl sende all maner fyes both vpon the and thy seruauntes, and thy people, and into thy houses. And the houses of the Egypciens shall be full of fyes, and the grounde where on they are. But I wyl seperate the same daye the lande of Gosan where my people are, so that there shall no fyes be there: that thou mayest knowe that I am the Lord vpon the erth. And I wyl put a deuision betwene my people and thyne. And euē to morowe shall this myracle be done.

And the Lorde dyd euen so: and there came noysome fyes into the house of Pharao, and into his seruauntes houses and in to all the lande of Egypt: so that the lande was marred with fyes. Then Pharao sent for Moses & Aaron, and said: Go and do sacrifice vnto your God in the lade. And Moses answered: it is not mete so to do. For we must offer vnto the Lorde oure God, & whiche is an abominaciō vnto the Egipcians: beholde, shall we sacrifice that whiche is an abomination vnto the Egipcians before their eyes, & shall they not stone vs? we wyl therfore goo. iiii. dayes iournay into the deserte and sacrifice vnto the Lorde oure * God as he hath commaunded vs.

And Pharao said: I wil let you go, that ye maye sacrifice vnto the Lorde your God in y wilderness: onely go not farre awaye, & se that ye praye for me. And Moses said: beholde, I wyl goo out from the and praye vnto the Lord, and the fyes shall departe from Pharao, and from his seruauntes, and from

his people to morow. But let Pharao goe from hence for the desceauē no more, & he wil not let the people goo to sacrifice vnto the Lorde. But I hope it was an

And Moses wente out from Pharao, & prayed vnto y Lord. And y Lord dyd as Moses had sayd, & toke awaye the fyes from Pharao, and fro his seruauntes, and fro hys people so y there remayned not one. But for all y, Pharao hardened his herte euen then also and woulde not let the people goo.

The Lord. The notes. Iesus Christ alone. a. What the fygure of God dothe signifie, is expounded. Luke. xi. Between God and Man. of God.

The. ix. Chapter. Blessed for the mornen of bestes. The plage of botches and sores. The horrible bayle, thonder and lychtenynge. Job 4 Hope



AD the Lord said vnto Moses, goo vnto Pharao & tell him, thus sayeth the Lord God of the Ebrues: let my people goo, that they maye serue me. If thou wylte not let them goo but wylte holde them styll: beholde, the hande of the Lorde shall be vpon thy catel, which thou hast in y felde, vpon hoxses, asses, camels, oxen and shepe, with a myghty great morrayne. But the Lorde shall make a deuision betwene the beastes of the Israelites, and the beastes of y Egipcians: so y there shall nothing die of all that pertaineth to the childe of Israel. And the Lorde appoynted a tyme saying: to morow the Lord shall do this thyng in the lande. Euen as he is

And the Lorde did the thing on the morow, and a all the catell of Egypt dyed: but of the catel of the children of Israel dyed not one. And Pharao sent to wete: but there was not one of y catel of the Israelytes deade. Notwithstandynge y hert of Pharao hardened, and he would not let the people goo.

And the Lorde said vnto Moses and Aaron: take youre handes full of ashes oute of the fornace, & let Moses sprynkel it vp into the ayre in the sight of Pharao, and it shall turne to duste in all the lande of Egypt, and shall make swellynge soores with blaynes bothe on man and beaste in all the lande of Egypt. And they toke ashes oute of the fornace, and stode before Pharao, and Moses sprynkeled it

in God out and pray to the Lord and the fyes shall depart from Pharao: (But not a word for Pharao as he had said) And the Lord sent a Murrain more

Ch. I. Jay. 28. Chap. On Blessing the Lord. My soul and all that

he vi. bp in to the ayre: And there brake oute
 agc. soozes with blaines both in mā & beest
 so that the sorcerers coulde not stande
 beore Moses, for there were botches
 vpon the enchaunters and vpon al the
 Egipcians. But the Lorde hardened
 the herte of Pharaο, that he hekened
 not vnto them, as the Lorde had sayd
 vnto Moses.

C And the Lorde sayde vnto Moses:
 ryle bp early in the morninge, & stande
 before Pharaο and tell him, thus say-
 eth the Lord God of the Ebrues: * Let
 my people go, that they may serue me:
 or els I wil at this tyme sende all my
 plagues bpō thy herte, & bpō thy ser-
 uautes and on thy people, that thou
 mayest knowe, that there is none lyke
 me in al p̄ erth. For now I wil stretche
 out my hande, and wil smyte the, & thy
 people w̄ pestilence: so that thou shalt
 peryshe frō the erth. Yet in very dede,
 * for this cause haue I sterred the bp,
 for to shewe my power in the: and to
 declare my name thowowe oute all the
 worlde.

D If it be so that thou stoppest my peo-
 ple that thou wylt not let them go: be-
 holde, to morowe this tyme I wil sende
 doune a myghtie great hayle: euē suche
 one as was not in Egipte, sence it was
 grouded vnto this time. Sende ther-
 fore and fet home thy bestes & all that
 thou hast in the felde. For vpon all the
 men and bestes whiche are founde in
 the felde, and not broughte home, shal
 the hayle fall, and they shall dye. And
 as many as feared the word of p̄ Lord
 amonge the seruautes of Pharaο
 made their seruautes and their bea-
 stes flee to house: and they that regar-
 ded not the worde of the Lorde, lefte
 their seruautes and theyr bestes in
 the felde.

C And the Lorde sayde vnto Moses:
 stretch forth the thine hande vnto heauē,
 The. 7. that there may be hayle in al the lande
 plague. of Egipte: bpō man and beast, & vpon
 ayte & al the herbes of the felde, in the felde of
 Egipte. And Moses stretched out his
 rod vnto heauē, & the Lorde thondered
 & hayled, so that p̄ fyre ran a long bpō
 the grounde. * And the Lorde so hay-
 led in the lande of Egipte, that there
 was hayle and fyre mengled with the

hayle, so greuous, that there was none
 suche in all the lande of Egipte, sence
 people inhabtyed it. And p̄ hayle more
 in the lande of Egipte, al that was in
 the felde bothe man and beast. And the
 hayle smote all the herbes of the felde,
 and broke al the trees of the felde: ones
 ly in the lande of Gosan, where p̄ chyl-
 dre of Israel were, was there no hayle.
 And Pharaο sente and called for Mos-
 ses and Aaron, and sayde vnto them: I
 haue nowe synned: the Lord is righte-
 ous, & I and my people are wycked.
 * Praye ye vnto the Lorde, that p̄ thō-
 der of God and hayle maye cease, and
 I wyl let you goo, and ye shal tary no
 longer. And Moses sayd vnto him: as
 sone as I am out of the citye, I wyl
 sprede abroad my handes vnto the
 Lorde, and the thunder shall cease, nei-
 ther shall there be any more hayle: that
 thou maiest knowe howe that p̄ erth is
 the Lordes. But I knowe that thou &
 thy seruautes yet feare not the Lorde
 God. The flaxe & the barley were smyt-
 ten, for the barley was shot bp, and the
 flaxe was boulded: but the wheate and
 the rye were not smitten, for they were
 late sown. *A few Calfs & Tears*

And Moses went out of the citie frō
 Pharaο and sprede abroad his handes
 vnto the Lorde, and the thunder and
 hayle ceased, nether rayned it any more
 vpon the erth, whē Pharaο sawe that
 the rayne and the hayle and thunder
 were ceased, he synned agayne and har-
 dened his herte: bothe he and his ser-
 uautes. So was p̄ harte of Pharaο
 hardened, that he woulde not let p̄ chil-
 dren of Israel goo, as the Lorde had
 sayde by Moses. *His Hande vnto the Lord*

The notes. *The Thunder*
 a. This worde all, is not taken for euery one, All. But
 but for a greate numbre, or of all sortes of cattel
 some. As in. i. Tuno. ii. a.
 b. To be wycked, is to be without p̄ knowledge
 and felynge of the goodnes of God, & withoute
 hope to receyue any goodnes at his hande: so p̄
 we cannot patiently heare any of his trouthes,
 nor beleue them, neyther suffer the to be taughte
 to other, as it appeareth in all the psalmes, and
 in Esai. lvii. b.

The .x. Chapter.
 The harte of Pharaο is hardened of God. The
 grasshoppers. The thicke darknes

The Lorde said vnto Moses: goo
 vnto Pharaο: neuerthelesse * I
 haue hardened his hart, & p̄ har-

*Now fire And Hayle Rann on the earth for the disobedience of
 Pharaο. But the Prophet saian faith, I will & your Soules shall be
 saved. But the Prophet saian faith, I will & your Soules shall be
 saved. But the Prophet saian faith, I will & your Soules shall be
 saved.*

tes of his seruantes, that I myghte
 shewe these my signes amongstest them,
 and that thou tell in the audience of
 thy sonne and of thy sonnes sonne, the
 pageantes which I haue played in E-
 gypte, and the miracles whiche I haue
 done amonge the: that ye maye knowe
 howe that I am the Lorde. Thā Mo-
 ses and Aaron wente in vnto Pharaō,
 and sayde vnto him: Thus sayeth the
 Lorde God of the hebrues: how longe
 shal it be or thou wilt submit thy selfe
 vnto me? * Let my people goo, & they
 maye serue me. If thou wilt not let
 my people goo: beholde, to morowe wyl
 I brynge grethoppers into thy lande, &
 they shal couer the face of the erth, that
 it can not be sene, and they shal eate
 the resydewe whiche remaineth vnto
 you & is escaped the hayle: and they
 shal eate all youre grene trees vpon the
 felde, and they shal fyl thy houses, and
 all thy seruantes houses, and the
 houses of all the Egipcians after such
 a maner: as nether thy fathers, nor thy
 fathers fathers haue sene, sence & tyme
 they were vpon the erth vnto this day.
 And he turned him selfe aboute, and
 wente out from Pharaō.

And Pharaos seruantes said vn-
 to him: Howe longe shall we be thus e-
 uel intreated? Let the men goo, that
 they maye serue the Lorde their God:
 wilt thou not yet knowe that Egypte
 is destroyed? And than Moses and
 Aarō were brought again vnto Pha-
 rao, and he sayde vnto them: Goo and
 serue the Lorde youre God, but who
 are they that shall go? And Moses an-
 swered: we wyl go with yonge & olde:
 ye and with oure sonnes and with our
 doughters, and with oure shepe & oxen
 must we go. For we must holde a feast
 vnto the Lorde.

And he sayde vnto them: let it be so.
 The Lorde be with you, shoulde I let
 you goo, and your children also? Take
 heede, for ye haue some myschiese in
 hande. Nay, not so: but goo ye that
 are men and serue the Lorde: for that
 was youre desyre. And they thruste
 them out of Pharaos presence.

And the Lorde sayde vnto Moses:
 Stretche out thynne hande ouer & lande
 of Egypte for grethoppers, that

they come vpon the lande of Egypte
 and eate al the herbes of the lande, and
 al that the hayle leste vntouched. And
 Moses stretched forth his rod ouer &
 lande of Egypt: and the Lord brought
 an east wynde vpon the lande, all that
 daye, and all & nyghte. * And in the
 mornynge, & east wynde broughte the
 grethoppers, and the grethoppers wet
 vpon ouer all the lande of Egypte: and
 lyghted in all quarters of Egypte bes-
 yde greuouslye: so that before them
 were there no suche grethoppers, nei-
 ther after them shall be. And they co-
 uered all the face of the earth, so that
 the lande was darke therewith. And
 they ate al the herbes of the lande, and
 all the frutes of the trees, whyche the
 hayle had leste: so that there was no
 grene thing leste in the trees and her-
 bes of the felde thoroowe all the lande
 of Egypte. *While he doth rayde them all*

Then Pharaō called for Moses and
 Aaron in haste, and sayde: I haue syn-
 ned agaynst the Lorde youre God and
 against you. Forgeue me yet my synne
 onely this once, * and praye vnto the
 Lord your God, & he maye take awaye
 from me this death onely. And he went
 out fro Pharaō, and prayed vnto the
 Lord: & & Lord turned the wynde into
 a myghtye stronge west wynde, and it
 toke awaye & grethoppers and cast the
 into & read sea: so & there was not one
 grethopper in all the costes of Egypte.
 But the Lorde * hardened Pharaos
 harte, so that he would not let the chil-
 dren of Israel go. *Hard not Pharaohs*

And the Lorde sayde vnto Moses:
 Stretche out thy hāde vnto heauen, &
 let there be darcknesse vpon the lāde of
 Egypte: euen that they maye feale the
 darcknesse. And Moses stretched forth
 his hande vnto heauen, and there was
 a thicke darcknesse vpon all & lande of
 Egypt. .iii. dayes longe, so that no man
 sawe another, nether rose vp from the
 place where he was by the space of .iii.
 dayes: but all & children of Israel had
 lyghte where they dwelled. *Oh This Is a Disme*

Then Pharaō called for Moses, &
 sayde: goo and serue the Lord, onely let
 your shepe, and youre oxen abyde, and
 let your childre go w you. And Moses
 answered: thou muste geue vs also

tes of his seruantes, that I myghte
 shewe these my signes amongstest them,
 and that thou tell in the audience of
 thy sonne and of thy sonnes sonne, the
 pageantes which I haue played in E-
 gypte, and the miracles whiche I haue
 done amonge the: that ye maye knowe
 howe that I am the Lorde. Thā Mo-
 ses and Aaron wente in vnto Pharaō,
 and sayde vnto him: Thus sayeth the
 Lorde God of the hebrues: how longe
 shal it be or thou wilt submit thy selfe
 vnto me? * Let my people goo, & they
 maye serue me. If thou wilt not let
 my people goo: beholde, to morowe wyl
 I brynge grethoppers into thy lande, &
 they shal couer the face of the erth, that
 it can not be sene, and they shal eate
 the resydewe whiche remaineth vnto
 you & is escaped the hayle: and they
 shal eate all youre grene trees vpo the
 felde, and they shal fyl thy houses, and
 all thy seruantes houses, and the
 houses of all the Egipcians after such
 a maner: as nether thy fathers, nor thy
 fathers fathers haue sene, sence & tyme
 they were vpo the erth vnto this day.
 And he turned him selfe aboute, and
 wente out from Pharaō.

And Pharaos seruantes said vn-
 to him: Howe longe shall we be thus e-
 uel intreated? Let the men goo, that
 they maye serue the Lorde their God:
 wilt thou not yet knowe that Egypte
 is destroyed? And than Moses and
 Aarō were brought again vnto Pha-
 rao, and he sayde vnto them: Goo and
 serue the Lorde youre God, but who
 are they that shall go? And Moses an-
 swered: we wyl go with yonge & olde:
 ye and with oure sonnes and with our
 doughters, and with oure shepe & oxen
 must we go. For we must holde a feast
 vnto the Lorde.

And he sayde vnto them: let it be so.
 The Lorde be with you, shoulde I let
 you goo, and your children also? Take
 heede, for ye haue some myschiese in
 hande. Nay, not so: but goo ye that
 are men and serue the Lorde: for that
 was youre desyre. And they thruste
 them out of Pharaos presence.

And the Lorde sayde vnto Moses:
 Stretche out thyne hande ouer & lande
 of Egypte for grethoppers, that

they come vpon the lande of Egypte
 and eate al the herbes of the lande, and
 al that the hayle leste vntouched. And
 Moses stretched forth his rod ouer &
 lande of Egypt: and the Lord brought
 an east wynde vpon the lande, all that
 daye, and all & nyghte. * And in the
 mornynge, & easte wynde broughte the
 grethoppers, and the grethoppers wet
 vp ouer all the lande of Egypte: and
 lyghted in all quarters of Egypte bes-
 yde greuouflye: so that before them
 were there no suche grethoppers, nei-
 ther after them shall be. And they co-
 uered all the face of the earth, so that
 the lande was darke therewith. And
 they ate al the herbes of the lande, and
 all the frutes of the trees, whyche the
 hayle had leste: so that there was no
 grene thing leste in the trees and her-
 bes of the felde thoroowe all the lande
 of Egypte. While the Lord destroyed them all.

Then Pharaō called for Moses and
 Aaron in haste, and sayde: I haue syn-
 ned agaynst the Lorde youre God and
 against you. Forgeue me yet my synne
 onely this once, * and praye vnto the
 Lord your God, & he maye take awaye
 from me this death onely. And he went
 out fro Pharaō, and prayed vnto the
 Lord: & & Lord turned the wynde into
 a myghtye stronge west wynde, and it
 toke awaye & grethoppers and cast the
 into & read sea: so & there was not one
 grethopper in all the costes of Egypte.
 But the Lorde * hardened Pharaos
 harte, so that he would not let the chil-
 dren of Israel go. Hard not Pharaos

And the Lorde sayde vnto Moses:
 Stretche out thy hāde vnto heauen, &
 let there be darcknesse vpon the lāde of
 Egypte: euen that they maye feale the
 darcknesse. And Moses stretched forth
 his hande vnto heauen, and there was
 a thicke darcknesse vpon all & lande of
 Egypt. .iii. dayes longe, so that no man
 sawe another, nether rose vp from the
 place where he was by the space of .iii.
 dayes: but all & children of Israel had
 lyghte where they dwelled. Oh This Is a Disme-

Then Pharaō called for Moses, &
 sayde: goo and serue the Lord, onely let
 your shepe, and youre oxen abyde, and
 let your childre go w you. And Moses
 answered: thou muste geue vs also

and Ad by Nature. Father of Darius, King of Persia & Son of Darius.
by Plainly Laid down by Paul 2 Epaphians and many other places.
Polluted out of Darius's hands. Many other places.

Moses, ^{said to the woyed} **Exodus,** ^{Not leave a hoof behind}
^{servus the Lord with our Cattle And the Lord Hardens his}

offrynges, and burnt offrynges, for to
sacrifyce vnto the Lord our God: our
catel therfore shal go with vs, & there
shal not one hooffe be left behynde, for
therof must we take to serue the Lord
our God. More ouer we can not know
wherwith we shall serue the Lord,
but yll we come thither.

But the Lorde hardened Pharaos herte, so that he would not let them go. And Pharaos sayde vnto him: get the from me, and take heade to thy selfe, & thou see my face nomore. For whensoever thou comest in my syght, & I shalthe die. And Moyses said: Let it be as thou hast said, I will see thy face no more.

a. This was an outward service, but the true
 and right service of God, is to feare him, and to
 kepe his commaundementes, and to commytte a
 mannes selfe whollye to him, trustynge in hys
 mercye onely, scrypynge al thought and care vpon
 him. And when we haue offended, to repente,
 and to be sorie and knowledg our offence,
 and beleeue that he wyl forgiue it vs, for his truethes
 sake. As. i. psal. v. b. and psal. cxxvi. a.

The .xi. Chapter.

A The Lorde commaundeth to robbe the Egyptians.
The deth of all the first begotten in Egypte.

And the Lord said vnto Moyses: yet wyl I brynge one plague more vpon * Pharaon & vpon Egypte, and after that he wyl let you go hence. And when he letteth you go, he shall vtterly dryue you hēce. But byd the people that euery man borowe of his neyghbour, and euery woman of hyr neyghbouresse: ieiwels of syluer & ieiwels of golde. And þe Lord gat the people sauoure in þe sight of the Egyptians. Moreover * Moyses was very great in the lande of Egypt: both in þe sight of Pharaons seruautes, and also in the syghte of the people.

And Moyses sayde: thus saith the
Lorde: * Aboute midnyghte wyll I go
out amonge the Egipcians, & al þe first
borne in the lande of Egypte shall dye:
euē from the fyrst borne of Pharaon þe
sitteth on his seate, vnto þe fyrste borne
of the mayde seruaunte that is in the
mylle, and all the first borne of the cas-
tell. And there shalbe a great crye tho-
rowe out all the lande of Egypt: so that
there was neuer none lyke, nor shalbe.
And amonge all the chyliden of Israell
shall not a dogge moue his tonge, nor

yet man or beast: that ye maye knowe
howe the Lorde putteth a difference
betwene the Egipcians & Israel. And
a these thy seruantes that come downe
vnto me, and sal before me, and say: get
the out & all the people that are vnder
the, and thā wil I departe. And he wēt
out from Pharao in a great anger. But not a

And the Lorde sayde vnto Moyses: ^{among} ^{to} Pharao shall not regarde you, ^{to} ^{children} ^{or againe} y many wonders maye be wrought in the lāde of Egypte. And Moyses and Aaron did ^{Bayk} all these wonders befoze Pharao. But ^{the} the Lorde hardened Pharaos herte, so ^{and not} that he woulde not let the children of ^{fered to} ^{the} ^{lordes} ^{the} Israel go out of his lande.

The. xii. Chapter. Road Psalms 15.

The pascheour is eaten. The swete brede. They must
teache their children what the pascheour signifieth.
The destruction of y first begotten in Egypt. The ro-
bery of the Egyptians. The goynge out of y Iraelites. Person


 And the Lorde spake vnto
 Moles and Aaron in þe lade
 of Eg ipt, saying: This mo-
 neth shall be your chefe mo-
 neth: euen of the first moneth of þe yere
 shall it be vnto you. Speake ye vnto
 all þe felowship of Israel, saying: That
 they take the .x. daye of this moneth to
 euery houtholde * a shepe. If the hou-
 holde be to few for a shepe, then let
 him and his neyghboure that is nexte
 vnto his house, take accordynge to the
 nombze of the soules: and counte vnto
 a shepe accordynge to euery mans ea-
 tinge. A shepe without spot, and a male
 of one yere olde shall it be, and from a-
 monge the lambes and the gootes that
 ye take it.

And ye shall kepe him in vntyll the
xiiii. daye of þe same moneth. And euery
man of the multitude of Israel shal kille
him about euen. And they shall take of
the bloude, and stryke it on the. ii. syde
postes, and on the vpper dore post of þe
houses, wherin they eate him. And they
shall eate the flethe the same night, rost
with fyre and wth vbleuened breade, and
with sowze herbes they shall eate it.
So that ye eate not therof rawe nor so:
den in water, but rost with fyre: both þe
head, fete, & purtenaunce together. And so

Out-Voted By Bid the People Every one Borrowed of his ^{the} Neighbor
Woman of her Neighbours Jewels of silver and Jewels of Gold
the most extravagant in sight of 2 Editions and more were given

Moses. *shall be roost with fire* **Exodus.** *both head foot together* **Fol: xxxv.**

that ye let nothinge of it remayne vnto the morninge: yf oughte remayne burne it with fyre.

Of this maner shall ye eate it: with youre loynes girded, & shooes on youre fete, and youre staues in your handes. And ye shal eate it in haste, for it is the Lordes ^b passeouer * for I wyl go aboute in þe lande of Egypte thys same nyght, & wil smyte al the fyrst borne in the lande of Egypte, bothe of man and beast, and vpon all the Goddes of Egypte wyl I the Lorde do execution. And the bloude shall be vnto you a token vpon the houses wherin ye are, for when I se the bloude, I wyl passe ouer you, & the plague shall not be vpon you to destroye you, when I smyte þe lande of Egypte.

And this daye shal be vnto you a remembrance, & ye shal kepe it holy vnto the Lordes: euen thorow out your generations after you shal ye kepe it holy daye, that it be a custome for euer.

* Seven dayes shal ye eate unleuened breade, so þe euen the first daye ye shall put away leuen oute of youre houses. For who so euer eateth leuened breade from the fyrst daye vntil the vii. daye, that soule shall be plucked oute from Israel. * The fyrste daye shalbe a holy feast vnto you, and þe vii. also. There shal be no maner of worcke done in the, save aboute þe onely which euery man must eate: that onely may ye do. And se that ye kepe you to unleuened breade. For vpon that same daye I wyl bring your armyes out of the lade of Egypt, therfore ye shall obserue this day, & all youre children after you, þe it be a custome for euer. The fyrst moneth, & the xiiii. daye of the moneth at eue, ye shall eate swete breade vnto the. xxi. daye of the moneth at euen agayne. Seue daies se that there be no leuened breade founde in your houses. For whosoener eateth leuened breade, that soule shalbe rote out from þe multitude of Israel: whether he be a straunger, or borne in the lande. Therfore se that ye eate not leuened breade, but in all your habitacions eate swete breade.

And Moses called for the elders of Israel and sayde vnto them: chose out and take to euery hougholde a shepe, &

kill passeouer. And take a bunche of hyssope, and dyppe it in the bloude that is in the basyn, and strycke it vpon þe upper poste and on the. ii. syde postes, & se that none of you go out at þe doore of his house vntil the morning. For the Lord wil goo aboute and smite Egypte. And when he seeth the bloude vpon þe upper dooreposte, and on the two syde postes: he wyl passe ouer the doore, and wyl not suffer the destroyer to come in to youre house to plague you. Therfore se that thou obserue this thig, that it be an ordynance to the and thy sonnes for euer. With Blood Shoulde Bee

And when ye be come in to the lande whiche the Lorde wyl geue you, accordynge as he hath promysed, se that ye kepe this seruyce. * And whē youre childre are you what maner of seruice is this ye do: Ye shall saye: it is the sacrifice of the Lordes passeouer, which passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians, and saued pure houles. Whā þe people bowed the selues, & worshiped. And the children of Israel went, as dyd as the Lorde had commaunded Moses and Aaron. Safely and my

And at mydnyght the Lorde smote al þe fyrst borne in the lande of Egypte: from the fyrste borne of pharao þe sat on hys seate, vnto the first borne of the captiue that was in pylone, and al the fyrste borne of catel. Than pharao rose the same nyghte, and all his seruantes, and all the Egyptians: and there was a great cryenge thorow out Egypte, for there was no house where there was not one deade. All Plagues

And he called vnto Moses & Aaron by nyghte, sayinge: * Ryse vp, and get you out from amonge my people: both ye and also the children of Israel, & go and serue the Lorde, as ye haue sayde. And take youre shepe and youre oxen with you as ye haue sayd, and depart and * blesse me also. And the Egyptians were fearce vpon the people, and made haste to sende them out of the lade: for they sayde: we be all deade men. Appest

And þe people toke their dough before it was sowred whiche they had in store, and bounde it in clothes, and put it vpon theyr shoulders. And the

Note That where the Blood of Sprinkling is y C. iii. soule shall be destroyed, soe that he shall not come into the house to plague. So that ye obserue those things as an Ordynance to your sons for euer.

Israel their was not A Exodus, House But one Departeth.

children of Israel dyd accordynge to the saying of Moyses: and they borrowed of the Egyptians iewels of syluer, & iewels of golde, and raymente. And the Lord gat the people fauour in the sight of the Egyptians: & so they borrowed and robbed the Egyptians.

* Thus toke the children of Israel their iourney from Rameses to Succoth. vi. hundred thousande men of foote, beside childre. And much comon people wet out also with them, & shepe, & oxen, and cattel exceeding much. And they baked swete cakes of the doughe which they brought out of Egypte, for it was not sowred: because they were thrust out of Egypte and coude not tarve, nether had they prepared any other prouysion of meate.

* And the time of the dwelling of the children of Israel, which they dwelled in Egypte, was. iiii. hundred. and. xxx. yere. And when the. iiii. hundred. &. xxx. yeres were expyred, euen the selfe same daye departed all the hostes of the Lord out of the lande of Egypte. This is a nyght to be obserued to the Lord, because he brought them out of the lade of Egypte. This is a nyght of the Lord to be kepte of all the chyldren of Israel and of theyr generacyons after them.

And the lord sayde vnto Moyses and Aaron: this is the maner of Passeouer: there shall no straüger eate therof, but all the seruauntes that are bought for monye shall ye circuncise, and then let them eate therof. A straüger & a hiered seruaunte shall not eate therof. In one house shall it be eaten. Ye shall carpe none of the fleshe out at the doores: moreouer, se that ye breke not a bone therof. All the multitude of the childre of Israel shall obserue it.

* Much. If a straunger dwel amonge you, and wil holde Passeouer vnto the Lord, let him circuncyse all that be males, & then let him come and obserue it, and be taken as one that is borne in the lade. No vncircumcised person shall eate therof. One maner of lawe shall be vnto them that are borne in the lande: and vnto the straungers that dwell among you. And all the children of Israel dyd as the Lord commanded Moyses and Aaron.

Aaron. And euen the selfe same daye did the Lord bring the childre of Israel out of the lande of Egypte with their armyes.

The notes. of the Chapter. a. That is here called a shepe, is in Hebrew a word indifferent, to be taken either for shep or gote. b. The lambe is called the passeouer, that is very name it selfe shoulde kepe in memory what was signified thereby, which is the same manner of speakinge the scripture useth often, callinge the thinge by the name of the thinge that it signifieth. As in Genes. xli. b. Now to eat. c. Euer is not here taken for a tyme without end, but for a longe reason whose ende is not determined, as in Genes. xiii. d. and Exo. xvi. g. Circumcise. d. To passe out, is a maner of speache of the scripture, and signifieth no more, but as he would plague the wycked (as he did here the Egyptians) so he would shewe mercy vnto the faithfull, as he dyd to the Israelites as in Exo. xxi. d. But those that were borne in the lande, are onely those that were borne amonge them: not descending of the stocke or lynage of Israel. And the straungers were those that dwelt amonge the Israelites and were not borne amonge them, as above in this same chapter at the letter d.

The. xiii. Chapter. Born & dwelt amonge. The spie begotten must be sanctified vnto the Lord. The memoriall of their deliuerance. Why they were carped thow the wyldeynes. The bones of Joseph the pyler of the clowde.

And the Lord spake vnto Moyses, saying: * Sanctifie vnto me all the fyrste borne that open all maner matryces amonge the children of Israel, as well of men as of beastes: for they are myne. And Moyses sayd vnto the people: thyncke on this daye, in which ye came out of Egypte, and out of the house of bondage: for with a myghtie hande the Lord brought you out from thence. Therefore ye eate no leuened breade. This daye come ye oute of Egypte in the moneth of Abib.

* When the Lord hath brought the into the lade of the Cananites, Hethites, Amorites, Hemytes & Jebusites: which he sware vnto thy fathers that he would geue the a lade where in milcke and hony floweth, then se that thou kepe this service in this same moneth. Seven daies thou shalt eate swete breade: and the. vii. daye, shall be feastful vnto the Lord. Therefore thou shalt eate swete breade seven daies, & se there be no leuened breade sene, nor yet leuen amonge you in all your quarters.

And thou shalt shewe thy soule at the tyme, sayinge: this is done, because of that which the Lord dyd vnto me, when

In Egypt was flour Hundred And the patting of the Passover: And the bones of Joseph were with the bones of Israel.

The notes. of the Chapter. a. That is here called a shepe, is in Hebrew a word indifferent, to be taken either for shep or gote. b. The lambe is called the passeouer, that is very name it selfe shoulde kepe in memory what was signified thereby, which is the same manner of speakinge the scripture useth often, callinge the thinge by the name of the thinge that it signifieth. As in Genes. xli. b. Now to eat. c. Euer is not here taken for a tyme without end, but for a longe reason whose ende is not determined, as in Genes. xiii. d. and Exo. xvi. g. Circumcise. d. To passe out, is a maner of speache of the scripture, and signifieth no more, but as he would plague the wycked (as he did here the Egyptians) so he would shewe mercy vnto the faithfull, as he dyd to the Israelites as in Exo. xxi. d. But those that were borne in the lande, are onely those that were borne amonge them: not descending of the stocke or lynage of Israel. And the straungers were those that dwelt amonge the Israelites and were not borne amonge them, as above in this same chapter at the letter d.

Exo. xli. b. Now to eat. c. Euer is not here taken for a tyme without end, but for a longe reason whose ende is not determined, as in Genes. xiii. d. and Exo. xvi. g. Circumcise. d. To passe out, is a maner of speache of the scripture, and signifieth no more, but as he would plague the wycked (as he did here the Egyptians) so he would shewe mercy vnto the faithfull, as he dyd to the Israelites as in Exo. xxi. d. But those that were borne in the lande, are onely those that were borne amonge them: not descending of the stocke or lynage of Israel. And the straungers were those that dwelt amonge the Israelites and were not borne amonge them, as above in this same chapter at the letter d.

I came out of Egypte. Therefore it shall be a signe vnto the vpon thine hande, a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hande the Lord broughte the out of Egypte, se thou kepe therfore this ordynance in his season from yere to yere. Moreover when the Lord hath broughte the in to the lade of the Cananytes, as he hath sworne vnto the & to thy fathers, and hath geuen it the, then thou shalt appoynte vnto the Lord all y openeth the matryce, all the first borne among the beastes which thou hast: of they be males. And al y first borne of y asses, thou shalt redeme w a shepe: yf thou redeme him not, then breake his necke. But al the first borne amonge thy children shalt thou bye out.

And when thy sonne asketh the in tyme to come, sayinge: what is this? thou shalt saye vnto him: with a myghtye hande the Lord broughte vs oute of Egypte, out of the house of bondage. And when Pharaos was looth to let vs goo, the Lord slewe all the fyrst borne in the lande of Egypte: as wel the first borne of men as of beastes. And therfore I sacrifice vnto the Lord all the males that open the matrice: but al the first borne of my children I muste redeme. And this shalbe as a token in thine hāde, & as a thing hāged bp betwene thine eyes: because the Lord broughte vs oute of Egypte with a myghtye hande.

When Pharaos had let the people go, God carped them not thorowe the lande of y philystynes, though it were a nye waye. For God sayde: the people might happely repēt whē they se war, and so turne agayne to Egypte: therfore God led them aboute thorowe the wyldernesse y bordreth on the red sea. The children of Israel wente harnessed out of the lande of Egypte. And Moyses toke y bones of Joseph w him: for he made y children of Israel swere, sayinge: *God will surely viset you, take my bones therfore away hence w you. And they toke their iourney fro Sucoth: and pyched their tentes in Ethā in the edge of the wyldernesse. *And the Lord wet before them by day in a py

le of a cloude, to leade them the waye: & by nyghte in a pyler of fyre, to geue them light: that they might goo bothe by daye and nyght. *And the pyler of the cloude neuer departed by daye nor the pyler of fyre by nyghte oute of the peoples syghte. **Thom Nigst and Day** That non be slumme The engtes. bors nov a. Loke Genel. ii. Euer Lins to make b. By this worde haply some myght chaunce throughe a schylpe mynde, thyncke that God was uncertayne what the Hebrewes would haue done yf they had mette with sharpe warres at the fyrste departyng oute of Egypte. But let al maner of persons, that take in hande to reade the scriptures, knowe y this & al lyke sentēces are spoken after the maner of men, as it is in Genel. vi. And by this is declared the greake weakenes, euen of those people for whome God had wrought so many wonders and also that he woulde not worke any wonders as then among the ishelitines, but onely vpon y Egyprians, who by the Israhelites goynge thorow the wyldernes toke occasion to folowe vpon them, & so were to the glorie of God ouerthrowen in y red sea. **But It Is The. xiiii. Chapter.** Defind in Gen: 60 Pharaos heart is hardened and foloweth the Israhelites with al his host and capitaynes and is drownded. The Israhelites grudge. They go thorowe the red sea.

Shan the Lord spake vnto Moyses, sayinge: byd the chyldren of Israel, that they turne & pytche their tentes before the entring of *Migdole and the sea towarde Saalcephon: euen before y shall ye pytche vpon the sea. For Pharaos wyl save of the children of Israel: they are tangled in the lade, the wyldernesse hath shut them in. And I wyl harden his harte, that he shal folow after the, that I may get me honoure vpon Pharaos, and vpon al his hoste, that the Egyptians maye knowe that I am the Lord. And they dyd euen so.

And when it was tolde the kynge of Egypte, that the people fled, than Pharaos harte and al his seruauntes turned vnto the people, & sayde: why haue we this done that we haue let Israhell go out of oure seruyce: & he made reade vnto his charetts & toke his people with him, & toke. vi. hundred chosen charetts, and al the charettes of Egypte, & capytaynes vpon all his people. For the Lord hardened y harte of Pharaos king of Egypte, y he folowed after y chylde of Israhell, which for al y went oute thorow *an nye hāde, & y Egyptians folowed after them: & ouertoke them where they pitched by the sea, w al y horses & charettes.

Happyly the People may Report When they looke on the Lord. God will pound y Happy ones In smythes to Turne from Egypte. Note. But not to Name themselves Christians And Turne backe.

And from Egypt.

And he departed with his hoste: euen fast by the en-
trynge of Ithro before Baal zephon.
* And Pharaos drew nye, and whē the
children of Israel lyfte vp their eyes,
and sawe howe the Egyptians tolo-
wed after thē, they were sore arrayde:
and cryed out vnto the Lorde.

Then sayde they vnto Moyses: were
there no graues for vs in Egypte, but
thou must byynge vs awaye for to dye
in the wyldernesse: wherfore hast thou
serued vs thus, for to carye vs oute of
Egypte? Dyd not we tell the this in
Egypte, sayinge: let vs be in reste, and
serue the Egyptians: for it had bene
better for vs to haue serued the Egip-
tians, thā for to dye in the wyldernesse.
And Moyses said vnto y people: * feare
ye not, but stāde styl, and beholde, how
the Lorde shal saue you this day: * for
as ye se the Egyptians this daye, shal
ye se them nomore for euer tyll y worl-
des ende. The LORDE shal fyghte
for you, and a ye shall holde youre
peace.

The Lord sayd vnto Moyses: wher-
fore cryest thou vnto me? speake vn-
to the children of Israel, that they goo
forwarde. * But lyfte thou vp thy rod,
and stretch out thy hande ouer the sea
and deuyde it a sondre, that the childre
of Israel maye goo on drye grounde
thorowe the myddest therof. And be-
holde, I wyl harden the heartes of the
Egyptians, y they maye folow you. And
I wyl get me honoure vpon Pharaos,
and vpon all his hoste, vpon his cha-
rettes, and vpon his horse men. And the
Egyptians shall knowe y I am y Lorde
whan I haue gotten me honoure vpon
Pharaos, vpo his charrettes, and vpon
his horse men.

* And the angel of God which wente
before the hoste of Israel, remoued and
wente behynde them. And the clowden
pyller that was before them remoued &
stode behynde them, and went betwene
the hoste of the Egyptians & y hoste of
Israel. It was a darke clowde, & gaue
lyghte by nyght: so that all the nyght
long y one coulde not come at y other.

* When nowe Moyses stretched forth
his hande ouer the sea: the Lorde ca-
riede awaye the sea, with a stronge east

wynde that blewe al nyghte, and made
the sea drye lande, and the water deuy-
ded it selfe. And the children of Israel
wente in thorowe the myddest of y sea:
vpon the drye grounde. And the water
was a walle vnto them, bothe on theyr
right hande and on their lefte hande.
And the Egyptians folowed and went
in after them to the myddest of the sea,
with all Pharaos hostes, and his cha-
rettes and his horse men. * And in the
mornyng watch, y Lorde looked vnto y
hoste of the Egyptians out of the fiery
and clowdy pyller: and troubled theyr
hoste, and smote of their charret wheles
& cast them doune to y grounde. Then
said the Egyptians: * Let vs flee from
Israel, for the Lorde fyghteth for them
agaynst vs. Then said the Lorde vnto
Moyses: stretch out thyne hande ouer
the sea, that the waters inaye come a-
gayne vpon the Egyptians, vpo theyr
charrettes and horse men.

Then stretched forth the Moyses his
hande ouer the sea, and it came againe
to his course erly in the mornyng, and
the Egyptians fled agaynst it. * Thus
the Lorde ouerthrewe the Egyptians
in the myddest of y sea: and y water re-
turned and couered the charrettes & the
horsemen: so y of all the hoste of Pha-
raos y came into y sea after them, there
remayned not one. But the children of
Israel wente vpon drye lande in the
myddest of the sea, and the water was
a walle vnto thē: both on the right had
of them and also on the lefte. But they

* Thus the Lorde deliuered Israel
the selfe same daye out of the hande of
the Egyptians: and Israel sawe y Eg-
yptians deade vpon the sea syde. And
whan Israel sawe that mightie hande
whiche the Lorde had shewed vpon the
Egyptians: they feared the Lorde: and
beleued bothe the Lorde, and also hys
seruaunte Moyses. Whon the wicked

shall come. The Notes. To Ann. End.
a. Ye shall holde youre peace, that is, you shal be
in rest and quiemes.
b. To crye vnto the lorde, is to pray vnto him w
ful herre and seruent desyre, as Moyses here dyd,
and yet spake neuer a worde. And so doeth this
worde crynge and inaynge of nople signifye
thorowout al the psalmes, as in psalm. v. a. &c.

Chapter. The. xv. Chapter.
Moyses and the people with the women syng. At
the prayer of Moyses, the bitter waters were sweet.

is a Dark Cloud, yet gaue light by
that Gods Dark Clouds of his Providence
not Decorned by our short sight, whose Eyes are Blinded from

Moses. Exodus. with full Heart. fol. xxxvii.

When Moses and y^e childre of
Israel sange this songe vn-
to the Lord, & sayd: * Let vs
syng vnto the Lorde: for he
is become glorio^s: y^e horse & hym y^e
rode vpon him hath he ouerthrowen in
y^e sea. * The Lord is my strength & my
songe, and is become my saluacion.
He is my God, & I wyl glorifie him:
He is my fathers God, & I wil lyft him
vp an hye. The Lorde is a man of wat-
er. Jehouah is his name: Pharaos cha-
rettes and hys hoste hath he cast into
the see. His iolue captaynes are drow-
ned in the redde sea, the depe waters
haue couered them: they sonke to the
botome as a stone. Thyne hand Lorde
is glorio^s in power, thyne hand Lorde
hathe all to dashed the enemye. And
with thy greate glorie thou haste de-
stroyed thyne aduersaries, thou sentest
forth thy wythe, and it consumed them
euene as stubbell. With the brethe of
thyne anger the water gathered toge-
ther and the floodes stode stil as a rock,
and the depe water congeled together
in the myddest of the sea.
The enemye sayde: I wyl folowe &
ouertake the, & wyl deuyde the spoyle:
I wyl satisfie my luste vpon them: I
wyl drawe my swerde, and myne hande
shall destroye them.
Thou bluest with thy brethe, and y^e
sea couered them, & they sancke as leed
in y^e myghtye waters. Who is lyke vn-
to the o Lord, amonge goddes: who is
lyke thee? So glori^{ous} in holynesse,
fearfull, laudable & that shewest won-
dres: Thou stretchedest out thy righte
hand, and the erthe swallowed the. And
thou cariedest with thy mercye thys
people whiche thou deliueredest, and
broughtest the with thy strenght vnto
thy holy habitacio. The naciōs herde,
& were afraied, panges came vpon the
philistines. Than the Dukes of the
Edomites were amased, and trem-
blinge came vpon the mightiest of the
Moabites, and all the inhabitants of
Canaan waxed raynt hearted. Let feare
and dreade fall vpon them thorow the
* greatnesse of thyne arme, and let the
be as styll as a stone: whyle thy people
passe thorowe, o Lord, whyle the people

passe thorowe whiche thou hast gotten.
Syrnge them in, and plant them in the
mountaynes of thyne inheritaunce, the
place Lord whiche y^e haste made for to
dwell in, the sanctuarie Lorde, whiche
thy handes haue prepared. The Lord
y^e raygne euer and allwaye. For Pha-
rao wente in on horsebacke with hys
charettes and horsemen in to the sea, &
the Lorde broughte the waters of the
sea vpo them. And y^e childre of Isra-
ell wente on drye lande thorowe the
myddest of the sea. And Miriam a
prophetesse the syster of Aaron toke a
tymbrell in het hande, & all the women
came out after her with tymbrells in a
daunse. And Miriam sange before
them: * Singe ye vnto the Lorde: for he
is become glorio^s in dede, the horse &
his ryder hathe he ouerthrowen in the
sea. * Moses broughte Israel fro y^e red
sea, and they went out in to the wilder-
nesse of Sur. And they went thre day-
es longe in the wyldernesse, and coude
finde no water. At the last they came to
Mara: But they coude not dryncke
of y^e waters for bitternes, for they wer
bitter, therefore the name of the place
was called Mara. Than the people
murmured agaynste Moses, sayinge:
what shall we dryncke? * And Moses
cried vnto the Lorde, & he shewed hym
a tree: and he caste it in to the waters, &
they waxed swete. Note that the
There he made them an ordinaunce
a law, & there he tempted them, & sayd:
* Yf ye wyl herken vnto the voyce of y^e
Lorde youre God, and wyl doo that
which is right in his sight & wil geue
an eare vnto his comaundementes, and
kepe all his ordinaunces: than wyl I
putte none of these dyspleases vpon thee
whiche I broughte vpon the Egypti-
ans, for I am the Lorde thy surgion.
The Propher. The notes. Statute and
a. Luke. Exod. vi. a. A Belyuing Heart, & Joyful
b. To repynce euer & allwaye, is a manner of spea-
king of the Hebrewes which signifieth without
ende: because y^e euer it is taken for a tyme whose
ende is not appoynted & not for allwaye. As in
Exodi. xii. c. The Israelites come into the
c. We muste do that whiche is right in
sight, and as his worde teacheth vs, and not af-
ter oure owne imaginacion. It Raines Qual. 33 & 34
The. xvi. Chapter. They Grew
The Israelites come in to the deserte of Syn. y^e
rapneth quailles and Manna. Ther grudge.
C. b. them And Bolo

In Praise Do my Wonders, And the Plainly beke
Let so as call on them. The Dreadful Turne Make them as still as a
The Lord, While the People which thou hast gotten o Lord for no

Manna, Land of Egypt, Exodus, When we sat by The rock,

and eat Bread our Belly full, for ye have brought us out, to Kill us here with Hunger. **And** they came to Elim where were .xii. welles of water & .lxx. date trees & they pitched there by the water. **And** they toke their iourney fro Elim, & al the whole cōpanye of the childre of Israell came to y^e wyldernesse of Sin, which lyeth betwene Elim & Sinai: y^e .xv. day of y^e .ii. moneth after that they were come out of the lande of Egypt. **And** y^e whole myltitude of y^e childre of Israell murmured agaynst Moles & Aaron in the wyldernesse: & sayde vnto the: wolde God we had dyed by y^e hand of y^e Lord, in y^e lande of Egypt, when we sat by the fleshpottes, ate bread out helpes full, for ye haue broughte vs out in to thys wyldernesse, to kyll thys whole multitude for hunger.

Then sayde the Lorde vnto Moles: behold, * I wil rayne breade from heauen doune to you, & let the people goo out, & gather day by day that I maye proue them whether they wyl walke in my lawe or no. **The** .vi. day let them prepare y^e whiche they wyl byrnye in, & let it be twyse as much as they gather in dayly. **And** Moles and Aaron sayde vnto all the children of Israell: at euen ye shal knowe that it is y^e Lorde, which broughte you oute of the lande of Egypt, and in the moynynge, ye shal see a the glorie of the Lorde: Bycause he hath heard your grudgynges agaynst the Lorde: for what are we that ye shuld murmur agaynst vs? **And** more ouer spake Moles: * At euen the Lorde wyl geue you fleshe to eat, and in the moynynge bread ynough, because the Lorde hath hearde your murmur whiche ye murmur agaynst hym: For what are we? Your murmurynge is not agaynst vs, but agaynst the Lorde.

And Moles spake vnto Aaron: say vnto al the company of the children of Israell, come forth before the Lorde: for he hath hearde your grudgynges. **And** as Aaron spake vnto the whole multitude of the children of Israell, they looked towarde the wyldernesse: behold, y^e glorie of the Lorde appeared in a cloud. **And** the Lorde spake vnto Moles, sayynge: I haue hearde the murmurynge of the children of Israell, tel the before & say: that at euen they shal eat fleshe,

in the moynynge they shal be fylled with bread, & ye shal knowe y^e I am y^e Lorde your God. * **And** at euen the quayles came & couered the groude where they laye. **And** in the moynynge the dew laye rounde aboute the hoste. * **And** when the dew was fallē: behold, it lay vpon the groude in y^e wyldernesse, smal, & rounde & thyn, as y^e hoze frost on the grounde. **When** the children of Israell sawe it, they sayd one to another: what is thys? for they wylte not what it was. **And** Moles sayde: * This is the bread which y^e Lorde hath geue you to eat. **This** is the thyng which y^e Lorde hath cōmaūded, y^e ye gather euery man ynough for hym to eat: a Gomer full for a man accordyng to the numbze of you, and gather euery man for them which are in hys tente. *None while mornynge*

And the children of Israell dyd eue so, and gathered, some more, some lesse, and dyd meete it with a Gomer. * **And** vnto hym that had gathered muche remained nothyng ouer, & vnto hym y^e had gathered litle, was there no lacke: but euery man had gathered sufficient for his eating. **And** Moles sayde vnto the: Se that no man let ought of it remaine tyl y^e moynynge. **Notwithstanding** they harkened not vnto Moles: But some of the lesse of it vntyl y^e moynynge, and it warte full of wormes & stanche, and Moles was angry with them. *So on the first*

And they gathered it euery moynynge: euery man as muche as sufficed for his eatynge, for as soone as the * hete of the Sunne came it moulte. **And** the .vi. daye they gathered twyse so muche breade .ii. gomers for one man: & y^e rucelars of the multitude came & told Moles. **And** he sayde vnto the: this is that which y^e Lorde hath sayd: to morowe is the Saboth of the holy rest of y^e Lorde: bake that which ye wyl bake, and seth that ye wyl seth, & y^e which remayneth laye vp for you, & kepe it tyll the moynynge. **And** they layed it vp tyll the moynynge as Moles bad, & it stanche not, neither was there any wormes therein. **And** Moles sayde: that eate this daye: for to day it is y^e Lordes Saboth: To daye ye shal fynde none in y^e feld. **Sure** dayes ye shal gather it, for the seueneth is y^e Saboth: there shal be none therein.

Grudgyngs, But as they looked toward the wilderness, the Lord appeared in a cloude, And the Lord spake to Moles saying Tell them that they shall eat flesh, and in the morning they shall be filld with bread, and in the evening they shall have quailles, and in the morning they shall be filld with bread, and in the evening they shall have quailles.

The rocke. Bee that ye **Exodus.** Keep my **Fol. xxxviii.**

And And Lawes; so that ye Bide Every man In his Tent on the Sabbath Day as I Coma
ell Called Not withstandynge, there went out of the people in the seuenth daye for to gather: but they founde none. Then y
n: It was Lorde sayde vnto Moyses: howe longe shal it be yet ye wyl kepe my comaunde
And whithal it be yet ye wyl kepe my comaunde: mentes & lawes: * Se, bycause y Lord
uch. xx. b hathe geuen you a Saboth, therefore he geueth you the sixte day breade for
two dayes. Byde therefore euery man at home, & let no ma go out of his place
the seuenth daye. And the people rested the seuenth daye. And the house of Is
rael called it Man. * And it was lyke vnto Coriander seede, & whyte, & y tast
of it was lyke vnto waters made with honye.

And Moyses said: this is that which the Lorde comaundeth: tyl a Gomoz of
it, that it maye be kepte for youre chil
dren after you: that they maye see the
breade, wherewith he fed you in wilder
nes, whē he had brought you out of the
lande of Egypt. And Moyses spake vn
to Aaron: take a cruse & put a Gomer
ful of Man therein, and laye it vp be
fore the Lorde to be kept for your chil
dren after you, as the Lorde commaun
ded Moyses. And Aaron layde it vp be
fore y testimonie there to be kept. * And
the childe of Israell ate Man. xl. yere
vntyll they came vnto a lande inhabi
ted. And so they ate Man, euē tyl they
came vnto the borders of the lande of
Canaan. And a Gomoz is the tenth
parte of an Epha. And Brightnes that
The notes. was soon In y

a. The glorie of God is here taken, for y bright
nes and lyght that was sene in the cloude. Of
the whiche glorie the Apostle maketh mention
in the. ii. Corin. iii. d. 2 Cor in thians

The. xvii. Chapter. De la Hor

The Israelites come in to Raphidim. They grudge.
Water is geuen them out of the Rocke. Moyses holdeth
vp his handes, and they overcome the Amelechites.

And al y company of the chil
dren of Israell went on their
iourneys fro the wyldernesse
of Sin, at the commaunde
ment of the Lorde, and pytched in Ra
phidim: * Where was no water for the
people to dryncke. And the people chode
with Moyses, and sayde: geue vs wa
ter to dryncke. And Moyses sayde vnto
them: Why chide you with me: and
wherefore doo ye tempte a the Lorde:
There the people thyrsted for water,

And murmurd agaynst Moyses, and
sayd: * wherefore hast thou brought vs
out of Egypte, to kyll vs and our chil
dren and our cattel with thyrste. Whore for
And Moyses cryed vnto the Lorde, Thou Broug
saying: what shal I do vnto thys peo
ple: They be almoste redie to stone me.
And the Lorde sayde vnto Moyses: goe
before the people, and take with thee of
the elders of Israell: & thy rood wher
w thou smotest the riuier, take in thyne
hande, and go: * Beholde, I wyl stonde
there before the vpō a rocke in Horch:
And thou shalte smyte the rocke, and
there shal come water out therof, y the
people maye dryncke. What shal I
And Moyses dyd euen so before the
elders of Israell. * And he called the
name of the place: Massa and Meri
ba: bycause of the chyding of the chil
dren of Israel, and because they temp
ted the Lorde, sayinge: Is the Lorde
amonge vs or not: Stone the Builders
Then came Amelech, & fought with
Israell in Raphidim. And Moyses said
vnto Josua: chose out men, and fighte
wyth Amelech. To moorowe I wyl
stonde on the toppe of the hyll, and the
rodde of God in my hande. And Josua
dyd as Moyses badde hym, and fought
wyth the Amelechites. And Moyses,
Aaron and Hur, wente vp to the toppe
of the hyll. And when Moyses helde vp
hys hande, Israell had the better. And
when he lette hys hande downe, Ame
lech had the better. Out came water & Bloode
When Moyses handes were weery,
they toke a stone and put it vnder him,
and he satte downe there on. And Aaro
and Hur staved vp his handes, the one
on the one syde, & the other on the other
syde. And hys handes were stedie vntyl
the Sunne was downe. * And Josua
discomfeyted Amelech and hys people
with the edge of his swerde. With
And the Lorde sayde vnto Moyses,
wryte thys for a remembraunce in a
booke, & tell it vnto Josua: * for I wyl
put out the remembraunce of Amelech
from vnder heauen. And Moyses made
an alter & called the name of it: * Je
hovah Nissi, for he sayde: the hande is
on the seate of the Lorde, that the Lord
wyl haue warre with Amelech thoro
out all generations. This for a Remembrance

The rocke.

He took Ziphora

Exodus.

Moses wife after she was

Two Sons Gerson & Eliazar, for the God of my father Was my Help and Deliv

Temple.

a. To temple the Lorde, is to prouoke the Lorde to be angry with hym. As in Sapi. i. a

Temple. The. xviii. Chapter.

Cuncle

Is to prouoke. A Jethros counsell is receaued of Moses. was Good

ord to be

24 y w him

Moses Rode

Order. It

dinge las.

Exod. ii. v

and. iii. l.

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st. thou

Ethro the priest of Madia, Moses father in law, herd of al y God had done vnto Moses, & to Israel his people, howe that the Lorde had broughte Israel out of Egypte. * And he toke ziphora Moses wyfe, after she was sent backe, and hir. ii. sonnes, of which the one was called Gerson, for he sayd: I haue bene an alvente in a sitaunge lande. And the other was called Eliazar: for the God of my father was myne helpe, and deliuered me from the swerde of Pharaon. And Jethro Moses father in lawe came w his two sonnes & his wyfe vnto Moses in the wylde: nes: where he had pitched histete by y mounte of God. And he sente worde to Moses: I thy father in law Jethro am come to the, & thy wyfe also, and her. ii. sonnes wyth her. And Moses wente out to mete his father in lawe and dyd obeysaunce and kyssed hym, and they saluted eche other and came into the tente. And Moses tolde hys father in law al y the Lord had done vnto Pharaon & to the Egyprians for Israels sake, and al the trauayle that had happened them by the waye, and howe the Lorde had deliuered the. And Jethro reioysed ouer all the good whiche the Lord had done to Israel, and bycause he had deliuered them out of the hand of the Egyprians. And Jethro sayde: blessed be y Lord whych hath deliuered you out of the hande of the Egyprians, and out of the hande of Pharaon, whiche hath deliuered hys people frome vnder the power of the Egyprians. Now I know, that the Lorde is greater then al goddes, for because y they dealt proudly w the. And Jethro Moses father in lawe offered burnt offrynges & sacrifices vn to God. And Aaron & all the elders of Israel came to eate breade with Moses father in lawe before God. And it chaunced on the morowe, y Moses satte to iudge the people, and the people stode aboute Moses frome mornynge vnto euen. When his father

in lawe sawe all that he dyd vnto the people, he sayde: What is thys, that thou doest vnto the people: why sittest thou thy self alone, & letttest al y people stonde aboute the from mornynge vnto euen: And Moses sayde vnto hys father in lawe: bycause y people came vnto me to seke counsell of God. For whē they haue a mater, they come vnto me, and I muste iudge betwene euey man and hys neyghboure, and must shewe them the ordynaunces of God, and hys lawes.

And his father in lawe sayde vnto hym: It is not well y thou doest. Thou doest vnwysely and also thys people y is with the: bycause y thing is to greuous for the * and thou art not able to doo it thy selfe alone. But heare my voyce, & I wyll geue the counsell, and God shal be with the. Be thou vnto the people to Godwarde, and bynge the causes vnto God, and prouyde them ordynaunces and lawes, and shewe the the waye wherein they muste walcke, and the workes that they muste doe. Moreouer seke out amonge all y people, men of actiuite * which feare God: and men that are true and hate couetousnes: & make them heades ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. And lette them y iudge the people at al seasons: * If there be anye greate matter let the bynge that vnto the, & let them iudge al smal causes the selues, & ease thy selfe & let them beare with the. If thou shalt do this thing, the thou shalt be able to endure y whiche God chargeth the wyth all, and all thys people shal go to their places quietly.

* And Moses hearde the voyce of his father in lawe, & dyd al that he had sayd, and chose actiue men out of al Israel, & made the heades ouer y people, captaynes ouer thousandes, ouer hundredes, ouer fyfthe, and ouer ten. And they iudged the people at all seasons, and broughte the harde causes vnto Moses: And iudged all smale maters them selues. And than Moses lette his father in lawe departe, & he wente in to hys owne lande.

And he sayd and chose men ouer 1000 100 to

And they The. xix. Chapter.

And the People

And the People

And the People

¶ The children of Israel come to the mounte Sinai:
The people of God are holy and a royal priesthode. He
that toucheth the hyl dyeth. God appeareth vnto Mo-
ses vpon the mounte in thonder and lightnynge.

IN the thyrde moneth, after the
chylde of Israel were gone
out of Egypt: the same daye
they came into the wildernes
of Sinai. * for they were departed fro
Raphidim and were come in the desert
of Sinay, and had pytched their ten-
tes in the wylbernesse. And there Isra-
ell pitched before the mounte. * And
Moses wente by vnto God. And the
Lorde called to him out of y^e mountayne,
sayig: thus say vnto y^e house of Jacob,
& tell y^e chylde of Israel: Ye haue
sene what I dyd vnto the Egyptians,
and howe I toke you by vpon Egles
wynges, & haue brought you vnto my
selfe. Nowe therfore * yf ye wyl heare
my voyce, & kepe myne apoyntment: ye
shalbe myne owne aboute all nacions
for al the erth is myne. Ye shal be vnto
me * a kyngdome of priestes, & an holye
people: These are the woordes whiche
thou shalte saye vnto the chylde of
Israel. *Thus say to the House of Jacob*
And Moses came and called for the
elders of Israel, & layde before them al
these woordes, whiche the Lorde hadde
commaunded hym. And the people an-
swered al together, and sayd: * Al that
the Lorde hath sayde, we wyl doe. And
Moses broughte the wordz of the peo-
ple vnto the Lorde. And the Lorde sayd
vnto Moses: Lo, I wyl come vnto the
in a thycke clowde, that the people
maye heare whan I talke wyth thee,
& also beleue the for euer. And Moses
shewed the woordes of the people vnto
the Lorde.

And the Lorde sayde vnto Moses:
Goe vnto the people & sanctifie the to
day & to morow, & let them washe their
clothes: That they maye be redye a-
gaynste the thyrde day. For the thyrde
daye the Lorde wyll come doune in the
syghte of all the people vpon mounte
Sinat. And set markes rounde about
the people and say: beware, y^e go not
bp in to the mounte, and that ye touch
not the borders of it * for whosoener
toucheth the mounte, shall surelye dye.
There shall not an hande touche it,
but that he shal either be stoned or els

1192 354 Psalmist: Thought on my ways
1193 355 I mayd Fast and Delayed not
1194 356 Unless thy Law had been my Delight
1195 357 I would have kept thy Law, O Lord

Gode thozowe: Whether it be beaste or
 man, it shall not lyue, when the horne
 bloweth: Chan lette them come vp in
 to the mountayne. Afflictions of my People

And Moſes wente doune from the mount vnto the people, and ſanctified them, & they waſhed their clothes: And he ſayde vnto the people: Be redye againſt y^e thyrde day, & ſe that ye come not at youre wyues. And the thyrde daye in the moꝛnyng there was thunder, & lyghtnyng, and a thicke clowde vpon the mount, & the voyce of y^e hoꝛne waied excedyng lowde, & al the people that was in the hoſte was afraied. *And Moſes brought the people oute of the tentes to mete with God, & they ſtoode vnder the hyll.

And mount Sinai was all together
on a smoke: because the Lorde descen-
ded down vpon it in fyre. And y^e smoke
thereof ascended vp, as it had bene the
smoke of a kille, and all the mounte
was exceedynge fearfull. And y^e voyce
of the horne blewe & waxed lowder &
lowder. Moses spake, & God answered
hym & that with a voyce. And y^e Lorde
came downe vpon mounte Sinai,
euen in the toppe of the hyl, and called
Moses vp in the toppe of the hyl. And
Moses went vp. One Eagles Wings on

And þe Lord sayde vnto Moſes: go
downe, & charge the people that they
preſe not bp vnto the Lorde for to ſee
hym, & ſo many of them peryrhe. And
let þe priefftes alſo whiche come to the
Lordes preſence ſanctifie the ſelues:
leſt þe Lorde ſmite them. Then Moſes
ſayd vnto the Lord: the people can not
come bp in to the mounte Sinai, for
thou chargedeſt vs, ſayinge: let mar-
kes aboute þe hyll, and ſanctifie it. And
the Lord ſayd vnto him: awayne, & get
the down: & come bp both þe & Aaron w
the. But let not þe priefftes and the peo-
ple preſume for to come bp vnto the
Lorde: leſt he ſmyte them. And Moſes
wente downe vnto the people, and
tolde them.

a. To sanctifie, is here to purge & cleuse the fesh
the filthines both of their bodie & garments
as is in this same chapter beneth at. d. &. xxi. c.
b. That is when ye will serue the lord, ye shall
put from you al lustes and fleshly concupiscences,
geuing your selfe wholly to prayer & abstinence,

and Turned My foot into my **C**hains, &
to keep my Commandments
I should have punished in my affliction
not yet

Lusts and Concupiscence If you will
wholly to Prayer And Abstinence
I shall & will to the 4 weeks see

the neyghbours wyfe, hys man sets Marra
uaunte, hys mayde, his oxe, his affe or
ought that is hys. of Virgins Wives & Widows: &

* And al the people saw the thunder
 & lyghtnyuge, & the noyse of the hoꝛne,

and howe the mountayne smoked. And
when the people sawe it, they remoued

Moses: Talke thou with vs, & we wyl.

heate: * but let not God talke wth vs lest
we dye. And Moyses sayde vnto þe peo-
ple: feare not for God is come to mane

you, and that hye feare may be among
you that ye synne not. *A finger of Brooke*

And the people stode a ferre of, and
Moses wet in to y^e thicke cloude where

God was. And the Lorde sayde vnto *Iron hat*
Moses: thus thou shalt saye vnto the *Might n*

children of Israel. Ye haue sene howe
that I haue talked with you from out

of heauē. Ye shal not make therfore to
me goddes of siluer, nor godds of gold:

In no wyle shall ye do it. * An aulter of
earthe thou shalt make vnto me and
thereon offre thy burnt offerings and

the peace offeringes, and the shepe
three oren. And in all places where

I shall putte the remembraunce of my name thither I wil come vnto the and

*bless the. But and yf thou wilt make
me an aulter of stone, see thou make it

not of hewed stone, for yf thou lyfte *He lookes*
 vp thy tole vpo it, thou shalt pollute it. *Sermon & praye*

More ouer thou shalt not go by with the Lord
steppes vnto my aulter, that thy name
Moses In the

kednelle be not the wed thetron, Elorid who do you
And the Lord do to moser you sad how I have talp d

you out of hand, and I will not, I will be
of gold or silver, An Author of Earth make to me a
flow thy offerings of sheep Oxen And In all Places where
a God is a house, that is he matcheth a Jobeth

And he is glorious, that is, he loatheth to be
narrowly into our wickednes, & wyl punishe it
tragghely. And agayne he fiercely loveth oure
goodnes, and wil aske it as bounden.

b. To honour father and mother, is not onely to
shewe obedience to them, but also to helpe the in

their age, yet they bee poore and needy. As *Act. 14. Ma*
Ephesus. vi. 2. Colloſenſis. iii. d. Marcus. Act. 14. Ma
vi. d. Mathew. ix. c. Romano. xiii. b. So thou ſay not a

notes of 120 Chapter Golden 240. It now make it n
ing over in wickedness to punish it. If thou dost know
to watch for the 1st. Chapter.

And it about 1641. To Honor the *Defile* 42. Nov 90
x Mother 33 to help them In Old age
Temporal and civill ordinances. That thy nation

Notable Remark against the Idolatry of the
 These are the lawes whiche Papists

thou shalt set before them. * If thou be a seruaunte that is an

7 Thou shalt not Boare; hebreue, Leviticus 19
Thou shalt not Couett thy Neighbour's Wife. & Tho

the People saw the Thunder & lightning,

101. *The History of the*

hebrue, seve yerres he shall serue, & the
seuenth he shall goo out free payinge
nothyng. If he came alone, he shall go
oute alone: If he came maryed, hys
wyfe shall go oute with him. And if his
mayster haue geuen hym a wyfe, and
the haue borne hym sonnes or dought-
ters: then þe wyfe and her children shall
be her maisters, and he shall goo out a-
lone. * But and yf the seruaunte saye:
I loue my maister, and my wyfe, & my
children, I wyll not go out free. Then
lette hys maister bryng him to the a
Goddess and set hym to the doore or the
doreposte, and bore hys eare thorowe
with a naule, and lette hym be thy ser-
uaunte for euer

If a man sell hys doughter to be a
 seruauunt: she shal not go out as þ men
 seruauentes doe. If she please not her
 maister, so that he hath geue her to no
 man to wyfe, then shal he let her goo
 fre: to sel her vnto a straunge nacio whal
 he haue no power, bycause he despised
 her. If he haue promised her vnto hys
 sonne to wife, he shal deale with her, as
 men do with their doughters. If he
 take hym in another wyfe, yet her foode,
 raymēt, & duetie of mariage shal he not
 mynysh. If he doe not these thre vnto
 her, then shal she go out fre, & paye no
 money. * He that smiteth a mā þ he die,
 shal be layne for it. & If a man lye not
 awayte, but God delyuer him in to his
 hande, than I wyll poynte the a place
 whether he shal see. If a mā come pre-
 sumptuously vpon hys neighboure &
 see him with gile: thou shalt take him
 fro myn alter þ he die. And he þ smiteth
 his father or his mother, shal die for it.

He that stealeth a man, & selleth him
(yf it be proued vpon hym) shall be layne
for it. * And he that curseth hys father
or mother, shall be putte to deathe for
it. If men stryue together, and one
smite another with a stone, or with his
fyste, so that he dye not, but lyeth in
bedde: Yf he ryse agayne and walke
without vpon hys staffe, than shall he
that smote hym goo quyte: saue onelye
he shall beare hys charges whyle he
lay in bedde, and paye for his healing.

13. If a man smyte his seruaunt or his
mayde with a staffe, that they dye vn-
der his hande, it shalbe auenged. But

4 If on smite a man with fist or a
5 foot in Bod If he rise and walk we
6 shall be and shall say If that man
7 say you If shall be a good B

yf they cōtinue a day or two, it shal not
 be auenged, for they are hys money.
 When men stryue, & smite a woman wi
 childe, so y^e her scuite depart frō her &
 yet no misfortune toloweth: then shall
 he be merced, accordynge as the wo
 māns husbande wyl laye to his charge,
 & he shal pay as y^e dayes men appointe
 hym. But*and yf anye misfortune fol
 lowe, than shall he paye lyfe for lyfe,
 *eye for eye, tothe for tothe, hande for
 hande, rote for rote, burnynge for burn
 ynge, wounde for wounde, and strypp
 for strypp. *Or as the Dayes men Apoyne*

If a man smyte his seruaunt or his mayde in the eye, & put it out, he shall lette them goo: we for the eyes sake. Also yf he smyte out hys seruauntz or hys maydes toth, he shall let the go out fre for the tothes sake. If an ore gore a man or a woman: that they die, then the ore shall be stoned, and hys flethe shall not be eaten: And hys mayster shall goo quyte. If a man smite a seruant

If the ore were wonte to runne at
men in tyme paste, & it hath bene tolde
hys maister, and he hath not kept him,
but ꝑ he hath killed a man oz a womā:
Then the ore shalbe stoned & hys mai-
ster shal dye alio. If he be set to a sūme
of money, then he shall geue for the des-
lyuetaunce of hys lyfe, accordynge to
al that is put vnto hym. And whether
he hathe gozed a soune oz a doughter,
he shalbe serued after the same maner.
But yf it be a seruaunte oz a mayde ꝑ
the ore hathe gozed, than he shall geue
vnto their maister the summe of. xxx.
s. lyfles, and the ore shalbe stoned. *An.*

If a man open a wel or dygge a pyt
and couer it not, but that an oxe or an
asse fall therein, the owner of the pytte
shal make it good, and geue money vnto
to their maister, and the dead beasts
shall be hye. *If a Louaunt Hon 30 fllo*

If one mans ore hurte another that
he die: then they shall sell the lyue ore,
deuyde the money, & the dead ore also
shall they deuyde. But if yt be knowen
that the ore hathe vsed to pulche in
tymes paste, then bycause hys maister
hath not kept him, he shall paye ore for
ore, and the dead shalbe his owne.

Thing Else as Stone for that
 The Notes,

Safe he shall be. Judges
his man servant or
out of his continuance a day or two
& return

[illegible]

Lawes.

Exodus.

Goddes. a. Judges & printers are oftentimes in the scripture called goddes, because they are ministers of God, to do the office, that is, to defend the innocent and punish the offenders according to the rule of Goddes worde. As in the next chapter at b. and. Rom. xiii. a.

Sicle. b. A Sicle after the Hebrew is an ounce but after the Grekes & Latines it is but y fourth part of an ounce. And it conteyneth. xx. geeras, as in Exo. xxx. b. which is. f. d. sterling or there about.

The. xlii. Chapter.

Suche lyke lawes as are in the chapter above.

Yf a man steale * an oxe or shepe, & kyl it or sel it, he shal restore .v. oxen for an oxe, & .iii. shepe for a shepe. If a thefe be founde breakinge vp, and be smitten that he dye, there shal no bloud be shed for hym: except the sunne be vp when he is founde, then there shal be bloude shed for hym.

If these shal make restitution: If he haue not wherewith, he shalbe solde for hys thefte. If the thefte bee founde in hys hande alpyue (whether it be oxe, asse or shepe) he shal restore double. If a mā do hurte felde or vyneyarde, so h he put in hys beast to fede in another mans felde: of the best of his own felde, and of the best of his owne vyneyarde, shal he make restitution.

* If fyre breake oute & catche in the thornes, so that the stakes of corne or the standynge corne or felde be consumed therewith: he that kyndled the fyre shal make restitution.

* If a man delyuer hys neyghbour money or stufte to kepe, & it be stolē out of his house: If the thefe be founde, he shal paye double. If the thefe be not founde, the y goodmā of the house shal be brought to the * goddes and swere; whether he haue putte hys hande vnto hys neyghbours good.

And in al maner of trespace, whether it be oxe, asse, shepe, raymente, or anye maner losse thyng whiche anot her cha: lengeth to bee hys, the cause of bothe partyes shal come before y gods. And whom y goddes condempne: The same shal pay double vnto hys neyghbour.

If a man delyuer vnto hys neyghbour to kepe, asse, oxe, shepe, or what so: euer beast it be and it dye or be hurt or dryuen away and no man see it: Then shal a an othe of the Lord goo betwene them, whether he haue put hys hande vnto hys neyghbours good: & y owner

of it shal take the othe, and the other shal not make it good: If it be stolen from him, then he shal make restitucio vnto the owner: If it be tozne with wyld beasts, then let hym byrynge recorde of the teering: & he shal not make it good. Whē a man boroweth oughte of hys neyghbour, yf it be hurte or els dye, & yf the owner therof be not by, he shal make it good: If y owner therof be by, he shal not make it good, namely if it be an hyred thing & cam for hyred.

* If a man begyle a mayde that is not betrouthed & lye with her, he shal endote her, and take her to hys wyfe: If her father refuse to geue her vnto hym, he shal paye money accordynge to the dowrie of virgens.

* Thou shalte not suffre a witche to liue. Who soeuer lyeth with a beaste, shalbe slayne for it. He that offereth vnto any goddes saue vnto y Lord only; let hym dye without redēpcio. * Woe not a straunger nether opresse hym, for ye were strangers in the lande of Egipt. * Ye shal trouble no wydowe nor fatherlesse child: yf ye shal trouble the: they shal crye vnto me, & I wyl surely heare their crie and then wil my wyath waxe hoot, and I wyl kyl you with the sword, & your wyues shalbe wydowes, & your children fatherles.

* If thou lende money to anye of my people, y is poze by the, thou shalte not be as an vserer vnto him, nether shalt opresse hym w vserye. * If thou take thy neighbours rayment to pledge, see y thou delyuer it vnto hym agayne by y the sunne goo doune. For that is hys couerlet only: euē the rayment for hys skinne wherin he slepeth: or els he wyl crye vnto me and I wyl heare hym, for I am mercyfull.

Of the Poor Against Vserie. * Thou shalt not rayle vpo the goddes: nether curse y ruelar of the people. Thy frutes, whether they be drie or moyt) se thou kepe not back. * Thy firstborne sonne thou shalt geue me: lykewise shalt thou do of thyne oxen & of thy shepe. Seuen dayes it shal be in the dame, and the viii. day thou shalt geue it me. Ye shalbe holy people vnto me, and * therefore shal ye eate no fleshe that is toozne of beastes in the felde. But shal cast it to dogges, or any other

In all maner of trespass whor thou Oxe as sheep. The rayment of the poor, to pay double: But if a man delyuer to his neyghbour of all these aboue mentioned and lost or dryue away And he knowe of not him

Ceremonies. *Abraham.* **Exodus.** *Offered Isaac.* **Fol. clii.**
His ancle son: His first Born & up The Promise

on Sinfull soules **Frutes.** b. By rites and first frutes are vnderstande ge-
uyng of thanks, whereby the herte knowled-
geth and cōfesseth to haue receyued it of God, as

Thou shalt not accept
 a bayne tale, neyther

Thou shalt not folow a multitude to do euell: neyther answere in a matter of plea that thou (wouldest to folowe many) turne a syde from the truth, neyther shalte thou paynte a poore mans cause.

* When thou meetest thyne enemyes
ore or asse goynge a straye, thou shalt
brynge them to him agayne. * If thou
se thyne enemyes asse synke vnder hys
burthen, thou shalt not passe by and let
him alone: but shalt helpe hym to lyfte
hym vp agayne.

Thou shalt not hinder the right of the
poore that are among you in their sute:
keepe the ferre frō a false matter: * and
the Innocente and righteous se þ̄ cleve
not, for I wyll not iustifye the wyched.

Thou shalt take a no gytes, for gytes
 es blynde the seynge, and peruerie the
 wordes of the ryghteous.

Thou shalt not oppresse a straunger,
I knowe the herte of a straunger,
because* ye were straungers in Egypt.

Spere peres thou shalt loue thy lāde,
and gather in the frutes therof: and the
euenth yere thou shalt let it rest & lye
fyll, that the poore of thy people maye
eate, and what they leaue, the beastes
of the felde shall eate: In lyke maner thou

gatte do with thy vineyarde and thine
lyue trees. And now the vnsaythfull
Sire daues thou shalt do thy worke

Sixte dayes thou shalt do the worke,
and the seuenth daye thou shalt kepe
holpe daye, that thynne oxe & thynne asse
may reste and the soune of thy mayde &

the stranger may be refreshed. And in all things that I haue said vnto you, be circumspecte. And make no rehearsal

2 five years to sow land & the
is a cursed ground a body a few
the length of the road all the

Thre feastes thou shalt holde vnto me
in a yere.* Thou shalt kepe the feaste
of swete breade, that thou eate vnto me

thou camest out of Egypt: * and se that
no man appeare before me emptie. And
the feaste of heruest, when thou reapest

whē thou haste gathered in thy labour of the
 res oute of the felde. of thy labour out of
 * Thye tymes in a yere shal al thy men Dec. xvi.

that the fat of my feast remayne vntyl y^e morninge.* The first of the first frutes
of thy lande thou shalt bringe into the
house of the Lord thy God.

* Beholde, I sende myne angel before
the, to kepe the in the waye, & to brynge
the into the place which I haue prepara-
red. Beware of him & heare his voyce.

to his voyce, and kepe al that I shal tel
the, then I wylbe an enemy vnto thyne
enemys and an aduersarie vnto thyne

To the Amozites, Bethlites, Phelzites, *The Moab*
 Cananites, Henites, and Jebusites, & *was do*
 I shall haue destroyed them* se þ wor: *Am. vi. 1.*
 Theyppe not their goddes, neyther serue *the Lord*

the Lorde your God, and he shal blesse
thy bread and thy water, and I will
take all sicknesses away from amonge

he nombre of thy dayes I wil fulfill. *To go*
 wil sende my feare before the, and will *his people*
 goe all the people whether thou shalt go. *And Bless*

to say follow: And thus we have
L: add an. year - And especially

7. Holy the Father, Son, and Holy Spirit, God the Father, God the Son, God the Holy Spirit, Amen.

from the 23 Chapter of Exodus 1-2-3 Volumes of William and
Ceremonies. But I Exodus. July 7th 1711, I was called to be a
from her seat and would not suffer me to read what I felt my hand two; know omg a
And I wyll make all thynne enemyes to offe a peace offeringes of oren unto
turne theyr backes vnto the and I the Lorde. And Moyses toke halfe of the
wyll sende * b hornettes before the, bloude and put it in basens, and the o
and they shal dryue out the heuites, the ther halfe he sprinkeld on the alter. Of the Cause;
Cananites and p hethites before the. And he toke the boke of the appoynt
* I wyl not cast the out in one pere, lest ment and red it in the audiere of p peo
the lande growe to a wyldernesse: & the ple. And they sayde. All that the Lord
beestes of the felde multiplie vpo the. hath sayde, we wyll do and heare. And
But a lytle and a lytle I wil dryue the Moyses toke the bloude and sprinkeld
out before the, vntyl thou be increased it on the people, and sayde: beholde
that thou mayest enheret the lande. July 7 17
* And I wil make thy costes from p red Decr. ix. c
ses vnto the see of the philistines, and When God h
from the deserte vnto the ryuer. I wyl
delyuer the inhabiteurs of the lande in
to thynne hande, and thou shalt dryue
them out before the. * And thou shalt
make none appoyntement with the nor
with their goddes. Neither shall they
dwel in thy lande, lest they make p sinne
agaynst me: for yf thou serue theyr
goddes * it wyll surely be thy decaye.

Gen. xv. d
i. Re. iii. b
Translacion
all mon
omn
all bring
Exod. 34. b
Deut. vii. a
is to y
the
word
single of
Exod. 1. b
will goe with them that fear him
from their hart
The notes. soules & spirits
Epistles. a. p receyuinge of giftes, is vnderstande al thig
by whiche one seketh his owne propyte and ho
nour and not goddes. As in Deu. xvi. d. p. vii. d
and Ecclesiast. xi. d.
b. Horner is lyke a waspe, the is of a more veno
mouise nature and styngeth muche soxer, as in
Deut. vii. c. and Iosua. xxi. c.
Dorner.
to speake
Submission to God, & Godlynes God himself
And foruering Other Gods to y
The. xxi. Chapter.
And Moyses ascendeth vp to the mounte and wyrteth the
wordes of the Lorde. The bloude of the couenant. The
elders of Israel iudge the people.

And he said vnto Mo
ses: come vp vnto the
LORDE: bothe thou
and Aaron, Nadab
and Abihu, and the lxx.
elders of Israell, and
worthyp a farre of. And Moyses
wente hym selfe alone vnto the Lorde,
but they came not nye, neither came the
people vp w him. * And Moyses came
and tolde the people all the wordes of
the Lorde and all the lawes. And al the
people aunswered with one voyce and
sayde: all the wordes whiche the Lord
hath sayde, wyll we do. Then Moyses
wrote all the wordes of the Lorde and
role vp earlye * & made an alter vnder
the hyl, and xii. pyllers accordynge to
the noumbre of the xii. trybes of Isra
el, and sent yonge men of the childre of
Israell to sacrifice burnt offeringes &

And Moyses wente in to the mountayne. And howe
Moyses was in the mounte. xl. dayes
and xl. nyghtes. Those offeringes word
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To make peace. The notes. from for to forgiue
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* this is the bloude of the appoyntmet
whiche the Lorde hath made with you
vpon all these wordes. Mo to be Imprisment & time

* Then wente Moyses & Aaron, Na: Ero. xix. d. Sa
dab and Abihu, and the lxx. elders of C and A
Israel vp, and b saue the God of Isra: us Lande
el, & vnder his feete as it were a bricke And a soxer
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worke of Saphir and as it were p fac Purloynng
cion of heauen when it is cleare, and And Wick
vpon the nobles of the chyldren of Il: Do bauch
rael he set not hys hande. And when Chileron
they had sene G O D they ate and for sworn
dronke. Euidencos Eithor of furor on four or B
And the Lorde sayde vnto Moyses: ery or Igno
* come vp to me in to the hyl and be Ero. xxi. d
there, and I wil geue p tables of stone and xxii. d
and a lawe and commaundementes, what or c
whiche I haue wyrtten to teache them. for the to
Then Moyses rose vp and his mynster they kno
Iosua, and Moyses went vp in to p hyl what they
of God, and sayd vnto the elders: tarpe To before
ye here, vntil we come again vnto you: Writen of Th
And beholde here is Aaron and Hur w D Make p
you. If any man haue any maters to But Thro
do, let him come to them. When Moyses Subordinat
was come vp in to the mouite, a cloude Makoth Ma
couered the hyl, and the c glorie of the So Did He
Lorde abode vpon mounte Sinai, and Wickod m
the cloude couered it. vi. dayes. His Chap.
And the seuenth daye he called vnto Moyses Widdo baf
out of the eloude. And the facion of the Go omg 22
glorie of the Lord was lyke consumig 23 Dryu
fyre on the toppe of the hyl in the sight Ero. 34. d
of the children of Israell. * And Mo: G
ses wente in to the mountayne. And Howe
Moyses was in the mounte. xl. dayes The Canany
and xl. nyghtes. Those offeringes word Heithib
To Reconcile God toward men as At the Bohomey
To make peace. The notes. from for to forgiue J. J. app
Some say for peace obtain, After warre Peace of
a. The offeringes that were offered to reconyle fceringes
God toward men, to be at peace with them and God is
forgeue them theyr trespasses, were called peace God is
offeringes. Or as some men saye, for peace ob pxtant
tayne after victorie in battayle. As afore. xi. d. God was
and after. xxii. b. or in vision or rounde lakin Tole
b. They sawe God, that is, they knew certainly God. Red that Dou 7 10

...a bird in the hand is always worth two in the bush. And put a witness in the land the good...

10. 20. The Kings always An.

Put a witness in the way 469

Ceremonies,

Exodus,

one peece of pure thycke golde.

And thou shalt make. vii. lampes & put them an hye there on, to geue lyght vnto the other syde that is ouer agaynst it: with snuffers & fyre pannes of pure golde. And an hundred pounde weight of fyne golde shall make it with all the apparell. * And se y thou make the after the facyon that was shewed the in the mounte.

The. xxvi. Chapter.

This chapter also describeth the thinges pertaynyng to the holy place.

And thou shalt make an habitacio w ten curtaynes of twined bysse, a Jacyncte scarlet and purpull, & shalt make them with cherubyns of brodered worke. The lengthe of a curtayne shall be. xxviii. cubytes, and the bredth. iiii. and they shall be all of one measure: fyue curtaynes shall be coupled together one to another: and the other fyue lykewyse shall be coupled together one to another.

Then shalt thou make loupes of Jacyncte coloure, alonge by the edge of y one curtayne euen in the seluege of the coupling courtaine. And lykewise shalt thou make in the edge of y vtmost curtayne that is coupled therewith on y o ther syde. fyfity loupes shalt thou make in the one curtayne, and fyfity in the edge of the other that is coupled therewith on the other syde: so that the loupes be one ouer agaynste a nother. And thou shalt make fyfity buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitacion.

*** And thou shalt make. xi. curtaynes of gootes heare, to be a tete to couer y habitacio. The lengthe of a curtayne shall be. xxx. cubites, & the bredeth iiii. and they shall be all. xi. of one measure. And thou shalt couple. v. by the selues, and the other fyve by them selues, and shalt double the fyfte in y fore fronte of y tabernacle. And thou shalt make fyfity loupes in the edge of y vtmost curtayne on the one syde: euen in y couplynge courtayne: and as manye in the edge of the couplynge curtayne on the other syde. And thou shalt make fyfity buttones of brasse and put them on the loupes, and couple the tent toge-**

ther with all, that there maye be one couerynge.

And the remnaunte that resteth in the curtaynes of the tente: euen the bredeth of halfe a curtayne y resteth, shall be lefte on the backe sydes of y habitacion: a cubyte on the one syde and a cubite on the other syde, o that that remaineth in the lengthe of the curtaynes of the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another couerynge for the tente of rams skynnes dyed red: and yet another aboue all of taxus skynnes.

And thou shalt make bordes for the habitacion of sethim wod to stande by tyghte: ten cubytes longe shall euery borde be, & a cubyte & an halfe brode. Two fete shall one borde haue to couple them together with all, and so thou shalt make vnto all the bordes of the habitacion.

*** And thou shalt make. xx. bordes for the habitacion on the south syde, and thou shalt make. xl. sockettes of siluer and put them vnder the. xx. bordes. ii. sockettes vnder euery borde, for theyz ii. fete. In lyke maner in y northe syde of the habitacion there shall be. xx. bordes and. xl. sockettes of syluer: two sockettes vnder euery borde.**

And for the west ende of y habitacion, shalt thou make fyve bordes & two bordes mo for the two west corners of the habitacio: so y these two bordes be coupled together beneth and lykewyse aboue with clampes. And so shall it be in both the corners. And so there shall be. viii. bordes in al & xvi. sockettes of siluer. ii. sockettes vnder euery borde.

And thou shalt make barres of sethimwod, fyue for the bordes of the one syde of the tabernacle, and fyue for y o ther syde, and fyue for the bordes of the west ende. And the mydle barre shall go alonge thorow the middes of y bordes and barre them together from the one ende vnto the other. And thou shalt couer the bordes with golde and make golden ringes for them to put the barres thorowe, and shalt couer y barres with golde also. And reue by the habytacion accordyng to the facion thereof

those are the facion of the Habitation shewed

To how now the Lord would haue it

These saye **Ceremonies. Exodus.** *Into y lamp* **Fol. xliii**

And the eyes of the children of Israel to put in the mount.
 And thou shalt make a bayle of Jacynthe, of scarlet, purpul & twyned bysse, and shalt make it of broderd worke & full of Cherubyns. And hange it vpon iiii. pilers of sethim wod couered with golde and that their knoppes be couered with golde also and stande vpon iiii. sockettes of syluer. And thou shalt hange vp the bayle with rynges, and shalt byynge in within the bayle, the arke of witnesse. And the bayle shal deuyde the holy from the most holy. And thou shalt put the mercy seate vpon the arke of wytnesse in the holiest place. And thou shalt put the table without the bayle & candelsycke ouer agaynst the table vpon the southe syde of the habitacion. And put the table on the northe syde.

And thou shalt make an hangynge for the doore of the tabernacle: of Jacynthe, of scarlet, of purpull and of twyned bysse wrought with needle worke. And thou shalt make for the hanginge, fyue pylers of sethim wod, and couer bothe them and their knoppes with golde, and shalt cast fyue sockettes of brasle for them. *The Holy Place as is the notes. Inward*
a. Ioke in the xxv. of Exodi. Place where the
b. Jacynthe, is afore that we call violet, and it is also a precious stone of that coloure, therof, but here it is taken onely for the coloure of Jacynthe, of the whiche coloure & coutrines shoulde be, as afore in the xxv. a.
c. The secrete and inward place of the sanctuarie wherin the Arke and the mercy seate stode, was called the most holy place, into which none but & prestes onely might come and & but ones in a yere, the figure wherof is declared in & the brues the. ix. a. iii. Regum. vi. c.

The xxvii. Chapter.

Yet mo thynges pertainynge to the holpe place.

Exod. 38. a
Exod. xliii. d

 And thou shalt make an altare of sethim wod: fyue cubytes longe and. v. cubytes brode, that it be soursquare, and. iii. cubytes hye. And make it hornes procedynge out in the. iiii. corners of it, & couer it with brasle. And make his ashepannes, houels, basens, fleshes, fyrepannes, and al the apparrell therof of brasle, and thou shalt make a gredvern also lyke a net, of brasle: vpon whose. iiii. corners shalbe. iiii. brasen rynges: & the gredvern shal reache vnto the myddes of the altare. And thou

shalt make staues for the altare of sethim wod, and couer them with brasle, and let them be put in ringes along by the sydes of the altare to beare it with al and make the aultar holowe w bozdes: euen as it was shewed the in the mounte, so let them make it.

And thou shalt make a court vnto the habitacion, whiche shall haue in the southe syde hangynge of twyned bysse, beyng an hundred cubytes long, and. xx. pylers therof, w their. xx. sockettes of brasle: but the knoppes of the pylers & their whopes shalbe syluer.

In lyke wyse on the northe syde there shalbe hangynge of an hundred cubytes longe and. xx. pilers with their sockettes of brasle, and the knoppes & the whopes of syluer. And in the breadth of the court westwarde, there shalbe hangynge of fyfthe cubytes longe, and. x. pylers with their. x. sockettes. And in the breadth of the court eastwarde toward the ryfynge of the sonne, shalbe hangynge of. l. cubytes. hangynge of. xv. cubytes in the one syde of it with. iii. pylers and. iii. sockettes: and lyke wyse on the other syde shalbe hangynge of. xv. cubytes with. iii. pylers and. iii. sockettes.

Works may glory in their
 And in the gate of the court shalbe a bayle of. xx. cubytes: of iacincte, scarlet, purpull and twyned bysse wrought with needle worke, and. iiii. pylers with their. iiii. sockettes. All & pylers rounde aboute the court shalbe whoped with syluer, and their knoppes of syluer, and their sockettes of brasle. The length of the court shall be an hundred cubytes, and the breadeth. l. & the heygth fyue, & the hangynge shalbe of twyned bysse and & sockettes of brasle. And al & velsels of the habitacion to all maner seruyce and the pyennes therof: yea and the pyennes also of & court, shalbe brasle.

* And commaunde the childre of Israel that they geue the pure oyle olyue beaten for the lightes to poure alwaye into the lampes. In the tabernacle of wytnesse without the bayle whiche is before the wytnesse: and Aaron and his sonnes shall dresse it both euen & more nyng before the Lorde: and it shalbe a dewtye for euer vnto youre generations after you: to be geuen of the

Howe Cornes shalbe poured with Brasle. i. iii. And children
of Brasle vpon ye & Cherubs & Brason Ringe
And stande of

Ceremonies, *ours In* Exodus, *the midst too Did the Tabernacle*
the

children of Israel. The Couonant & Tabernacle. The Notes. Withnesse. —
a. The courte of the tabernacle, was as our church parden be, and as our church stande commonly in the myddes of them, so dyd the tabernacle in that courte.
b. It was called p tabernacle of witnesse, because therein was contayned the couenante and witnes wherunto God woulde that the children of Israel shoulde truste. As Leuiticus. iii. c.
c. Loke in Genesis. xiii. b. *Ok blessed faithfull*
The. xxviii. Chapter. In God
Aarons apparell, and his sonnes. *for the sake of saluacion*
And take thou vnto the Aaron thy brother and his sonnes with him, from among p children of Israel, that he maye minister vnto me, bothe Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holye rayment for Aaro thy brother, bothe honourable and glorious. Moreouer speake vnto all p are wyselharted, which I haue fylled with p spirite of wysedome: p they make Aarons raiment to consecrate him with, that he maye minister vnto me. *that are wise*
These are the garmentes which they shall make: a brestlap, Ephod, a tunicle, a strapte cote, a miter and a girdel. And they shall make holy garmetes for Aaron thy brother and his sonnes that he maye minister vnto me. And they shall take thereto golde, iacinte, scarlet, purpull and bysse. And they shall make p Ephod of golde, iacyncte, scarlet, purpull & whyte twyned bysse w broderd worke. The two sydes shall come together, closed vp in the edges therof. And the girdel of p Ephod shall be of p same workmashyppe and of the same stufte, euen of golde, iacyncte, scarlet, purpull and twyned bysse. *Holy Ramont for*
And thou shalt take two onyx stones, and graue in them the names of p children of Israel: syxe in the one stone, and the other syxe in p other stone: accordyng to the order of theyr byrthe. After the worcke of a stonegrauer, euē as sygnettes are grauen, shalt p graue the. ii. stones with the names of p chyl- dren of Israel, and shalt make them to be set in ouches of golde. And p shalt put the two stones vpon the two shoul- ders of the Ephod, and they shall be stones of remembraunce vnto the chyl- dren of Israel. And Aaron shall beate theyr names before the Lord, by

1560-1561 1562-1563 1564-1565 1566-1567 1568-1569 1570-1571 1572-1573 1574-1575 1576-1577 1578-1579 1580-1581 1582-1583 1584-1585 1586-1587 1588-1589 1590-1591 1592-1593 1594-1595 1596-1597 1598-1599 1600-1601 1602-1603 1604-1605 1606-1607 1608-1609 1610-1611 1612-1613 1614-1615 1616-1617 1618-1619 1620-1621 1622-1623 1624-1625 1626-1627 1628-1629 1630-1631 1632-1633 1634-1635 1636-1637 1638-1639 1640-1641 1642-1643 1644-1645 1646-1647 1648-1649 1650-1651 1652-1653 1654-1655 1656-1657 1658-1659 1660-1661 1662-1663 1664-1665 1666-1667 1668-1669 1670-1671 1672-1673 1674-1675 1676-1677 1678-1679 1680-1681 1682-1683 1684-1685 1686-1687 1688-1689 1690-1691 1692-1693 1694-1695 1696-1697 1698-1699 1700-1701 1702-1703 1704-1705 1706-1707 1708-1709 1710-1711 1712-1713 1714-1715 1716-1717 1718-1719 1720-1721 1722-1723 1724-1725 1726-1727 1728-1729 1730-1731 1732-1733 1734-1735 1736-1737 1738-1739 1740-1741 1742-1743 1744-1745 1746-1747 1748-1749 1750-1751 1752-1753 1754-1755 1756-1757 1758-1759 1760-1761 1762-1763 1764-1765 1766-1767 1768-1769 1770-1771 1772-1773 1774-1775 1776-1777 1778-1779 1780-1781 1782-1783 1784-1785 1786-1787 1788-1789 1790-1791 1792-1793 1794-1795 1796-1797 1798-1799 1800-1801 1802-1803 1804-1805 1806-1807 1808-1809 1810-1811 1812-1813 1814-1815 1816-1817 1818-1819 1820-1821 1822-1823 1824-1825 1826-1827 1828-1829 1830-1831 1832-1833 1834-1835 1836-1837 1838-1839 1840-1841 1842-1843 1844-1845 1846-1847 1848-1849 1850-1851 1852-1853 1854-1855 1856-1857 1858-1859 1860-1861 1862-1863 1864-1865 1866-1867 1868-1869 1870-1871 1872-1873 1874-1875 1876-1877 1878-1879 1880-1881 1882-1883 1884-1885 1886-1887 1888-1889 1890-1891 1892-1893 1894-1895 1896-1897 1898-1899 1900-1901 1902-1903 1904-1905 1906-1907 1908-1909 1910-1911 1912-1913 1914-1915 1916-1917 1918-1919 1920-1921 1922-1923 1924-1925 1926-1927 1928-1929 1930-1931 1932-1933 1934-1935 1936-1937 1938-1939 1940-1941 1942-1943 1944-1945 1946-1947 1948-1949 1950-1951 1952-1953 1954-1955 1956-1957 1958-1959 1960-1961 1962-1963 1964-1965 1966-1967 1968-1969 1970-1971 1972-1973 1974-1975 1976-1977 1978-1979 1980-1981 1982-1983 1984-1985 1986-1987 1988-1989 1990-1991 1992-1993 1994-1995 1996-1997 1998-1999 2000-2001 2002-2003 2004-2005 2006-2007 2008-2009 2010-2011 2012-2013 2014-2015 2016-2017 2018-2019 2020-2021 2022-2023 2024-2025 2026-2027 2028-2029 2030-2031 2032-2033 2034-2035 2036-2037 2038-2039 2040-2041 2042-2043 2044-2045 2046-2047 2048-2049 2050-2051 2052-2053 2054-2055 2056-2057 2058-2059 2060-2061 2062-2063 2064-2065 2066-2067 2068-2069 2070-2071 2072-2073 2074-2075 2076-2077 2078-2079 2080-2081 2082-2083 2084-2085 2086-2087 2088-2089 2090-2091 2092-2093 2094-2095 2096-2097 2098-2099 2100-2101 2102-2103 2104-2105 2106-2107 2108-2109 2110-2111 2112-2113 2114-2115 2116-2117 2118-2119 2120-2121 2122-2123 2124-2125 2126-2127 2128-2129 2130-2131 2132-2133 2134-2135 2136-2137 2138-2139 2140-2141 2142-2143 2144-2145 2146-2147 2148-2149 2150-2151 2152-2153 2154-2155 2156-2157 2158-2159 2160-2161 2162-2163 2164-2165 2166-2167 2168-2169 2170-2171 2172-2173 2174-2175 2176-2177 2178-2179 2180-2181 2182-2183 2184-2185 2186-2187 2188-2189 2190-2191 2192-2193 2194-2195 2196-2197 2198-2199 2200-2201 2202-2203 2204-2205 2206-2207 2208-2209 2210-2211 2212-2213 2214-2215 2216-2217 2218-2219 2220-2221 2222-2223 2224-2225 2226-2227 2228-2229 2230-2231 2232-2233 2234-2235 2236-2237 2238-2239 2240-2241 2242-2243 2244-2245 2246-2247 2248-2249 2250-2251 2252-2253 2254-2255 2256-2257 2258-2259 2260-2261 2262-2263 2264-2265 2266-2267 2268-2269 2270-2271 2272-2273 2274-2275 2276-2277 2278-2279 2280-2281 2282-2283 2284-2285 2286-2287 2288-2289 2290-2291 2292-2293 2294-2295 2296-2297 2298-2299 2300-2301 2302-2303 2304-2305 2306-2307 2308-2309 2310-2311 2312-2313 2314-2315 2316-2317 2318-2319 2320-2321 2322-2323 2324-2325 2326-2327 2328-2329 2330-2331 2332-2333 2334-2335 2336-2337 2338-2339 2340-2341 2342-2343 2344-2345 2346-2347 2348-2349 2350-2351 2352-2353 2354-2355 2356-2357 2358-2359 2360-2361 2362-2363 2364-2365 2366-2367 2368-2369 2370-2371 2372-2373 2374-2375 2376-2377 2378

goeth into the holy place for a remem-
braunce before the Lorde alwaye. And
thou shalt put in þy brestlappe of iudge-
mēt Azim* and Thumin: that they be
euen vpon Aarons herte when he goeth
in before the Lorde, and Aaron shall
beare the ensample of the childre of Is-
raell vpon hys herte before the Lorde
alwaye.

And thou shalt make the tuncple vnto the Ephod al to gether of Iacyncte. And there shalbe an hole for the heade in the myddes of it, and let there be a bonde of wouen worke rounde aboute the coler of it (as it were the coler of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of Iacyncte, of scarlet, and of purpul rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vpon the hem of the tuncple.* And Aarō shal haue it vpon him when he ministrcth, & the sounde maye be herde when he goeth in to the holy place before the Lord and whē he commeth oute, & he dye not. And thou shalt make a plate of pure golde, and graue there on (as sygnettes are grauen.) The holynes of the Lord, and put it on a lace of Iacyncte and tye it vnto the mytre, vpon the fore fronte of it, & it be vpon Aarons forehead: that Aaron bere the sinne of the holy thinges, whiche the childe of Israel haue halowed in all their holye gyftes. And it shalbe alwayes vpon Aarons forehead, that they may be accepted before the Lord.

And thou shalt make an albe of
byffe, and thou shalt make a mytre of
byffe and a gyrdell of needle worke.

And thou shalt make for Aarons sonnes also cotes, gyrdels and bonettes honourable and glorious, & thou shalt put them vpon Aaron thy brother and on his sonnes with him & shalt anoynte them and fyll their handes and consecrate them that they may minister vnto me. And thou shalt make them linnen breeches to couer their preuptyes: from the loynes vnto the thyes shall they teache. And they shalbe vpon Aaron and his sonnes, when they goo into the

* tabernacle of witnesse, or when they
goe vnto the altare to minister in holy-
nes, that they beate no synne and so
dye. And it shalbe a lawe* for euer vnto
to Aaron and his seed after him.

a. This breastlap or breast flap, is such a flap as is Breastlap.
in the breast of a cope.

b. Urim & Thumim, are Hebrew wordes. Urim, signifies light, and Thumim perfectness. And I thinke that the one were stones that did glister, and had light in them, & the other cleare stones as Christall. And the light betokeneth the light of Goddes worde, and the purenes, cleane livinge accordinge to the same, and was therefore called the cuspample of the children of Israel, because it put them in remembrance to seke Goddes worde and to do there after.

e. This holines of the Lord, was a name of God, The holines of the
made with. iiii. letters, which the Hebrewes durd not name for honour which they had to God. In
the whereof, they sayd Adonay, which we haue
interpret Erobi. vi. a. by this name Ichouah.

d. The spine, for the offering made for spurs, as Spine.
Roma, vii. a. *Sight of God's mercy and love.*

End Poan The. xxix. Chapter. 1088 of Rinsing

The consecration of Aaron and his sonnes. *To look God in the face*
 This is the thing that thou shalt do.

Shis is the thing that thou shalt
doe vnto the when þ* halowest
them to be my preastes . Take
one oxe & two rammes that are with-
oute blemyshe, and vbleuened breade &
cakes of swete breade tempered with
oyle & wafers of swete breade anointed
with oyle (of wheten floure shalt thou
make them) and put them in a maude
and brynge them in the maunde w the
oxe and the.ii. rammes. That shall be Blyss

And byynge Aaron and his sonnes
vnto the doore of the tabernacle of wit-
nesse, and washe them with water, and
take the garmentes, and put vpon Aa-
ron: the strayte cote, and the tynycle of
the Ephod, and the Ephod and y breste
lappe: and girde the to him w the bro-
dered gyrdell of the Ephod. And put y
mytre vpon his heed, and put the holpe
croune vpon the mytre. Then take the
anoynting oyle and poure it vpon his
heed and anoynte him. And byng his
sonnes and put albes vpon them, and
gyrde them with gyrdels: as wel Aaron
as his sonnes. And put the bonettes on
them that the prestes offyce maye be
theirs for a perpetuall lawe.

And fyll the handes of Aarō and of
his sonnes, and brynge the ore before
the tabernacle of wytnesse. * And
let Aaron and hys sonnes put theyr
handes

Holiness to the Lord; And to
That which Bears the Cross of sin

Ceremonies Exodus

handes vpon his head and kyl him be-
fore the Lorde in the doze of the taber-
nacle of wytnesse. And take of the
bloude of the ore and put it vpon the
hornes of the alter with thy finger and
powre all the bloude vpon the botome
of the alter, * and take all the fat y couereth
the inwardes, a y cal that is on
the lyuer and the. ii. kydneyes with the
fat that is vpon them: and burne them
vpon y alter: But the fleshe of the ore a
his skynne and his donge shalt y burne
with fyre withoute the holte. For it is
a synne offeringe. *of thee Aulton*
Then take one of the rammes, a let
Aaron and his sonnes put theyr hâdes
vpon the heade of the ram, and cause
him to be slaine, and take of his bloude
and sprengell it rounde aboute vpo the
alter, and cut the râme in peces a wash
the inwardes of him and hys legges,
and put them vnto the peces and vnto
his heade, and burne the hole râme vp
on the alter. For it is a burnt offeringe
vnto the Lord, and a swete sauoure of
the Lordes sacrifice.

* And take the other ram and let Aa-
ron and hys sonnes, put their handes
vpon hys heade and let him than be
kylled. And take of his bloude and put
it vpon the tpype of the ryght eare of
Aaron and of his sonnes, and vpon the
thombe of their righte handes a vpon
the great too of their right fete a spre-
ngell the bloude vpon the alter rounde
aboute. *for a sweete sacrifice to the Lord*

Then take of the bloude that is vpo
the alter and of the anoyntyng oyle, a
sprengell it vpon Aaron and his besti-
mentes, and vpo his sonnes and vpon
their garmentes also. Then is he and
his clothes holy and his sonnes a their
clothes holpe also.

* Then take the fat of the ram a hys
rompe and the fat that couereth the in-
wardes and the kail of the lyuer a the
two kidneis and y fat that is vpo them
and the ryght shoulde (for that râme
is a full offeringe) and a symnel of bread
and a cake of oyled breade and a wafer
out of the basket of swete breade that
is before the Lorde, and put al vpo the
handes of Aaron and on the handes of
hys sonnes: and waue them in and out
a waue offeringe vnto the Lorde. Then

take it from of their handes and burne
it vpon the alter: euen vpon the burnt
offryng, to be a sauoure of swetnesse
before the Lorde. For it is a sacrifice
vnto the Lord. * Then take the brest of
the râme that is Aarons full offryng
and waue it a waue offering before the
Lorde, and let that be thy parte. And
sanctifye the brest of the waue offering
and the shoulde of the heue offryng
whiche is waued a heued bp of y râme
whiche is the ful offryng of Aaron and
of his sonnes. And it shalbe Aarons a
his sonnes dutye for euer, of y children
of Israel, for it is an heue offryng. And
the heue offryng shalbe y Lordes dutye
of y children of Israel: euen of y sacri-
fyce of their peace offrynges which they
heue vnto the Lorde. And y holpe gar-
mentes of Aaron shalbe his sonnes as-
ter him, to anoynte them therin, and to
kyl their handes therin. And that sonne
that is pceest in hys stede after hym,
shall put them on seuen dayes: that he
goo in to the tabernacle of wytnesse, to
minister in the holy place.

* Then take the râme that is y full
offryng and sethe his fleshe in an holpe
place. And Aaron and his sonnes shall
eate the fleshe of him, and y breade that
is in the basket: euen in the doze of the
tabernacle of wytnesse. And they shall
eate them, because the attonement was
made therewith, to kyl their handes and
to sanctifye them: but a straüger shall
not eate therof, because they are holpe.

If oughte of the fleshe of the ful of-
frynges or of the breade remaine vnto
the mornyng, thou shalt burne it in
fyre: for it shall not be eaten, because it
is holy. And se thou do vnto Aaron and
his sonnes, euen so in all thinges as I
haue commaunded the: that thou kyl
theyr handes seuen dayes and offre e-
uery daie an ore for a synne offering for
to reconyle with all. And thou shalt
halowe the alter when thou reconcilest
it, and shalt anoynte it to sanctifie it.
Seuen dayes thou shalt reconyle the
alter and sanctifye it, that it maye be
an alter most holpe: so that no mā may
touche it but they that be consecrate.

* This is that whiche thou shalt
offre vpon the alter. ii. lammes of one
yere olde daye by daye for euer, the one

Dono be the blessing one Christ our holpe lamb, and spirit vpon our head, Christ the representation of all

thou shalt offer in the morninge and
 the other at euen. And vnto y^e one lambe
 take a tenth deale of flour myngled wth
 the fourth part of an hin of beaten oyle,
 & the fourth part of an hin of wyne, for
 a drynke offeringe. And y^e other lambe
 thou shalt offer at euen, & shalt do ther-
 to accordynge to the meate offrynge &
 drinke offrynge in the morning, to be
 an odoure of a swete sauoure of the
 sacrifice of the Lorde. And it shalbe a
 continual burnt offryng amonge your
 children after you, in the doore of the
 tabernacle of witnessse, before y^e Lord,
 * where I wyl mete you, to speake vnto
 you there. There I wyl mete with
 the childre of Israel, and wyl be sanc-
 tified in myne honoure. And I wyl
 sanctifie the tabernacle of witnessse, &
 the alter: and I wyl sanctifie also both
 Aaron & hys sonnes to be my priestes.
 * And more ouer I wyl dwell amonge
 the children of Israel, & wyl be their
 God. And they shall knowe that I am
 the Lorde their God, that brought the
 out of the lande of Egypte, for to dwell
 amonge them: euen I the Lorde their

I love them God. ¶ When the Lord shall see
 a sweete will be. ¶ The notes. with them
 a. What a sweete fauoure is, you shall fynde in
 Aemiti, i. c. and Ezechiel. xx. f. ¶ will sanctified
 their face to God. ¶ The. xxx. Chapter. ¶ Then
 I sawe them. ¶ I am the Lord y^e God
¶ The auctor of incense. The greatest fauer. The anoynt
 vngue oyle.



Chapter
Text

Ad thou shalt make an altar to burne incense therein, of sethim wod: a cubyt longe, & a cubyte brode, euen foure square shal it be and two cubytes hye: with hornes procedynge out of it, and thou shalt ouerlape it with fyne golde, both y^e rosse & the walles rounde about, & hys hornes also, & shalte make vnto it a crowne of golde rounde about, & ii. golden rynges on ether syde, euen vnder the crowne, to put staues therein for to bere it with al. And thou shalt make y^e staues of sethim wod, and couer thē with golde. And thou shalte put it before the bayle, that hangeth before the arcke of witnes, and before the mercyseate that is before the witnessse, where I wyll mete the.

And Aaron shall burne theron swete
cenſe euery mornynge, when he doleſſeth

killed Wood & And. Aron go to Burr
 under following when he wrote to
 Callahan the Camps he had in

the lampes: and lyke wise at euen whē
he setteth vp the lampes he shal burne
incense perpetuallve before the Lorde
thorow out your generaciōs. * Ye shal
put no straunge incense thereon, neither
burnte sacryfyce nor meate offrynge,
neither powre anye dryncke offrynge
thereon.

* And Aaron shall reconcile by
on the hornes of it once in a yere, with
the bloude of the synne offrynge of re-
conceylunge: euen once in a yere shall he
reconceyle it thoroowe youre generaci-
ons. And so it is moſte holpe vnto the
Lorde. *wicked who are not*

And the Lorde spake vnto Moyses *Recon*
sayinge: * When thou takest the sūme *Summe*
of the children of Israel & tellest them, *and xxi. a*
they shal geue euery mā a reconciling *ii. xx. 24. a*
of his soule vnto the Lorde that there
be no plague amonge them when thou
tellest them. And thus muche shall eue-
ry mā geue, that goeth in the nombre:
halfe a sicke, after the sicke* of the sanc-
tuarie: a sicke is .xx. geeras: and an
halfe sicke shalbe the heueoffrynge vn-
to the Lorde. And al that are nombred
of the that are .xx. yere olde and aboue
shall geue an heueoffrynge vnto the
Lorde. The ryche shal not passe, and the
poore shal not goo vnder halfe a sicke;
when they geue an heue offrynge vn-
to the Lord for the attonement of their
soules. And thou shalt take the recon-
cyllynge money of the children of Isra-
el, and shalt put it vnto the vse of the
tabernacle of wytnesse, and it shal be a
memorvall of the children of Israel
before the Lord, to make an attonement
for their soules. *for a memo*

And the Lord spake vnto Moses, Exod. xl.
 sayinge: *thou shalt make a lauer of
 brasse, & his fote also of brasse to wash
 withal, and shalt put it betwene the ta-
 bernacle of witnessse, & the alter, & put
 water therein: that Aaron and his sons
 maye washe both their handes and
 their fete therout, when they go in to
 the tabernacle of witnessse, or when they
 goo vnto the alter to minister and to
 burne the Lords offeringe, lest they dye.
 And it shall be an ordinance for euer
 vnto him & his seed amonge your chil-
 dren after you.

And the Lorde spake vnto Moyses, saying

Ceremonies. Exodus. On the Apoc.

Exod. xl. 5
I sayng: *take principal spices: of pure
myrrour fyue hundred cycles, of swete
cinnamon halfe so muche, two hundred
and fiftie cycles: of swete calamyte. ii.
hundred and. l. of cassia, two hundred
and. l. after the holpe cycle, and of oyle
olive an hyr. *And make of the a holpe
anoyntinge oyle: even an oyle compoud
after the crafte of the poticarye. And
anoynte the tabernacle of witnesse ther
with, and the arke of wytnesse, and the
table with all hys apparell, and the
candelstycke with all hys ordinaunce,
and the autler of incense, and the aut
ler of burnt sacrifice: and all hys ves
sels, and the laver and hys fote. And
sacrifice them that they maye be moste
holpe: so that no man touche them but
they that be halowed. And anoynt Aa
ron and his sonnes, and consecrate the
to minister vnto me.

And thou shalt speake vnto y^e chil
dren of Israel, sayng: this shalbe an ho
ly anoynting a oyle vnto me, thowse
out youre generacions. No man fleshy
shalbe anoynted therwith: Nether shal
ye make anye other after the makynge
of it, for it is holpe, see therefore that
ye take it for holpe: whosoever maketh
lyke that, or whosoever putteth any of
it vpon a straunger, shall perishe from
amonge hys people.

And the Lorde sayde vnto Moyses:
take vnto the swete spices: stacte, ony
cha, swete galbanu & pure frankencens,
of eche lyke muche: & make cens of the
compound after the crafte of y^e poticarie,
mingled together, y^e it maye bee made
pure & holpe. And beate it to powder
and put it before the witnesse in the ta
bernacle of witnesse, where I wyl mete
the, but let it be vnto you holpe. And se
that ye make none after the makynge
of that, but let it be vnto you holpe for
the Lorde. And whosoever shall make
lyke vnto that, to smel thereto, shal pe
rishe from amonge hys people.

Anoynted with the notes. It must Dye
a. This holy oyle anoyntynge, doeth figure the
vertue of the holy Gost, declared or shewed by y^e
wordes of God, & descending downe first of Aa
ron, whiche is Christe, and consequente upon
the Apostels, & al y^e faithfull. As in 1. Cor. xiii. a

The. xxxi. Chapter.
The calling of Bezaleel and Ahaliab the workmen.
The Saboth is commanded. The tables of stone are
geuen Moyses.

AND y^e Lorde spake vnto Mo
ses, sayng: behold * I haue
called by name, Bezaleel the
sonne of Urie, sonne to Hur
of the trybe of Iuda. * And I haue ryl
led hym with the spirite of God, with
wisdome, vnderstanding & knowledge:
euen in al maner of worke, to fynde out
sottell, seates to worke in golde, siluer
& brasse: and with y^e craft to graue sto
nes, to sette and to carue in timber and
to worke in all maner workemanshpy.
And beholde, I haue geuen hym to be
hys companion Ahaliab the sonne of
Ahisamach of the tribe of Dan, and
in the heartes of al that are wyse har
ted I haue put wysdome to make all
that I haue commaunded the: * the ta
bernacle of wytnesse, and the arke of
wytnesse, & the mercyseate that is there
vpon all the ornamentes of the taber
nacle, & the table with his ordinaunce,
and the pure candelstycke with all his
apparell, and the autler of incens, and
the autler of burnt offrynges with all
hys vessels, & the laver with hys fote,
& the vestimentes to minstre in, and
the holpe garmentes for Aaron the
prieste, & the garmentes of hys sonnes
to minstre in, and the anoynting oyle,
and the swete cens for the sanctuarie:
accordynge to al as I haue commaun
ded the shall they doe.

And the Lorde spake vnto Moyses,
sayng: speake vnto the children of Is
rael and saye: * in any wyse se that ye
kepe my Saboth, for it shalbe a signe
betwene me and you in your generaci
ons for to knowe, that I the Lorde do
sanctifie you. * Kepe my Saboth ther
fore, that it be an holpe thyng vnto
you. He that defyleth it shalbe slayne
therfore. For whosoever worketh ther
in, the same soule shalbe roted out from
amonge hys people. Syxe dayes shall
men worke, but the leuenth daye is
the Saboth of the holpe reste of the
Lorde: So that whosoever doeth anye
worke in the Saboth daye, shal dye for
it: wherefore let the chyldren of Israel
kepe the Saboth, that they obserue
it thowse out their generacions, that
it bee an appoyntmente for euer. For
it shall be a sygne betwene me and
the chyldren of Israel for euer. * For

Handwritten notes at the bottom of the page:
Holo. That Non. But. Plough. Inuoluntary. &c.
is acceptable with God. But only by the. with God.

Falfe, ^{David's} ^{1st & 2^d} **Exodus**, ^{of Stone} **Fol. xlvi.**

in fyre dayes the Lorde made heauen
and erth, and the seuenth day he rested
and was refreshed. *A finger of God*
And when he had made an ende of
comenyng with Moyses vpon y mount
Sinai * he gaue hym two tables of
witnesse: which were of stone and writ-
ten with the v synger of God.

Was soon The notes. In son the Tables
of Stone.

Saboth. a. The Saboth byspede that it serued to come & heare the worde of God and to seche his wyl, and to offre and reconcile them selues vnto God: It was a signe vnto them also, and dyd put them in remembrance that it was God that sanctified them with his holpe spirite and not they them selues with their holy woorkes.

b. Wth the fr^{ce} of God, that is, with the
 spirit of God, or with the power of God. As in
 Luke. xi. c. of God is meant the spirit

And to be reconciled to God is meant the Spirit
 of reconciliation by which we are reconciled to God.
 The xxxii. Chapter. of Gods.

fol 40
God And
God hand
The Israelites worship the golden calf. Moses
prayeth for them puttynge God in remembrance of
hys promise. He breaketh the tables for anger. He
chepeth Aaron. The ydolaters are slayne. Moses pray-
eth God to forgiue them, or to putte hym out of the
booke of lyfe. *Thy God thy God thy God*

And when the people sawe
that it was longe or Moyses
came doune out of the mou-
ntayne, they gathered them
selues togyther and came vnto Aaron
and sayd vnto him. * **U**p and make vs
a God to go before vs: for of this Mo-
yses the felowe that broughte vs out of
the lande of Egypte, we wot not what
is become.

And Aaron sayd vnto them: plucke
* of the golden rynges whiche are in y
eares of youre wyues, youre sonnes
and of youre doughters: And brynge
them vnto me. And all the people pluc
ked of the golden earynges that were
in their eares, and brought them vnto
Aaron. And he * receaued them of their
handes and facyoned it with a grauer
and made it a calfe of molten metall.
And they sayde: * Thys is thy God O
Israel, whiche broughte the out of the
lande of Egypte.

And when Aaron saw that he made
an autler before it, and made a procla-
macion, sayinge: to morowe shal be ho-
lye daye vnto the Lorde. And they rose
vp in the mornynge and offred burnt
offrynges, and broughthe offrynges of
attonement also. * And then they satte
them downe to eate and dryncke, and
rose vp agayne to playe.

Stellon; Note How Unbecom-
ing We Wolt not what is
with the Pride of Woman to

Then the Lord sayd vnto Moses: * goo gette thee downe, for the people whiche thou broughest out of the land of Egypte haue married all, they are turned at once out of the way whyche I comaunded them: * & haue made the a calfe of molte metal, & haue wurship- ped it, & haue offred therto & haue said: This is thy God thou Israell, whiche hathe broughte the out of the lande of Egypte. And the Lord sayde vnto Mo- ses: beholde, * I see thys people that it is a stiffe necked people, & nowe therfore suffre me y my wraath maye waxe hote vpon them, and that I maye consume them: And then wyll I make of the a myghtye people. *This Is thy God O I*

Then Moyses brought the Lorde
his God and sayd: O Lorde, why shuld
thy wrath waxe hote vpon thy people;
whiche thou haste broughte out of the
lande of Egypt with great power and
with a mightie hāde: * wherfore shulde
the Egyptians speake and saye: for
a mischiefe dyd he brynge them out: e-
uen for to slea them in the mountaynes,
and to consume them frome the face of
the earth. Turne frome thy fearse
wrathe, and haue compassion ouer the
wyckednes of thy people. Remēbre A-
brahā, Isaac & Iſrael thy seruātes,
to whome thou swozest by thyne owne
selfe & saydest vnto them: * I wyl mul-
typlye your seed as the starrs of Hea-
uen, and all thys lande whiche I haue
sayde, I wyl geue vnto your seed: And
they shall inheret it for euer. And the
Lorde refrayned hym selfe from that
uel, whiche he sayde he wolde doe vnto
his people. *In finitō Graco In*

* And Moles turned hys backe and
went doune frō the hyl, & the.ii. tables
of witnesse in hys hande: whiche were
pytten on bothe the leaues, & were the
worke of God, & the wrytynge was the
wrytynge of God graue vpon y tables.
And when Iosua hearde y noyle of the
people as they thouted, he sayde vnto
Moles: there is a noyle of warre in y
oste. And he sayd: It is not the crye of
them that haue the maistrye, nor of the
that haue the worse: But I do heare y
noyle of synngynge. *¶ A Honor Geor*

And as soone as they came nye vnto
the host and saue the calfe and 8 daune

Be come of him; He Poor A
Make a Golden Lamb

Exodus.

And the Lord said unto Moses: I will put him out of my booke that hath sinned agaynste me. But go and brynge the people vnto the land which I sayde vnto the: beholde, myne angel shall goo before the. Neuerthelater in the day whē I viset, I wyl byset their synne vpon them. And the Lord plagued the people, because they made the calfe whiche Aaron made. And the Lord sayde vnto Moses: What dyd this people vnto the that thou haste broughte so greace a synne vpon them. In this verry abuse said And Aaron sayde: let not the wraethe of my Lord be ware feare, thou knowest the people that they are euen sette on mischiete: They sayde vnto me: make vs a God to goo before vs, for we wot not what is become of Moses y^e fellow y^e brought vs out of the lade of Egypt. And I sayde vnto them: let them that haue golde, take and brynge it me: and I cast it into the fyre, and therof came oute this calfe. And when Moses sawe that the people were naked (for Aaron had made them naked vnto their shame whē they made insurrection) he wente and stode in the gate of the hoste and sayde: If any mā pertayne vnto the Lord, let him come to me. And all the sonnes of Leui gathered them selues together and came vnto hym. And he sayde vnto them, thus sayeth the Lord of Israell: put euery man his swerde by his syde, & go in & out fro gate to gate thoro we out the hoste: And see euery man his brother, euery man hys frende, and euery man his neyghboure. And the chyldre of Leui dyd as Moses had sayd. And there were slayne of the people the same day, aboute thre thousande men. Then Moses sayde: fyll youre handes vnto the Lord this daye, euery man vpon his sonne, & vpon hys brother: to brynge vpon you a blessinge this day. And on the morowe, Moses sayde vnto the people: ye haue sinned a great synne. But nowe I wyl goo vp vnto the Lord, to wyt whether I can make an attonement for youre sinne. And Moses went agayne vnto the Lord, and sayde: Oh, this people haue sinned a great sinne, & haue made them a god of golde: Yet forgue the their synne I praye thee: If not a wypp me out of thy booke which thou hast writte

ten. And the Lord sayde vnto Moses: I wyl put hym oute of my booke that hath synned agaynste me. But go and brynge the people vnto the land which I sayde vnto the: beholde, myne angel shall goo before the. Neuerthelater in the day whē I viset, I wyl byset their synne vpon them. And the Lord plagued the people, because they made the calfe whiche Aaron made. And the Lord sayde vnto Moses: What dyd this people vnto the that thou haste broughte so greace a synne vnto them. In this verry abuse said And Aaron sayde: let not the wraethe of my Lord be ware feare, thou knowest the people that they are euen sette on mischiete: They sayde vnto me: make vs a God to goo before vs, for we wot not what is become of Moses y^e fellow y^e brought vs out of the lade of Egypt. And I sayde vnto them: let them that haue golde, take and brynge it me: and I cast it into the fyre, and therof came oute this calfe. And when Moses sawe that the people were naked (for Aaron had made them naked vnto their shame whē they made insurrection) he wente and stode in the gate of the hoste and sayde: If any mā pertayne vnto the Lord, let him come to me. And all the sonnes of Leui gathered them selues together and came vnto hym. And he sayde vnto them, thus sayeth the Lord of Israell: put euery man his swerde by his syde, & go in & out fro gate to gate thoro we out the hoste: And see euery man his brother, euery man hys frende, and euery man his neyghboure. And the chyldre of Leui dyd as Moses had sayd. And there were slayne of the people the same day, aboute thre thousande men. Then Moses sayde: fyll youre handes vnto the Lord this daye, euery man vpon his sonne, & vpon hys brother: to brynge vpon you a blessinge this day. And on the morowe, Moses sayde vnto the people: ye haue sinned a great synne. But nowe I wyl goo vp vnto the Lord, to wyt whether I can make an attonement for youre sinne. And Moses went agayne vnto the Lord, and sayde: Oh, this people haue sinned a great sinne, & haue made them a god of golde: Yet forgue the their synne I praye thee: If not a wypp me out of thy booke which thou hast writte



And the Lord sayde vnto Moses: departe & goe hence: both thou & y^e people whiche thou hast brought out of the land of Egypt, vnto y^e lande whiche I swore vnto Abraham, Isaac and Jacob, saying: vnto thy seed I wyl geue it. And I wyl sende an angell before the, & wyl cast oute the Cananites, the Amorites, the Hethites, the Phereites, the Heuites, and the Jebusytes: that thou mayste go in to a lande that floweth wth mylke & honye. But I wyl not go among you my selfe, for ye are a stifnecked people: lest I consume you by the waye. And whē the people heard this euell tydinge, they sorowed: and no man dyd put on hys best raymente. And the Lord spake vnto Moses, say vnto the children of Israell: ye are a stifnecked people: I must come once todaynly vpon you, and make an ende of you. But now put your goodly rayment from you, that I maye wete what to do vnto you. And the children of Israell layde their goodlye rayment from them euen vnder the mounte Horeb. And Moses toke the tabernacle and pytched it without the host a fer of fro the hoste, and called it the tabernacle of wytnesse. And al that wolde axe any question of the Lord, went oute vnto the tabernacle of wytnesse, which was

And the Lord sayde vnto Moses: departe & goe hence: both thou & y^e people whiche thou hast brought out of the land of Egypt, vnto y^e lande whiche I swore vnto Abraham, Isaac and Jacob, saying: vnto thy seed I wyl geue it. And I wyl sende an angell before the, & wyl cast oute the Cananites, the Amorites, the Hethites, the Phereites, the Heuites, and the Jebusytes: that thou mayste go in to a lande that floweth wth mylke & honye. But I wyl not go among you my selfe, for ye are a stifnecked people: lest I consume you by the waye. And whē the people heard this euell tydinge, they sorowed: and no man dyd put on hys best raymente. And the Lord spake vnto Moses, say vnto the children of Israell: ye are a stifnecked people: I must come once todaynly vpon you, and make an ende of you. But now put your goodly rayment from you, that I maye wete what to do vnto you. And the children of Israell layde their goodlye rayment from them euen vnder the mounte Horeb. And Moses toke the tabernacle and pytched it without the host a fer of fro the hoste, and called it the tabernacle of wytnesse. And al that wolde axe any question of the Lord, went oute vnto the tabernacle of wytnesse, which was

Without the hoste. And when Moses wente out vnto the tabernacle, all the people rose vp & stode euery mā in his tente doze and loked after Moses, vntill he was gone into the tabernacle. And as soone as Moses was entred in to the tabernacle, the clouden pyllet descended and stode in the doore of the tabernacle, & he talked with Moses. And when all the people sawe the clouden pyllet stande in the tabernacle doze, they rose vp and worshypped: euery man in hys tent doze. And the Lorde spake vnto Moses: *face to face, as a mā speaketh vnto hys frende. And when Moses turned agayne into the hoste, the ladde Iouua his seruauit the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: See, thou saidest vnto me: lead this people forth, but thou shewest not me whome thou wylte sende with me. And haste sayde moreouer: I know the by name & thou haste also founde grace in my syghte: Nowe therefore, yf I haue founde fauoure in thy syghte, then shewe me thy way and let me know the: that I maye fynde grace in thy syghte. And loke on this also, howe that this naciō is thy people.

And he sayde: my presence shall goe with the, and I wyl geue the rest: And he sayde: If thy presence goe not with me, carye vs not hence, for howe shall it be knowne nowe that bothe I and thy people haue founde fauoure in thy syghte, but in that thou goest wyth vs: That bothe I and thy people haue a premyence before all the people that are vpon the face of the erth. And the Lorde sayde vnto Moses: I wyl do this also that thou hast sayd, for thou hast founde grace in my syghte, and I knowe thee by name.

And he sayde: I beseeche the, shewe me thy glorie: and he sayd: I wyl make al my good goe before thee, and I wyl be called in this name Iehouah before the, *and I wyl shewe mercy to whom I shewe mercy, and wyl haue compassion on whom I haue compassion. And he sayde furthermore: thou mayst not see my face: for there shall no man see me and lyue.

The People lament their sin and praye vnto the Lord to make an end of them.

And the Lorde sayde: beholde, there is a place by me, and thou shalt stande vpon a rocke, and whyle my glorie goeth forth I wyl putte the in a clyfte of the rocke, and wyl put myne hande vpon the whyle I passe by. And the I wyl take away myne hande, and thou shalt see my backe partes: But my face shall not be sene. And Iouua y^e Lorde seruauit departed not out of the tabernacle: and he said: To se God face to face, or to speake vnto him face to face is to haue a manifest and sure knowledge of face. As in gene. xxxii. g. My presence shall be with thee, and thou shalt be blessed. So longe as man liueth here, it is not possible for his weakenes to see the maiestie of God, for the eyes that be carnall can not be able to se the Godhead that is a spirite. This notwithstanding, whē our corruptible bodies, whiche be made incorruptible: then shall we se him as he is, and not dye, but be sustayned and fed by the syghte of him, as the holy spirites are now.

The xxxiii. Chapter. Iohanan, B.

The tables are renewed. The mercye of God. To haue felowshyppe with the gentyles is forgiuēden, and their polatrye also. The feast of sweete breade. The first begottē. The Saboth. The feast of iii weekes. The fyfte frutes. Moses taste, Moses face glistereth.

And the Lorde sayde vnto Moses: *hewe the. ii. tables of stone, lyke vnto the first, that I may write in them my wordes whiche were in the first. ii. tables, which thou brakest. And be redy agaynst the mornynge that thou maist come vp early vnto the mount Sinai and stande me there vpon the toppe of the mounte. But lette no man come vp with the, neither let anye man be sene thowwe out all the mounte, neither let thepe nor oxen fede before the hyll.

And Moses hewed two tables of stone lyke vnto the first & rose vp early in the mornynge and wente vp vnto the mounte of Sinai as the Lorde commaunded hym: and toke in his had the two tables of stone. And the Lorde descended in the cloude, and stode with him there: and he called vnto the name of the Lord. And when the Lorde walked before him, he cryed Lorde *Lorde God full of compassyon and mercye, whiche art not lyghtly angrie but abundant in mercye and trueth, and kepest mercy in store for thousand, & for geuest wickednesse, treypace and sinne (*for there is no man innocent before the) *and bysetest the wickednesse of the fathers vpon the chyldren and

And the Lord said to Moses: go and avenge the blood of the people of Israel.

Ceremonies, as Man ys Exodus.

Can his wickedness, for Gods majestie because he is incorruptible but when man appeare before me emptye.
upon children children, even unto the
thyrd and fourthe generacyon. And
Moses bowed hym selfe to the earthe
quickly, & worshipped and sayd: Vt I
haue founde grace in thy sight o Lord,
then let my Lord goo with vs (for it is
a stubburne people) & haue mercye vpon
our wyckednesse and our synne, and
let vs be thyne inheritance.

And he sayd: beholde, I make an appoyntment before all this people, that
I wyl doo matuels: suche as haue not
bene done in all the worlde, nether amonge
any nacyon. And al the people
amonge whiche thou arte, shall see the
worke of the Lord: for it is a terrible
thing that I wyl do with the: kepe al
that I commaunde the this daye, and
beholde: I wyl caste oute before the:
the Amorites, Cananites, Hethites,
Pheresites, Heuytes and Jebusytes.
Take hede to thy selfe, that thou
make no compact with the inhabitants
of the lande whether thou goest lest it
bee cause of ruyne amonge you. But
ouerthrowe their alters and breake
their pylers, and cutte downe their
groues, for I wylt wurthyp no straunge
God. For the Lorde is called gelous,
because he is a gelous God: Lest yf
thou make any agreement with the in-
habiters of the lande, whan they goo
a whoorynge after their goddes and
doe sacrifice vnto their goddes, they
cal the and thou eate of their sacrifice:
and thou take their daughters vnto
thy sonnes, and when their daughters
goo a whoorynge after their goddes,
they make thy sonnes goo a whooring
after their goddes also.

Thou shalt make the no gods of me:
fall. * The feast of swete breade shalt
thou kepe, & vii. dayes I wylt eate
leuened breade (as I commaunded the)
in the tyme appoynted in I moneth of
Abib: for in the moneth of Abib thou
camest out of Egypt. * Al that breake
th by the matryce shall be myne, and
all that breaketh the matrice amonge
thy catell, yf it be male: Whether it be
ore or shepe. But the first of y alle thou
shalte bre out with a shepe, or yf thou
redeme hym not: se I breake hys necke.
All the firstborne of thy sonnes thou
muste nedes redeme. * And see that no

And the firstborne of the children of Israel
unto 3d & 4th generations And Moses and Aaron
said O Lord it is a stubborn people and hard
of heart and they say I will not hearken
unto thee neither will I obey thy voice

Six dayes shalt thou worke, & the
seuenth thou shalt rest: both fro eating
a reapyng. * Thou shalt obserue the
feast of weekes with the firste fruites of
wheate haruest, and the feast of inga-
derpyng at the yeres ende. Thise in a
yere shall all your men chyldren ap-
peare before the Lorde Jehouah God
of Israell: for I wyl cast out the naci-
ons before the & wyl enlarge thy cost,
so that no man shall desire thy lande,
whyle thou goest vp to appeare before
the face of the Lorde thy God, thise
in the yere. Man must not appear before
me emptye.

* Thou shalt not offre the bloude of
my sacrifice with leuened brede: nether
shall oughte of the sacrifice of the feast
of Pascheuer, be lefte vnto y morning.
* The first of the firstfruites of thy
lande, thou shalt bryng vnto the
house of the Lorde thy God. * And see,
that thou sethe not a kydd in hys mo-
thers mylke, fruits of thy increase offer

And the Lorde sayde vnto Moses:
wryte these wordes, for vpon these wor-
des I haue made a couenaunt with the
with the chyldren of Israell. * And he
was there with the Lorde .xl. dayes &
xl. nyghtes, and nether ate breade nor
dranke water. * And he wrote in the ta-
bles the wordes of y couenaunte: Euen
ten verses.

And Moses came downe frome
moūt Sinai & the .ii. tables of witnes
in his hand, and yet they wylt not that
the skynne of hys face shone with bea-
mes of hys comenynge with hym. And
when Aaron & all the chyldren of Isra-
ell looked vpon Moses and sawe that
the skinne of his face shone with bea-
mes, they were affrayde to come nye
hym. But he called them to hym, & then
Aaron and all the chefe of the company
came vnto hym, and Moses talked
with them. from Mount Sinai his face

And at the last the chyldren of Is-
rael came vnto him, and he commaun-
ded them all that the Lorde had sayde
vnto hym in mounte Sinai. And as
soone as he had made an ende of com-
ning with the, he put a couerpyng vpon
his face. But when he went before y
Lorde to speake with him, he take the
coueringe of vntil he came out. And he

came downe from Mount Sinai
and he came downe from Mount Sinai
and he came downe from Mount Sinai
and he came downe from Mount Sinai

And he came out and spake vnto the children of Israel that which he was commaunded. And þe chyldren of Israel sawe the face of Moses, that the skynne of hys face shone with beames: But Moses put a couerynge vpon hys face, vntyll he went in to comen with hym.

The Notes.
a. That is sayd to breake by the matrice, that is first borne, whether it be of man or beaste, as is in Gene. the. xxiij. g.
b. The shynynge of Moses face, is expounded in. ii. Cor. iii. b.

The. xxxv. Chapter.

The Saboth. The tytle frutes are required. The rebornes of the people to offe. Isaiael and Thalapab are prayd of Moses and set to worke.

And Moses gathered all the companie of the chyldren of Israel together, a sayd vnto them: these are the thynges whiche the Lorde hath commaunded to do: * Sixe dayes ye shal worke, but þe seuenth daye shalbe vnto you the holy Saboth of the Lord; rest: so þe whosoeuer doeth any worke therein, shall dye. Moreouer ye shall kyndle no fyre thowtwe out all youre habitacions vpon the Saboth daye.

And Moses spake vnto all the multitude of the chyldre of Israel saying: * this is the thinge whiche the Lorde commaunded sayinge: Geue frome amonge you an heue offrynge vnto the Lorde. Sabboth Day to the Lord. All that are wyllyng in their heartes, shall brynge heueoffrynges vnto the Lorde: golde, syluer, brasle, Jacincte, scarlet purple, bysse, a gootes heere: rams skynnes redde, and taxus skynnes and Sethim wodde: And oyle for lyghtes a spices for the anoyntyng oyle and for the swete cens: And Onix stones and stones to be sette for the Ephod and for the brestlapppe.

And let al them that are wise harted amonge you, come and make all that þe Lorde hath commaunded: the habitacion a the tente therof with his couering and hys rynges, bordes, bannes, pylers, a sockettes: the arke a the staues thereof, the mercyseate a the bayle that couereth it: the table and his staues with all that pertayneth thereto a the shewebreade: The candlestycke of lyght w hys apparrell a hys lampes a the oyle for lyghtes: The cens aulter

and hys staues, the anoyntyng oyle a the swete cens and the hangynge before the tabernacle doore: the aulter of burnt sacrifices, and his brasle gredye longeth therto with hys staues and al hys ordynauce and the lauer and hys fote: the hangynge of the courte with his pillers and sockettes, and the hangynge to the doore of the courte: The pyennes of the habitacion and the pyennes of the courte with their cordes: the mynistryng garments to ministrate with in holynesse, and the holpe vestimentes of Aaron the prieste, and the vestimentes of hys sonnes to mynistre in.

And all the companie of the chyldren of Israel departed from the presence of Moses. And they wet (as many as their heartes coraged them a as many as their spirites made the wyllyng) and brought heueoffrynges vnto the Lorde, to the makinge of the tabernacle of wytnes a for al hys bles a for the holy vestimētes. And the men came with the women (cuen as many as were wyllyng hearted) and broughte braselletes, earynges, rynges a gyrdels, and al maner Jewels of golde. And al the men that wauned waueoffrynges of golde vnto the Lorde and euery man with whom was founde Jacincte, scarlet, purpul, bysse or gootes heere or redde skynnes of rāmes or taxus skynnes, broughte it. And all that houe by gold or brasle, brought an heueoffryng vnto the Lorde. And al mē with whom was founde sethim wodde mete for any maner worke or scrupce, brought it.

And all the women that were wyse hearted to worke with their haydes, spanne, and broughte the spōne worke, both of Jacinct, scarlet, purpul a bysse. And all the women that excelled in wisdom of heart, spāne the gootes heere. And the Lordes brought Onix stones, and setstones for the Ephod, and for the brestlapppe, and spice and oyle: both for the lyghtes and for the anoyntyng oyle a for the swete cens. And the chyldren of Israel broughte wyllyng of offrynges vnto the Lorde, both men and women: as many as their heart made the wyllyng to brynge, for all maner workes which the Lord had commaunded

to make
It is the heart that thou shalt love the Lord
And with thy whole heart thou shalt love the Lord
and fear him, And all the company of the children

Proodus By Name Bezaloochy

The Lord hath called The son of Hur of y^e Pri
they caused it to be proclaimed th^{us} bow

they caused it to be proclaimed throzow
out the hoste, sayinge: See that neither
man oz womā prepare any more worke
for the hylve heucessrynge, and so the
people were forbydden to bynge: for
the stufte they had, was sufficient for
them vnto al the worke, to make it and
to muche. saymg so yt neither man nor

* And all the wyse hearted men as
mōge them that wrought in the worke
of the habitacyon: Made euen tenne
curtaynes of twyned bysse, Jacinct,
scarlet & purple, & made the ful of che-
rubyns with broderd woozke. The
length of one curtayne was. xxviii. cu-
bytes & the bredeth. iiii. and were all of
one fylse. And they coupled fīue curtay-
nes by them selues, and other fyue by
them selues. And they made fyftie lou-
pes of Jacincte alonge by the edge of
the vitermost curtayne, euen in the sel-
uege of the couplyng curtayne: And ly-
ke wise they made on the syde of the vt-
most couplynge curtayne on the other
syde, fyftye loupes they made in the
one curtayne, and fyftye in the edge of
the couplynge curtayne on the other
syde: so that the loupes were one ouer
agaynst an other. *alwayes Acceptab*

And they made fyfthe rynges of golde, and coupled the curtaynes one to another with v rynges: And so was it made a dwellynge place. *His D. 100*

And they made. xi. curtaynes of go-
tes heere to be a tente ouer the taber-
nacle. xxx. cubites longe a pece and. iiii.
cubytes brode, and they all. xi. of one
fylde. And they coupled. v. by them sel-
ues, and. vi. by them selues, and they
made fyftie loupes alonge by the bor-
der of the vtmost couplynge curtayne
on the one fylde, and fyftie in the edge of
the couplynge curtayne on the other
fylde. And they made fyfthe tynges of
brasse to couple the tente together
that it myght be one. And they made a
couerpynge vnto the tente of rammes
skynnes red, and yet another of farus
skynnes shene all.

And they made bordes for the dwelling place of sethim wood that stode upright euery borde .x. cubites long & i cubite and an halfe brode. And they made two fete to euery boorde of the dwelling place ioyning one to another.

ed of the Lord; some and hand M
ise wanted men in whose
aged to come to work it and
which they brought

And they made .xx. bordes for the south syde of the habitacyon, & .xl. sockettes of syluer vnder the .xx. bordes two sockettes vnder euery borde, euen for the two fete of the. And for the other syde of the dwelling towarde the north, they made other .xx. bordes wyth fortye sockettes of syluer two sockettes vnder euery borde. And behynde in the ende of the tabernacle towarde the weste, they made syxe boordes and .ii. other bordes for the corners of y^e habitacio behinde, and they were ioyned close both beneth and also aboue with clampes and thus they dyd to bothe the corners: so they were in all eyghte boordes and sytene sockettes of syluer, vnder euery borde two sockettes.

And they made barres of Sethim wodde .v. for the bordes of the one syde of the habitacyon and fyue for the other, and fyue for y^e bordes of the west ende of the habitacion. And they made the myddell barre to shode thorowe the bordes: euen from the one end to the other, and ouerlayde the bordes wyth golde, and made them rynges of golde to thrust the barres thorowe, and couered the barres with golde. And they made an hanging of iacincte, of scarlet, purple and twyned bysse wyth Cherubins of broderd worke. And made therunto .iiij. pillers of Sethim wodde, and cuerlaide them with gold. Their knoppes were also of golde, and they cast for them foure sockettes of syluer. And they made an hangynge for the tabernacle doore of Iacincte, scarlet, purple, and twyned bysse of nedell worke, & the pillers of it were fyue wyth their knoppes, and ouerlayde the heades of them and the whopes wyth golde, with theyr fyue sockettes of brasse.

¶ The. xxxvij. Chapiter.

The erlite or wytnes The mercyseate. The table. The candellstycke. The lyghtes. The altar and the incense.

And Bezaleel made the arcke of Sethim wodde two cubites and an halfe longe, and a cubyte and a halfe brode, and a cubite and a halfe hie: and ouerlayde it wyth fyne golde bothe wythin and wythoute, and made a crowne of gold to it round aboute, and cast for it .iiij. ringes of gold for the .iiij. corners of it: two ringes for y^e one side

and two for the other, and made staues of Sethim wodde, and couered them wth golde, and putte the staues in the rynges a longe by the syde of the arcke to beare it with all.

And he made the mercyseate of pure golde two cubites and a halfe long and one cubyte and a halfe brode, and made two Cherubyns of thycke gold vpon y^e two endes of the mercyseate: One Cherub on the one ende, and another Cherub on the other end of the mercyseate. And the Cherubyns spredde oute their wynges aboue an hie, and couered the mercyseate therewith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns. a half hie And ouerlayd it with

* And he made the table of Sethim wodde two cubytes longe and a cubite brode, and a cubite and a halfe hygh, & ouerlayde it with fyne golde, and made therto a crowne of golde rounde aboute and made therto an whope of an hande breed rounde aboute, and made vnto the whope a crowne of golde rounde about, and cast for it .iiij. ringes of gold and put the ringes in the .iiij. corners by the fete: euen vnder the whopeto put

staues in to beare the table wyth all. And he made staues of Sethim wodde and couered them wyth golde to beare the table wythall, and made the vessels, that were on the table of pure gold, the dysshes, spones, flat peces and pottes to poure withall. To put the staues in to beare

* And he made the candellsticke of pure thicke golde: both y^e candellstykke and his shaft: with braunches, bolles, knoppes and floures procedyng out of it. Sixe braunches procedynge out of the sydes therof, .iiij. out of the one syde, and thre out of the other. And on euery braunch were thre cuppes lyke vnto almondes with knoppes and floures thorowoute the sixe braunches y^e procede out of the candellstykke. And vpon the candellsticke selfe were foure cuppes after the sashia of almondes with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes and y^e braunches proceeded out of it, and were all one pece of pure thicke golde. And he made seuen lampes therto, and the snuffers therof, and fyrepanses of pure gold. An hundred

And Bezaleel made the arcke of Sethim wodde two cubites and an halfe longe, and a cubyte and a halfe brode, and a cubite and a halfe hie: and ouerlayde it wyth fyne golde bothe wythin and wythoute, and made a crowne of gold to it round aboute, and cast for it .iiij. ringes of gold for the .iiij. corners of it: two ringes for y^e one side and two for the other, and made staues of Sethim wodde, and couered them wth golde, and putte the staues in the rynges a longe by the syde of the arcke to beare it with all. And he made the mercyseate of pure golde two cubites and a halfe long and one cubyte and a halfe brode, and made two Cherubyns of thycke gold vpon y^e two endes of the mercyseate: One Cherub on the one ende, and another Cherub on the other end of the mercyseate. And the Cherubyns spredde oute their wynges aboue an hie, and couered the mercyseate therewith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns. a half hie And ouerlayd it with

And Bezaleel made the arcke of Sethim wodde two cubites and an halfe longe, and a cubyte and a halfe brode, and a cubite and a halfe hie: and ouerlayde it wyth fyne golde bothe wythin and wythoute, and made a crowne of gold to it round aboute, and cast for it .iiij. ringes of gold for the .iiij. corners of it: two ringes for y^e one side and two for the other, and made staues of Sethim wodde, and couered them wth golde, and putte the staues in the rynges a longe by the syde of the arcke to beare it with all. And he made the mercyseate of pure golde two cubites and a halfe long and one cubyte and a halfe brode, and made two Cherubyns of thycke gold vpon y^e two endes of the mercyseate: One Cherub on the one ende, and another Cherub on the other end of the mercyseate. And the Cherubyns spredde oute their wynges aboue an hie, and couered the mercyseate therewith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns. a half hie And ouerlayd it with

¶ Bezaleel made the arcke of Sethim wodde two cubites and an halfe longe, and a cubyte and a halfe brode, and a cubite and a halfe hie: and ouerlayde it wyth fyne golde bothe wythin and wythoute, and made a crowne of gold to it round aboute, and cast for it .iiij. ringes of gold for the .iiij. corners of it: two ringes for y^e one side and two for the other, and made staues of Sethim wodde, and couered them wth golde, and putte the staues in the rynges a longe by the syde of the arcke to beare it with all. And he made the mercyseate of pure golde two cubites and a halfe long and one cubyte and a halfe brode, and made two Cherubyns of thycke gold vpon y^e two endes of the mercyseate: One Cherub on the one ende, and another Cherub on the other end of the mercyseate. And the Cherubyns spredde oute their wynges aboue an hie, and couered the mercyseate therewith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns. a half hie And ouerlayd it with

Which was
Ceremonies. Exodus. *upon the Ark of with 1000*
Christ being *figured In that*

among
4 D weyght of pure gold, made both it and all that belonged therto.

the
29 And he made the rés alter of Sethim wodge of a cubit lōg & a cubit brode: euen foure square, & two cubytes hye wth hornes procedyng out of it. And he couered it with pure gold, both the toppe & the sydes rounde aboute and the hornes of it, and made vnto it a crowne of gold rounde aboute. And he made two rynge of golde vnto it, euen vnder the crowne vpon either side of it, to put staues in for to beare it withall: and made staues of Sethim wodge, and ouerlaid them with golde. And he made the holy anoynting oyle & the swete pure incens after the apothecaries crafte

money for at God
The Notes. *Spake to his children*
a. The mercyseate was the place where God spake vnto the children of Israell, whiche was vpon the arke of wytnes, figuring Christe, as it is sayd. Hebrues. ix. b. *will not fuguring*

the Ark of
The xxxviii. Chapter. *Christ*

the Altar of
And he made the burnt offering altar of * Sethim wodge fyue cubites longe and .v. cubites brode: euen foure square, & .iii. cubites hie. And he made hornes in the foure corners of it procedyng oute of it, and ouerlayde it with brasle. And he made all the vessels of the altar: the cauldrons, shouels, basyns, fleshhooks and colepannes all of brasle.

hazm
And he made a brasen greddyren of net worke vnto the alter rounde aboute as lowe beneth vnder the compasse of the alter: so that it reached vnto halfe the altar, & cast foure rynge of brasle for the .iiij. endes of the greddyre to put staues in. And he made staues of Sethim wodge and couered them with brasle, & put the staues in the rynge a longe by the altar syde to bere it withall, & made the alter holowe with bordes. And he made the lauer of brasle and the fote of it also of brasle in the syght of thein that did watch befoze the doze of the tabernacle of wytnes.

all
And he made the court with hangynge of twyned bysse of an hundred cubytes long vpon the southsyde, and .xx. pylles with .xx. sockettes of brasle: but the knoppes of the pylles and the who-

pes were syluer. And on y^e northsyde the hangynge were an hundred cubytes longe with .xx. pylles and .xx. sockettes of brasle, but the knoppes and the whopes of the pylles were of syluer. And on the west syde, were hangynge of fyfte cubytes longe, and .x. pylles with their ten sockettes, and y^e knoppes and the whopes of the pylles were syluer. And on the east syde toward the sonne rysyng, were hangynge of fyfte cubytes: the hangynge of the one syde of the gate were tyftene cubites long, and their pylles .iiij. wth their .iiij. sockettes. And of the other syde of the court gate were hangynge also of .xv. cubytes lōg and their pylles .iiij. with .iiij. sockettes.

Nowe all the hangynge of the court rounde aboute, were of twyned bysse, & the sockettes of the pylles were brasle: but the knoppes and the whopes of the pylles were syluer, and y^e heades were ouerlayde with syluer, and all the pylles of the court were whoped aboute wth syluer. And the hangynge of the gate of the court was nedle worke, of iacynthe, scarlet, purple, & twyned bysse .xx. cubytes long and fyue in the bredth, accordyng to y^e hangynge of y^e court. And the pylles were .iiij. with .iiij. sockettes of brasle, and the knoppes of syluer, and the heedes ouerlayde with syluer and whoped aboute wth syluer, & all the pyennes of the tabernacle and of the court rounde aboute were brasle.

This is the summe of the habitation of wytnesse, whiche was counted at the commaundemente of Moyses: and was the offyce of the Leuites by the hand of Jthamar sonne to Aaron the priest. And Bezaleel sonne of Uri, sonne to Hur of the tribe of Iuda, made all that the L O R D C commaunded Moyses, and wth hym Ahaliab sonne of Ahisamach of the trybe of Dan, a compynge grauer and a worker of nedle worke in iacincte, scarlet, purple and bysse.

All the golde that was occupped by on al the worke of the holy place (whiche was the golde of the waueofferynge) was .xxix. hundred weyghte and seuen hundred and .xxx. cycles, accordyng to the holye cycle. * And the summe of syluer that came of the multitude was fyue score hundred weyght and a thou-

the Gold that was Occupped vpon all the work of the Holy
place
was 29 hundred weight and 7 hundred & 30 sicles of
the L O R D & the multitude was 5 score hundred weight and a

Christ fig
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1775 sicles
made & 30
Exo. xxx. b.
to the
& 30 sicles
Place

Levonomes. *All* **Erebus.** *Command* **Vol.**
That the Lord was offered

lande seven hundred and .lxxv. cycles
of the holy cycle. Every man offerynge
halfe a cycle after the weyght of þe holy
sicle among the that went to be nobred
fro .xx. yere olde & aboue, amonge .vi. c.
thoulande and .iiij. thoulande and syue
hundred and syfte men.

And the .v. score hundred weyght of syluer went to the casting of the sockettes of the sanctuary and the sockettes of the bayler: an hundred sockettes of þe true score hundred weyght, an hundred weight to euery socket. And þe thousand seuen hundred and .lxxv. sycles, made knoppes to the pillers, and ouerlayde þe heedes and whoped them.

And the brasle of the waueoffrynge
was .lxx. hūdred weyght and two thou-
sand, and .iiij. hundred sicles. And ther-
with he made the sockettes to the doore
of the tabernacle of witnes, and the bra-
sen altar, and the brasen gredyren that
longeth therto, and all the vessels of the
alter, & the sockettes of the courtē round
about, and y sockettes of y courtē gate,
and all the pynnes of the habitacion, &
all the pyniles of the courtē rounde a-
bout.

and Graue **C**The. xxxix. Chapter.

old and young. The making of Baron and his sonnes apparit. 31
that the Lorde commaunded was offered.



And of v iacyncte, scarlet, purple & twyned bysse, they made the bestymentes of mynistracion to do seruite in that holy place, and made the holye garmentes that pertayned to Aaron, as the Lorde commanded Moses.

And they made the Ephod of golde,
iacinete, scarlet, purple, & twyned bysse.
And they dyd beate the gold into thynne
plates, and cut it into wyres: to worke
it in the iacinete, scarlet, purple and the
byssse, wpyth broderd worke. And they
made the sydes come together, and clo-
sed them vp by the two edges. And the
brodyngge of the gyrdell that was vp-
on it, was of the same stuffe and after
the same worke of golde, iacinete, scar-
let, purple & twyned bysse, as the Lorde
commaunded Moyses.

And they wrought Onix stones clo-
sed in ouches of golde and graued as
sygnettes are grauen wyth the names
of y^e childre of Israell, and put them on

as resolved that the Remembrance of his Children should not be for the shoulders of the Ephod was a Plain Place of Remembrance for the Children of Israel may be on their shoulders and, &c.

the Shuldres of the Ephod & they shuld be a remembraunce of the chyldren of Israell, as the L^{OR}D commaunded Moyses. of the 12 Tribes was 20 to 60 Box

And they made the brestlappe of con-
nynge worke, after the worke of the E-
phod: euen of gold, iacinete, scarlet, pur-
ple and twyned bysse. And they made it
iiii. square & double, an hande breadth
longe, and an hande breadth brode.
And they fylled it with foure rowes of
stones (the first rowe Sardios, a To-
pas and * Smaragdis: the seconde
rowe, a * Rubye, a Saphir and a Dia-
monde: the .iii. rowe, Ligutios and Achat
and an Amatist: p. iiij. rowe a Turcas,
an onix & a Jaspis) closed in ouches of
gold in their inclosers. And the .xii. sto-
nes were grauen as sygnettes with the
names of the chyldezen of Isracc: euery
stone wyth hys name, accordynge to the
twelue trybes. Long and a hande broad.

And they made vpon the brestlappe,
two fastenynge cheynes of wrethen
worcke and pure golde. And they made
two hokes of gold, and two golde rin-
ges, and put the two rynges vpon the
two corners of þe brestlappe. And they
put the two chaines of gold in the two
rynges, in the corners of the brestlappe.
And the .ij. endes of the .ij. chaines they
fastened in the .ii. hokes, & put them on
the shoulders of the Ephod vpon the
forefront of it. *The Second Row. Rubia la*

And they made two other rynges of golde and put the on the two other corners of the brestlappe a long vpon the edge of it, towarde the insyde of the Ephod that is ouer agaynste it. And they made yet two other golde rynges, and put the on the two sydes of the Ephod, beneth on the foresyde of it: euen where the sydes go togyther, aboue vpon the brodyng of the Ephod, & they strayned the brestlappe by hys rynges vnto the rynges of the Ephod, wyth laces of iacincte, that it myghte lye faste vpon the brodyng of the Ephod, & shulde not be loks'd from of the Ephod: as y^e Lorde commaunded Moyses.

And he made the tunicle vnto the E:
phod of wouen worke, and all together
of iacincte, ⁊ the head of þ tunicle was
in the myddes of it as the coler of a
partlette, wyth a bonde rounde aboute

Ceremonies, & how they were done. Exodus. The glory of the Lord.

the color, that it shoulde not rente. And they made beneth vpon the hem of the tunicle: pomgranates of iacincte, scarlet, purple and twyned bysse. And they made lytle belles of pure gold, and put them among the pomgranates rounde aboute vpon the edge of the tunicle, a bell and a pomgranate, a bell and a pomgranate, a bell & a pomgranate rounde aboute y hemmes of the tunicle to minister in, as the LORD commaunded Moses.

And they made coates of bysse of wouen worke for Aaron and his sonnes, & a mytre of bysse, and goodlye bonettes of bysse, & linen breeches of twined bysse, and a gyrdel of twyned bysse, iacincte, scarlet and purple: euen of needleworke, as the LORD commaunded Moses.

And they made the plate of the holpe crowne of fyne gold, and wrote vpon it with grauen worke, the holynesse of the LORD: and tyed it to a lace of iacincte to fasten it an hie vpo the mytre, as the LORD commaunded Moses.

Thus was al the worke of the habytacyon of the tabernacle of wytnesse finished. And the children of Israel dyd accordynge to all that the LORD had comaunded Moses. And they brought the habytacyon vnto Moses: the tente & all hys apparell thereof: the buttones, boordes, barres, pillers and sockettes: and the couering of rams skynnes red, and the coueryng of taxus skynnes, & the hangyng baile, and the arke of wytnesse with the slaues therof, & the mercyseate: the table and al the ordinaunce therof, and the shewbred, and the pure candellstycke, and the lampes prepared thereunto wyth all the vessels thereof, and the oyle for lyghtes, and the golden altare, & the anoyntynge oyle, & the swete cens, and the hangynge of the tabernacle doore, and the brazen alter, and the gredpyren of brasle, longynge thereunto wyth hys barres & al hys vesselles, and the lauer wyth hys foote, and the hangynges of the courte wyth hys pylers and sockettes, and the hangynge to the courte gate, hys boordes and pinnes, and all the ordynaunce that serueth to the habytacyon of the tabernacle of wytnesse, and the mynystryng bestymentes to serue in the holpe place, and the holy

bestymentes of Aaron the pypste and hys sonnes raymentes to mynystrye in: accordynge to all that the LORD commaunded Moses: euen so the children of Israell made all the worke. And Moses behelde all the worke: and see, they had done it euen as the LORD commaunded: and then Moses & blessed them. *of Aaron the pypste, and his sons Raymentes too* **The xl. Chapter.** *Ministry in the Tabernacle* *The tabernacle is reared by the Lord appereth in a cloude coueryng the tabernacle.*

AND the LORD spake vnto Moses, saying: In the fyrste daye of the fyrst moneth shalt thou set vp the habytacyon of the tabernacle of wytnesse, and put therein the arcke of wytnesse, and couer the arcke wyth the bayle, and byrnyng in the table and apparel it, & byrnyng in the candellstycke, and put on his lapes, and set the cens alter of golde before the arcke of wytnesse, and put the hangyng of the doore vnto the habytacyon. And sette the burnt offryng alter before the doore of the tabernacle of wytnesse, & set the lauer betwene the tabernacle of wytnesse & the alter, & put water therein, and make the courte round about, and set vp the hangyng of the courte gate.

* And take the anoyntynge oyle and anoynt the habytacyon and al y is therein, and halow it and al y belongeth thereto: that it may be holy. And anoynt y altar of the burnt offrynges & all hys vesselles, and sanctifye the altar that it may be mooste holy. And anoynt also the lauer and his foote, and sanctifie it.

* Than bring Aaron and hys sonnes vnto the doore of the tabernacle of wytnesse, and washe theym wyth water. And put vpon Aaron the holy bestymentes, and anoynt him and sanctifie hym that he may minister vnto me, that their anoyntynge maye be an euerlastynge priesthode vnto them thorow out their generacions. * And Moses dyd accordynge to all that the LORD commaunded him.

* Thus was the tabernacle reared vp by the first daye in the fyrste moneth in the seconde yere. And Moses reared vp the tabernacle & fastened his sockettes, and set vp y boordes & put in their barres and reared vp the pylers, & spred

And had soon all the implements of the tabernacle abroad. And that the children of Israel dyd according to all that the LORD commanded and they brought the habytacyon to Moses and the Tent and a cloud appeared vnto the LORD saying I will dwell with the people.

The Prologe. Fol.

abode the tente ouer the habytacyon,
and put the couerpyng of the tent on hie
aboute it: as the LORD commaunded
Moses.

And he toke and put the testymonye
in the Arcke, and sette the staues to the
arcke, and put the merciscate an hie vp
on the arcke, and brought the arcke into
the habitacyon and hanged vp y bayle
and couered the arcke of witness, as the
Lorde commaunded Moses.

And he put the table in the tabernacle
of witness in the north syde of the ha-
bitacion without the bayle, and set the
bred in ordre before the Lorde, euen as
the Lorde had commaunded Moses.

* And he put the candellstycke in the
tabernacle of witness ouer against the
table in the south syde of the habitaci-
on, and set vp the lampes before y lord:
as the Lord commaunded Moses. And
he put the golden alter in the taberna-
cle of witness before y bayle, and brent
sweete cens thereon as the Lorde com-
maunded Moses. And sette vp the han-
gynge in the dore of the habitacion, &
set the burntofferynge alter before the
dore of the tabernacle of witness, and
offred burntofferynges & meatoffrynges
theron as the Lord commaunded Moses.

* And he set the lauer betwene the ta-
bernacle of witness and the alter, and
powred water therein to washe withall.
And both Moses, Aaron and his sonnes
washed their handes & their feete there
at: both when they went into the taber-
nacle of witness, or when they went to
the alter, as the Lorde commaunded
Moses. And he reared vp the court
rounde aboute the habytacyon and the
alter, and set vp y hanging of the court
gate: and so Moses finished the worke.

* And the clowde couered the taber-
nacle of witness, and the glorie of the
LORD fylled the habytacyon: so
that Moses could not enter into the ta-
bernacle of witness, because the clowde
abode therein, and the glorie of y Lorde
fylled the habytacyon.

When y clowde was taken vp fro of
the habitacion, the chyldren of Israell
toke theyr iorneyes as ofte as they had
iourneyed. And yf the clowde departed
not, they iorneyed not tyll it departed:
for the clowde of the Lorde was vpon

the habitacio by day, and fyre by night:
in the syght of all the house of Israell
in all their iorneyes. which are dy-
uine

The ende of the seconde booke of Moses. Followe
the flye of god as I said in the

CA Prologe in

to the thyzde booke of
Moses called
Leuiticus.
W. T.

To see
The myn-
of the



he ceremonies which
are described in y boke
folowing, were chieflie
orderyng of God, (as
I sayd in y ende of the
prologe vpon Exod)
to occupie the myndes
of y people y Israely-
tes, and to kepe the
scripture of God after
the ymaginacion of
their blynd seale and good intente: that their co-
scyences myghte be stabyllyshed and they sure
that they pleased GOD therein, whiche were
impossyble yf a manne dyd of hys owne heade
that which was not commaunded of GOD nor
depended of anye appoyntment made betwene
hym and God.

Suche ceremonies were vnto them as an A.
B. C. to learne to spell and reade, and as a nurece
to feede them with milke and papper, & to speake
vnto theym after their owne capacite and to
yspe the wordes vnto theym accordynge as the
babes and chyldren of that age myghte sounde
theym agaync. For all that were before Christe
were in the infancie and chyldhode of the world
and sawe that Sunne whiche we see openlye,
but they sawe a clowde and had but feble & weake
imaginacions of Christe, as chyldren haue of
incubes dedes, a fewe prophetes excepte which
yet described hym vnto other in Sacrifices and
ceremonies, likenesses, riddles, proverbes, & darke
and straunge speaking vntill the full age were
come that God woulde shewe hym openly vnto
the whole worlde and deliuer theym from theyr
shadowes and cloudyght and the heathen oute
of theyr dead sleape of darke blynde ygnorance.
And as the shadowe bayeth away at the
comming of the lycht, euen so do the ceremonies
and sacrifices at the comming of Christ, and are
henceforth no more necessarie then a token lesse
in remembrance of a bargayne is necessarie
whē the bargayne is fulfilled. And though they
seme playne chyldish, yet they be not altogethe
feutle: as y popes & y manner of tridles which
mothers permit vnto their yong chyldren be not
all in vaine. For albeif y such phantasies be per-
mitted to satisfie y childers lustes, yet in y they
are the mothers gylt, & be don in place & tyme at
hys commaundment, they kepe y chylde in awe and
make the know the mother and also make them
more appeagaynt a more strounger age, to obey
in thynges of a greater earnest.

And moreover though sacrifices and ceremo-
nies can be no good or fydacyon to buyld vpon:
that is, though we can proue nought with them:

The Prologe.

yet when we haue once found out Christ and his miseries, then we maye borrowe figures, that is to say, allegories, similitudes or ensamples to open Christ and the secretres of God hyd in Christ euen vnto the quicke, and to declare theym more lyuely and sensibly wpth them then with al the wordes of the worlde.

For similitudes haue more vertue and potuer wpth them then bare wordes, and leade a mans wytes further into the prythe and mary and spirittuall vnderstandyng of the thyng, then all the wordes that canne be imagyned. And thoughe also that all the ceremonies and sacrifices haue as it were a starrelyght of Christe, yet some there be that haue as it were the light of the brode day a lytle before the sunne risyn, and expresse him, and the circumstaunces and vertue of his deathe so playnly as yf we shoulde playe his passion on a scaffolde or in a stage playe openly before the eyes of the people. As the scape goate, the brazen serpent, the oxe burnt without the host, the passe ouer lambe, &c. In so muche that I am fully persuaded, and can not but beleue that God hath the welwed Moses the secretres of Christ and the verye manner of his deathe before hande, and commaunded hym to ordeyne them for the confirmation of our fathers which are nowe in the cleare daye lyght. And I beleue also, that the prophetes which folowed Moses to confirme his propheties and to mayntayne bys doctryne vnto Christes commynge were moued by suche thynges to searche further of Christes secretres. And thoughe God woulde not haue the secretres of Christe generally knowen, saue vnto a fewe famplier frendes whiche in that infancia he made of mannes witte to helpe the other habes: yet as they had a generall promyse that one of the seede of Abraham shoulde come and blesse them, eue so they had a general faith, that God woulde by the same ma saue the, though they wist not by what meanes as the very apostles whē it was oft told them yet they could neuer comprehend it, tll it was fulfilled in dede.

And beyonde al this there Sacrifices and ceremonies as farforth as the promyses annexed vnto the extende, so farforth they saued them and iustified them, and stode them in the same steade as oure sacramentes do vs: not by the potuer of the sacrifice or dede it selfe, but by the vertue in the faith in the promyse whiche the sacrifice or ceremonies preached and wherof it was a token or sygne. For the ceremonies and sacrifices were left with them, and commaunded them to kepe promise in remembraunce and to wake vp their faith. As it is not ynough to sende many on errandes, and to tell them what they shall do: but they must haue a remembraunce with them, and it be but a ring of a rushe about one of their fingers. And as it is not ynough to make a bargain with wordes onely, but we must put there to an othe and geue earnest to confirme the faith of the person with whom it is made. And in like maner if a man promise, whatsoeuer trifull it be, it is not beleued except he holde vp his synger also, suche is the weaknesse of the world. And therefore Christ him selfe vfed oft tymes diuerse ceremonies in carrynge the sycke to cure vp their faith with al. As for an ensample it was not the blood of the lambe that saued them in Egypte, when the Angel smote the Egipcians: but the mercy of God & his truth wherof the blood was a token & remembraunce to cure vp their faithes wal-

For though God make a promyse, yet it saucth none finally but them that longe for it, & praye God with a strong faith to fulfyll it for his mercye & trueth onely and knowledg their vnnorthines. And euen so our sacramentes (yf they be truly ministred) preach Christe vnto vs & leade our faithes vnto Christ, by which faith our sins are done awaye and not by the dede or worke of the sacrament. For as it was impossible that the blood of calues shuld put away synne: euen so is it impossible that the water of the ryuer shuld wash our hertes. Neuertheles the sacramentes cleanse vs and absolue vs of oure synnes as the priestes do, in preachynge of repentance and say the, for which cause eyther other of them were ordeined, but yf they preach not, whether it be the priest or the sacrament, so prokpe they not.

And yf a man allege Christe Johan in the iii. chapter, sayng: Excepte a man be borne agayne of water and the holy gost he can not se the kingdome of God, & wyl therefore that the holy gost is present in the water & therefore the verye dede or worke doth put away synne: then I wil sende him vnto Isaule whiche apery bys Galathians whether they receyued the holy gost by the dede of the lawe or by preachynge of faith, and there concludeth that the holy gost accompanieth the preaching of faith, & with the word of faith, encreth the hert & purgeth it which thou mayst also vnderstande by S. Isaule, sayng: ye are borne a new out of the water thorow the word. So now yf baptisme preacheth me the washyng in Christes blod, so doth the holy gost accompany it, and that dede of preaching thorow faith doth put awaye my synnes. For the holpe gooste is no dome God nor no god that goeth a mumynge. If a mā say of the sacrament of Christes body & blod, that it is a sacrifice, as well for the dead as for y quicke, and therefore the very dede it selfe iustificth and putteth away synne. I answer that a sacrifice is the slepyng of the body of a beast or a man: wherefore if it be a sacrifice, the is Christes body there slayne & his blond there shed: but that is not so. And therefore it is properly no sacrifice but a sacramente & a memorie of the euergastynge sacrifice once for all whiche he offered vpon the crosse nowe vpon. xv. hundred yeres ago, & preacheth only vnto the that are alpye. And as for the that be dead, it is as profytable vnto the as is a candell in a lantern without lyght vnto them that walke by the waye in a darke nyght, and as the gospel songe in later is vnto them that vnderstand none at al, and as a sermo preached to hym that is dead and heareth it not. It preacheth vnto them that are alpye onely, for they be dead, yf they dye in the faith whiche that sacramente preacheth, they be asse and are past all ieopardye. For whē they were alpye their hertes loued the lawe of God, and therefore they synned not, & were sorpy that their members synned & euer moued to synne, & therefore thorow faith it was forgiven the. And now their synful membres be dead, so that they can now synne no more, wherefore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pience of their soule health, it is a scruaunte vnto oure spiritualties holy countournesse and an exortacion and a blyder of Abbayes, Colleges, Chauntries and cathedral churches with false gotten good, a pypurse, a pollax, and a bottomlesse bagge.

Some man woulde happely saye, that the prayers of the masse helpe myche: not the leuyng

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only, but also þ dead. Of þ hose fyre of their fa-
uent prayer whiche consumeth faster then al the
worlde is able to brynge sacrifice, I haue sayde
sufficiently in other places. Howe be it, it is
not possible to bryng me in beleue that the prayer
whiche helpeth her owne master vnto no vertue,
shuld purchas me the forgiuenesse of my sinnes.
If I sawe that their prayers had obtayned the
grace to lyue soche a lyfe as goddes word did not
rebuke, then could I sone be borne in hand that
whatsoeuer they ased of god their prayers shuld
not be in bayne. But now, what good ca he with
me in his praies that enuierth me Christe þ fode
and the life of my soule? What good can he with
me whose hert cleaueth a sundre for payne when
I am taught to repent of my euell?

Furthermore because that sene knowe þ vse
of the olde testament, and the mooste parte thynke
it nothyng necessarpe, but to make allegories,
whiche they sayne euery mā after his owne braime
at a wpl aduerture wythout any certayne rule:
therefore thoughe I haue spoken of them in an-
other place) yet lest the boke come not to al men-
nes handes that shall reade this I wyll speake
of them here also a worde or twayne.

We had nede to take hede euerye tohere that
we be not begiled with falsse allegories, whether
they be drawn out of the newe testament, or the
olde, cyther out of any other storie or of the crea-
tures of þ worlde, but namely in this boke. Here
a man had nede to put on all hys spectacles and
to arme him selfe agaynst inuisible spures.

þ fyre allegories proue nothyng (and by alle-
gories vnderst ande examples or symilitudes bo-
rowed of straunge matters and of another thing
than þ thou entreatest of.) As thoughe circumci-
sion be a figure of baptyme, yet þ canst not proue
baptyme by circumcysion. For this arguement
were very feble, the Israelites were circumcised
therefore we must be baptised. And in like maner
though the offeringe of Isaac were a fygure or
ensample of the resurreccion, yet is thys argumēt
nought, Abraham wold haue offered Isaac, but
god deliuered him from death, therefore we shal
lyfe agayne, and so forth in all other.

But the verpe vse of allegories is to declare
and open a repte that it maye be the better per-
cepued and vnderstand. As when I haue a cleare
repte of Christ and of the Apostles, that I muste
be baptised, then I may borrow an ensample of
circumcysion to expresse the nature power and
foure or effecte of baptyme. For as circumcysion
was vnto them a comen bagge signifyinge that
they were al soldiars of God to warre hys war,
and separatinge theym from all other nacyns,
dysobedient vnto God: euen so baptyme is oure
comen bagge and sure earnest and perpetuall me-
moriall that we pertayne vnto Christe and are
separated from all that are not Christes. And as
circumcysion was a token certifyinge them þ they
were recepued vnto the fauoure of God & their
synnes forgoen them: euen so baptyme certifieth
vs that we are washed in the bloude of Christe
and recepued to fauoure for his sake, and as cir-
cumcysion signifieth vnto theim the cuttinge
awaye of their owne lustes and cleaunge of theyr
fretwill as they call it, to folowe the wyll of god,
euen so baptisme signifieth vnto vs repentaunce
& the mortyfyinge of our vnculpe membes and
body of synne, to walke in a new lyfe & so forth.

And likewise though that the sauyng of Mo-
and of them that were with him in þ shippe, tho-

rowe water, is a fygure, that is to say an exam-
ple and lykenesse of Baptisme, as Peter maketh
it i. Pet. iii. Yet I can not proue baptisme there
with, saue describe it onely, for as the trespas-
sers in the water thorowe saythe, in that they
beleued God, and as the other that would not be-
leue were perished: euen so baptisme saueþ vs
thorowe the worde of fapth whiche it preacheth
when al the world of the vnbelyuyng perissheth.

And Daule. i. Cor. x. maketh the sea and the
cloude a fygure of baptisme, by which & a thou-
sande mo I myght declare it but not proue it.
Daule also in the sayed place maketh the rocke
out of whiche Moyses broughtre water vnto the
children of Israel, a figure or example of Christ,
not to proue Christe (for that were impossible)
but to deceybe Christ onely: euen as Christ him
selfe. John. iii. borroweth a similitude or fygure
of the brassen serpent to leade Richodemus from
his earthly imaginaciō into the spirituall vnder-
standyng of Christ, saying: As Moyses lyfted vp
a serpent in the wyldernes, so muste the sonne of
man be lyfted vp, that none that beleue in hym
perishe but haue euerlastyng lyfe, by which si-
mylyrude the vertue of Christes deathe is better
described the thou couldest declare it w a thou-
sande wordes, for as those murmurers agaynst
god, as sone as they repēd were healed of their
deadly woldes thow loking on the brassen ser-
pent only, without medicine or any other helpe,
yea, and without anye other reason, but þ God
hath sayd it shuld be so, and not to murmur as
gagne, but to leaue their murmuring: euen so al
that repent and beleue in Christe are saued from
euerlastyng death of pure grace without and be-
fore their good workes, & not to sin a gain, but to
fgyht agaynst syn, & hēcforth to synne no more.

Euen so wyth the ceremonies of thys boke
thou canst proue nothyng saue describe & de-
clare only the puttyng awaye of our synnes tho-
rowe the death of Christ. For Christ is Aarō and
Aarons sonnes & al þ offer the sacrifice to purge
synne. And Christ is al maner offeringe þ is offer-
ed: he is the ore, the shepe, the goate, þ kid, & the
lambe: he is þ ore that is burnt without þ holte,
and the scapegoate, þ caried all the synne of the
people away into þ wyldernes, for as they pur-
ged the people fō their worldy vncleannes tho-
rowe bloud of the sacrifices, euen so doth Christ
purge vs fō the vncleannes of euerlastyng death
with his owne bloud, & as their worldy synnes
could none otherwyse be purged then by bloude
of sacrifice, euen so can our synnes be no other-
wyse forgoen then thorow the bloud of Christ.
Al þ dedes in the worlde, saue þ bloud of Christ,
can purchas no forgiuenesse of synnes: for oure
dedes do but helpe our neighbour & mortifie the
flethe & helpe that we synne no more, but and yf
we haue synned, it muste be freely forgoen tho-
rowe the bloud of Christ or remaine euill. Teacheth

And in lyke maner of the lepers thou canst
proue nothyng: thou canst neuer conture out co-
fessō thence, how be it þ hast an haunsome exam-
ple thereto open the byndyng & loosyng of oure
priestes w þ key of gods worde, for as they made
no man lepre, euen so oures haue no power to co-
maunde any man to be in synne, or to go to pur-
gatory or hel. And therefore (in as muche as bin-
dyng & loosyng is one power.) As those priestes
healed no manie, euen so oures can not of theyr
inuisible and domine power dyscuss anye man-
nes synnes awaye, or deliuer hym from hell or

Spectacles And to Arme *¶* iii. sayed

and stranger, so as they
 Bagge to show we are
 carried into the favor of Christ

And the Lord called
Moses, and spake
vnto hym oute of the
tabernacle* of
wytnesse saying:
Speke vnto the
chylidren of Israel,
a saye vnto

u shal bring a gift
 of the catel:
 of the shepe. As two & two

burnt offering of the ox
 without blemish,
 to the doze of the
 that he may be
 Lorde. * And lette
 vpon the heed of
 fauoure shall be ge
 in attonement for
 the ox before the
 iestes Aarons sons
 and let them sprinc
 e vpon the alter
 of the tabernacle of
 burnt offerings be
 in peces. And then
 Aaron the priest put
 & put wodde vpon
 ay the peces wyth
 vpo the wodde that
 alter. But y inwar

they shall waſſhe in
hall burne altogꝝ
it be a burntſacrꝝ
a ſweete odour vn
yll offer a burntſa-

Whether it be of the
ates: he shal offer a
she. And let him kil
the alter, before the
iestes Aarons sons
of it rounde about
et it be cut in peces:
his fat, and let the
the bred that leeth

alter. But let hym
the legges wyth
unge altogether and
ter: that is a burnt
ce of swete saoure

he shall offer either
of y^e ponge pigeōs.
ing it vnto y^e altar, &
e of it, & burne it on
the

[Faint handwritten notes, possibly "Follow"]

[illegible]

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 trike
 food,

the alter, and let the bloude runne out
vpon the sides of the alter, and plucke
away his croppe & his fethers, & caste
them beside the alter on the east parte vpon
the heape of ashes, and breake his wynges,
but plucke them not asunder. And then let the
priest burne it vpon the alter, euen vpon the
wood that lyeth vpon the fyre, a burnt sacrifice &
an offering of a swete sauoure vnto the Lord.

The notes.

a. Take in Genes. xlviii. c

b. This swete odour, is the sacrifice of faythe &
pure affection, in whiche God is delected, as a
man is delected in the good sauour of meates, as
it is sayde of Ro. Gene. viii. d

The. ii. Chapter

The order of meatofferings, of swete cakes, of fyne
floure, of franchencens &c. without leuen, and without
hony, but not without salte.



If any soul wil offer a meat
offring vnto the Lord, hys
offring shalbe fyne floure, &
he shall poure thereto oyle, &
put franchencens thereon, &
shall bring it vnto Aarons sonnes the
priestes. And one of the shall take there-
out his handfull of the floure, and of the
oyle w^{al} the franchyncence, & burne it
for a memorial vpon the alter: an offering
of a swete sauour vnto the Lord. * And
the remmaunt of the meat offring shalbe
Aarons & his sonnes, as a thinge mooste
holly of the sacrifices of the Lord. If a
man bring a meat offering & is bake
in the oven, let him bring swete cakes
of fyne floure mingled with oyle, & vnle-
uened waters anointed w^{oyle}. If thy
meatoffring be baked in the fryng pan,
then it shalbe of swete floure myngled
with oyle. And thou shalt mince it small,
and poure oyle thereon: and so it is a
meatoffring.

If thy meatoffring be a thinge broy-
led vpon the gredye, of floure myng-
led w^{oyle} it shalbe. And thou shalt
bring the meatoffring that is made of
these thinges vnto the Lord, & shalt de-
liver it vnto the priest, and he shall
bring it vnto the alter, and shall heue
vpon the meatoffring for a me-
moriall, and shall burne it vpon the al-
ter: an offering of a swete sauour vnto
the Lord. And that whiche is lefte of
the meatoffring shall be Aarons & hys
sonnes, as a thinge that is moost holly of
the offerings of the lord.

All the meat offerings which ye shall
bring vnto the Lord, shalbe made w^o
out leuen. For ye shall nether burne le-
uen nor honye in anye offering of the
Lord: notwithstanding ye shall bring
the fyrstlinges of them vnto the Lord:
but they shall not come vpon the alter
to make a swete sauour. And

All thy meatofferings thou shalt salt
with salt: nether shalt thou suffre the
salt of the couenaunte of thy God to
be lackyng from thy meatoffring: but
vpon all thyne offerings thou shalt
bring salte.

If thou offre a meatoffring of the
fyrst ripe frutes vnto the Lord, then
take that whiche is yet greene, & drye it
by the fyre & beat it small, & so offre the
meatoffring of thy fyrste rype frutes.
And than poure oyle thereto, and put
franchencens thereon: & so it is a meatof-
fringe. And the priest shall burne parte
of the beaten corne & parte of that oyle
wth all the franchencens, for a re-
membrance. That is an offering vnto
the Lord.

The notes.
a. This swete sauour signifieth the praier of the
meke and faythful, as it is interpreted in Apoca.
viii. a. The which prayes down with and the surp
of the Lord.
b. All offerings must be salted w^{salt}, which sig-
nifieth that al our good workes must be direc-
ted after the doctrine of the apostles & prophetes:
for then shal they be acceptable in the sight of the
Lord, if they sauour of the salt of the Lord, els not.

The. iii. Chapter.

The order of peaceofferings, which were offered for
the keepinge of peace, made of oxen, shepe, lambes, and
goates.

If any man bringe a peaceof-
fringe of the oxen: whether it be
male or female, he shall bringe
suche as is without blemish, before the
Lord: and let him put his hande vpon
the heade of his offering, and kyl it be-
fore the doore of the tabernacle of wyte-
nesse. And Aarons sonnes the priestes
shall sprynkle the blood vpon the alter
rounde aboute. And they shall offre of
the peace offering to be a sacrifice vnto
the Lord: the fatte that couereth
the inwardes, and all the fatte that is
vpon the inwardes: & the two kydneyes
wth the fatte that lyeth vpon the luy-
nes: and the kyll that is on the luy-
er they shall take awaye wth the ky-
dneys.

G. v. b. neyres

Ceremonies. And Leviticus. Fol. liii.

he afterwarde knowne, than shall they
offre an oxe for a synneckoffryng, & shall
bryng him before the tabernacle of wit-
nesse, and the elders of the multitude
shal put their handes vpon his heed be-
fore the Lorde. * And the Preeft that is
anoynted shall brynge of hys bloude
into the tabernacle of witnesse, and shall
dippe his synger in the bloude, & sprin-
kle it seven times before the Lorde: euē
before the bayle. And shall putte of the
bloud vpo the hornes of y alter, which
is before the Lord in the tabernacle of
wytnesse and shall poure all the bloude
vpon the botome of the alter of burnt-
offrynges, whiche is by the dore of the
tabernacle of wytnesse, and shall take
all hys fat from hym, and burne it vpo
the alter, and shall do with his oxe as
he dyd with the synneckoffring oxe. And y
prieest shall make an attonement for
the, and so it shalbe forgiven them. And
he shall bryng the oxe without the host,
and burne him as he burned the syfte:
so is thys the synneckoffring of the co-
menalthe.

When a Lord sinueth and commit-
teth thozowe ignoraunce anye of these
thynges, which the Lord his God hath
forbydden to be done in his comaunde-
mentes, & hathe so offended: whē his sine
is shewed vnto him, whiche he hathe
synned, he shall brynge for hys offryng
an he goote without blemyshe, and lay
hys hande vpon the heade of it, & kill it
in the place where the burnt-offrynges
are kylled before y Lord: this is a sinne
offryng. Then let the preeft take of y
bloud of the synneckoffring with his fin-
ger, and put it vpon the hornes of the
burntoffryng alter, and poure hys
bloude vpon the botome of the burnt-
offryng alter, and burne all his fat vpon
the alter, as he dothe the fatte of the
peace offrynges. And the Preefte shall
make an attonement for him as concer-
ning his sine, & so it shalbe forgiven hi.
If one of the comen people of y land
synne thozow ignoraunce, a comynfte
any of the thynges which the Lord hath
forbydden in hys commaundementes
to be done, & so hath trespassed, whē his
synne whiche he hathe synned is come
to hys knowledge, he shall brynge for
his offryng, a he goote wythout ble-

mishe for his synne whiche he hathe sin-
ned, and laye hys hande vpon the heed
of the synne offryng, and see it in the
place of burnt-offrynges. * And y Preeft
shal take of the bloude with his finger,
and put it vpo the hornes of the burnt-
offryng alter, and poure all the bloude
vpon the botome of the alter, and shall
take awaye all his fatte as the fatte of
the peace offrynges is taken awaye. And
the Preeft shall burne it vpon the alter
for a swete sauoure vnto the Lorde, &
the Preefte shall make an attonement
for him, & it shalbe forgiven hym.

If he brynge a lambe & offre it for
a sinne offryng, he shall brynge a female
without blemyshe, and lay his hande vpon
the heed of the synneckoffryng, & see it
in the place where the burnt-offrynges
are slayne. And the Preeft shall take of
the bloude of the synneckoffryng with his
synger, and put it vpon the hornes of
the burnt-offryng alter, & shall poure al
the bloud therof vnto the botome of the
alter. * And he shall take awaye al the fat
therof, as the fat of the shepe of y peace
offrynges was taken awaye. And the
Preefte shall burne it vpon the alter
for the Lordes sacrifice, and the Preeft
shal make an attonement for his sinne, &
and it shalbe forgiven him.

The .v. Chapter.

Of thee. The cleaning of hym that toucheth vnclene
thynges. The purgacion of an othe and of synne done
by ignoraunce.

When a soule hath synned and
herde y voyce of cursing & is
a witnesse: wyether he hathe
sene oz knowe of it, if he haue
not vttered it, he shal bere his sinne. * E-
ther when a man toucheth any vnclene
thyng: whether it be the carion of an
vnclene beest, oz of vnclene cattell, oz
vnclene worme, & is not ware of it, he
is also vnclene & hathe offended. Ether
when he toucheth anye vnclenesse of
manne, (what so euer vnclenesse it bee
that a manne is defyled with all) and
is not ware of it, and afterwarde com-
meth to the knowledge of it, he is a tres-
passer. Ether when a soule sweareth: so
that he pronounceth wyth hys lippes
to do euell oz to do good (whatsoever it
be that a manne pronounceth with an
othe) and the thing be out of his minde,
& afterwarde cometh to the knowledge

Chapter of Leviticus The Text is .v. Chapters, The
Ignorance both he come to the knowledge of his sin in touching
A The Purgacion of

Ceremonies. *The Offering of Aaron* **Leuiticus.** *And The Offering of*

of it, then he hath offended in one of these. Then when he hath sinned in one of these thynges, he shall confesse & wherein he hath sinned, and shall bring his trespass offering vnto the Lorde for his synne whiche he hath sinned. A female frome the flocke whether it be a lambe or a she goote, for a synne offering. And the preeft shall make an attonement for hym for his synne. * But yf he be not able to bringe a shepe, then let hym bringe for his trespass whiche he hath sinned two turtill doves, or two young pygeons vnto the LORD, one for a synneoffring and another for a burnt offering. And he shall bringe them vnto the preeft whiche shall offer the synne offering fyrste, and wryng the necke a sunder of it, but plucke it not cleue of. And let hym sprinkle of the bloude of the synneoffring vpon the syde of the alter, and let the reste of the bloude blede vpon the botome of the alter, and then it is a synneoffring. And let hym offer the seconde for a burnt offering as the maner is: and so shall the preeft make an attonement for hym for the synne whiche he hath sinned, and it shall be forgiven hym. And yet if he be not able to bringe two turtill doves or two young pygeons, then lette hym bringe his offering for his synne: * the tenth parte of an Ephra of fyne flour for a synneoffring, but put none oyle thereto neyther put any frankincense thereon, for it is a synne offering. And let hym bringe it to the preeft, and the preeft shall take his hande full of it, and burne it vpon the alter for a remembraunce to be a sacrifice for the Lorde: that is a synneoffring. And let the preeft make an attonement for hym for his synne (whatsoever of these he hath sinned) and it shall be forgiven. And the remnant shall be the preeftes, as it is in the meat offering.

And the Lord comended with Moses saying: when a soule trespasseth a synne, whiche thou owe ignorance in any of the holy thynges of the Lord, he shall bring for his trespass vnto the Lorde a ramme without blemyshe out of the flocke valued at two sheles * after the syle of the sanctuarie, for a trespass offering. And he shall make amendes for the harme &

he hath done in the holy thyng, & put the fyfte parte more to, and geue it vnto the preeft. And the preeft shall make an attonement for hym with the same of the trespass offering, & it shall be forgiven hym. *Trospas a sin of Ignorance in a*

When a soule sinneth and commytteyth any of these thynges which are comanded to be done by the commaundementes of the Lorde: though he wylt it not, he hath yet offended and is i synne, & shall bringe a ram without blemyshe out of the flocke that is esteemed to be worth a synne offering, vnto the preeft. And the preeft shall make an attonement for hym for the ignorance whiche he did, and was not ware, & it shall be forgiven hym. This is a trespass offering, for he trespassed agaynst the Lorde.

The vi. Chapter. The offerings for synnes whiche are done willingly. The lawe of the burnt offeringes. The fyre make a byde cure more vpon the alter. The offerings of Isaac and his sonnes.

Howe Begyneth the 6 Chapter of Leuiticus.



And the Lorde talked with Moses, saying: when a soule synneth & trespasseth agaynst the Lorde, and denyed vnto his neyghbour that whiche was taken hym to kepe, or that was put vnder his hande, or that whiche he hath violently taken away, or y which he hath deceaued his neyghboure of with soctety, or hath founde that whiche was loste and denyeth it, and sweareth falsely, in whatsoeuer thyng it be that a manne doth and sinneth therein. * Then whē he hath synned or trespassed, he shall restore agayne that he toke violently away, or the wronge which he dyd, or that which was deliuered hym to kepe, or the lost thyng whych he founde, or whatsoeuer it be about whych he hath sworne falsely, * he shall restore it agayne in the whole summe, and shall adde the fyfte parte more thereto, and geue it vnto hym to whome it pertayneth, the same daye that he offereth for his trespass, and shall bringe for his trespass offering vnto the Lord a ramme without blemyshe out of the flocke, that is esteemed worth a trespass offering vnto the preeft. And y preeft shall make an

And soe an attonement shall be made for him which he hath sinned, and it shall be forgiven him. And if he be not able to paye the same, then he shall paye the same in the whole summe, and shall adde the fyfte parte more thereto, and geue it vnto hym to whome it pertayneth, the same daye that he offereth for his trespass, and shall bringe for his trespass offering vnto the Lord a ramme without blemyshe out of the flocke, that is esteemed worth a trespass offering vnto the preeft. And y preeft shall make an

Leuiticus. Vol. lv.

attonemente for hym before the Lorde,
and it shall be forgoeuen hym, in what
soeuer thing it be that a man doth and
trespaleth therein.
And the Lorde spake vnto Moyses,
sayinge: Commaunde Aaron and his
sonnes, sayinge: this is the lawe of the
burntoffring. * The burntoffring shall
be vpon the hart of the alter all night
vnto the moornyng, & the fyre of the al-
ter shall burne therein. And y^e p^rest shall
put on hys * linnen albe and his linnen
breeches vpon his fleshe, & take away y^e
allshes whiche the fyre of the burnt sa-
crifice in the alter hath made, & put the
besyde the alter, & then put of his ray-
ment & put on other, & carpe the allshes
out without y^e holle vnto a cleane place.
The fyre that is vpon the alter shall
burne therein and not go oute. And the
p^rest shall put wod on the fyre euery
moornyng, & put the burnt sacrifice vpon
it, and he shall burne thereon the fatte of
the peace offringes. The fyre shall euer
burne vpon the alter, & neuer go out.
* This is the lawe of y^e meatoffring:
Aarons sonnes shall brynge it before
the Lord, vnto the alter: and one of the
shall take his hand full of the flour of
the meatoffrynge, and of the oyle with
all the frankencens whiche is thereon,
and shall burne it vnto a remembraunce
vpon the alter to be a swete sauoure of
the memo^ryall of it vnto the Lord. And
the rest therof, Aaron & his sonnes shall
eate: vnto the holle place: euen in the
courte of the tabernacle of witnesse they
shall eate it. They^r parte whiche I haue
geuen the of my sacrifice shall not be baken
wyth leuen, for it is most holy, as is y^e
sinneoffrynge, and trespaco^rffrynge. All
the males amonge the chyldren of Aaron
shall eate of it: and it shall be a duetye
for euer vnto your generaci^ons of the sacri-
fices of the Lorde, nether shall any man
a touche it, but he that is halowed.
And the Lorde spake vnto Moyses,
sayng: this is the offrynge of Aaron, &
of his sonnes whiche he shall offer vnto
the Lorde in the daye when they are
anoyned: the tenth parte of an Ephah of
floure, which is a daily meatoffryng per-
petually: halfe in the moornyng & halfe
at nyght: and in the tryng pan it shall

be made with oyle. And when it is try-
ed, thou shalt brynge it in as a baken
meatoffryng minsed small, and shalt of-
fer it for a swete sauour vnto y^e Lorde.
And that p^rest of his sonnes that is a-
noyned in his steade shall offer it: and
it shall be the Lordes duetye for euer, &
it shall be burnt altogether. For all the
meatoffringes of the p^restess shall be
burnt altogether, and shall not be eate.
And the Lord talked with Moyses say-
inge: speake vnto Aaron and vnto hys
sonnes, & say: This is y^e lawe of y^e sinne
offryng. In the place where y^e burnt sa-
crifice is kylled, shall the synneoffryng
be kylled also before the Lorde, for it is
most holy. * The p^rest that offreth it
shall eate it in the holy place: euen in y^e
courte of y^e tabernacle of witnesse. No
man shall touch the fleshe therof saue
he that is halowed. And if any rayment
be spynckled therewith, it shall be wash-
ed in the holy place, * and the erthe pot
that it is sodden in shall be broken. If it
be sodden in brasse then the pot shall be
scoured and rynsed in the water. All
the males among the p^restess shall eate
therof, for it is most holy. Notwithsta-
ndyng no synneoffryng that hath hys
bloude brought in to the tabernacle of
wytnesse to reconyle wyth al in the ho-
ly place, shall be eaten: but shall be burnt
in the fyre. Noe Corruption can enter
that Incurueth the notes. p^retab^le & vnto
a. Vnto my neyghboure pertapneth satisfacci^on,
but vnto god repentaunce, and then the sacrifice
of Chryst is a full satisfacci^on and attonemente, &
appeasynge of all wra^the.
b. There shall no man touch it, but he that is hal-
lowed, that is, but he that is dedicated, ordeined,
and appoynted to mynister before the Lord. As
it is Agge. ii. c.
The. vii. Chapter.
Trespaco^rffrynges, Synneoffrynges and peace of-
frynges. The fatte and the bloude may not be eaten.
This is the lawe of the tresp-
aco^rffryng whiche is moste
holy. In the place where the
burntoffryng is kylled, y^e tresp-
aco^rffryng shall be kylled also: and hys
bloude shall be spynckled round aboute
vpon the alter. And all the fat therof
shall be offered: the rompe and the fatte
that couered y^e inwardes, and y^e ii. kid-
neyes with the fatte that lyeth on them

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In the Epistles of st John
Christ y^e Righteous

turning with bowell of compassion, And that Belonge Darrell of
Christ Red Declaros The same In the Epistles of st John
Advocate with the Father Christ y^e Righteous

Ceremonies, This Is The Leviticus, Law of the Trespas which Is most He

and vpon the lynes & the kail on the ly-
uer shalbe take away with the kidneis:
a the p̄est shall burne them vpon the
alter, to be an offering vnto the Lord:
this is a trespas offering.

All the males among ȳ p̄estres shall
eate thereof in the holy place, for it is
most holy. As the synneoffring is, so is
the trespasoffring, one law serueth for
bothe: and it shall be the p̄estres that
reconcyleth therewith. And the p̄est
that offered a mannes burnt offering,
shall haue the skynne of the burnt of-
frynge whiche he hath offered. And all
the meate offrynges that are baken in
the oven, and all that is dressed vpon
the greddyn and in the frynging pan,
shalbe the p̄estres that offereth them.
And all the meatoffrynges, that are
myngled with oyle or dyer, shall per-
tayne vnto all the sonnes of Aaron, and
one shall haue as muche as another.

This is the lawe of the peaceoffrynges
whiche shalbe offered vnto the Lord. * If
he offer to geue thanckes, he shal bring
vnto his thanckoffrynge: swete cakes
myngled with oyle, and swete wafers
anoynted wyth oyle, and cakes myng-
led with oyle of fyne flour fryed, and
he shall byrnye his offering vpon cakes
made of leuened breade vnto ȳ thanck-
offrynge of hys peace offrynges, and of
them all he shall offer one to be an heue
offrynge vnto the Lord, and it shalbe
the p̄estres that sprynkleth the bloude
of the peaceoffrynges. And the fleshe of
the thanckoffrynge of hys peaceoffrin-
ges shalbe eaten the same daye that it
is offered, & ther shall none of it be layde
vp vntyll the morowynge.

If it be a b bolwe or a fre wyl offering
that he byrnyeth, the same day that he
offereth it, it shalbe eaten, & that whiche
remaineth may be eaten on the morow:
but as muche of the offered fleshe as re-
mayneth vnto ȳ thyrde day shalbe burnt
wyth fyre. For yf any of the fleshe of the
peaceoffrynges bee eaten in the thyrde
daye then shall he that offered it obtaine
no fauoure, nether shall it be rekened
vnto him: but shalbe an abomination,
& the soule that eateth of it shall beare
the synne thereof. The fleshe that tou-
cheth anye vncleane thyng shall not
bee eaten, but burnt with fyre: and

al that be cleane in theyr flesch, may eate
flesch. If any soule eate of the flesch of the
peaceoffrynges that pertayne vnto the
Lord, and his vncleane yet vpon him,
the same soule shal perishe from among
hys people. Moreouer yf a soule touch
any vncleane thynge, whether it be ȳ vn-
cleane of man or of any vncleane beast
or any abhomyne that is vncleane:
and then eate of the fleshe of the peace-
offrynges whiche pertayne vnto the
LORD, that soule shal perishe from
his people. Same soul shal perishe

And the Lord spake vnto Moyses,
saying: speake vnto the chyldren of Is-
rael, and saye: * Ye shall eate no maner
fat of open, shepe or gootes: neuerthe-
later the fatte of the beste that dyeth
alone & the fat of that which is torne w
wyld beasts, maye bee occupied in all
maner vses: but ye shall in no wise eate
of it. For whosoener eateth the fat of ȳ
best of which men bringe an offering
vnto the Lord, that soule that eateth
it shal perishe from his people. More-
ouer ye shall eate no maner of bloude,
wheresoener ye dwell, whether it be of
foule or beste. Whatsoener soule it be
that eateth any maner of bloud ȳ same
soule shal perishe from his people. But

And the Lord talked with Moyses,
saying: speake vnto the chyldren of Is-
rael and say: he that offereth his peace-
offryng vnto ȳ Lord, shall bring his gift
vnto ȳ lord of hys peaceoffrynges hys
owne handes shal byrnye the offrynge
of the Lord: euen the fatte vpon ȳ brest
he shall byrnye wyth the brest to waue it
a waueoffrynge before ȳ LORD. And
the p̄est shall burne ȳ fatte vpon the
alter, and the brest shalbe Aarons and
hys sonnes. And the ryght shoulde
they shall geue vnto ȳ p̄est, to be an
heue offering, of theyr peaceoffrynges.
And ȳ same that offereth the bloud of ȳ
peaceoffrynges and ȳ fat, amonge ȳ son-
nes of Aaron shall haue ȳ ryght shoul-
der vnto hys parte, for the waue brest
and ȳ heue shoulde I haue taken of ȳ
chyldren of Israel, euen of theyr peace-
offrynges, and haue geuen it vnto Aa-
ron the p̄est and vnto hys sonnes: to
be a due tyte for euer of the chyldren of
Israel.

This is ȳ anoyntyng of Aaron and

the May
Day It is offered & that which remaineth
on the morow: but if it be left on ȳ 3d day it shall be burnt w
because it is an abomination

the anoynting of his sonnes in the sa-
crifices of the Lorde, in the day when
they were offered to the prestes vnto
the Lord, which the Lorde commaun-
ded to be geuen them in the day when
he anoynted them, of the chyldren of
Israel, and to be a duty for euer among
theyr generations. This is the lawe of
burntofferinges, of meatofferings, of
synneofferings, of trespassofferings,
of fulloffringes, of peaceoffringes, which
the Lorde commaunded Moses in the
mount of Sinai, in the day when he co-
maunded the chyldren of Israell to of-
fer their offeringes vnto the Lord, in the
wyldernesse of Sinai.

The notes.
a. Trespace offeringe, was the offering that was
offered for a trespass. Trespace after the order of
the scripture signifieth somtyme all the tyme past
which we haue lpyed in infydelyty, being igno-
raunt of the veritie, not onely in doyng open sin-
nes, but also when we haue walked in our owne
rightuousnes as in. psa. cxviii. d. & ii. par. cxviii. c
b. By vowes are vnderstande the giftes whiche
are accustomed to bee offered and geuen to God
by any outward cceremonie. As it was to rounde
theyr heeres, or to drynke no wyne, &c.

The. viii. Chapter.

**The annoynting and consecration of Aaron and his
sonnes.**

And the Lord spake vnto Moses,
saying: * take Aaron & his sonnes
with him, and the vestures and the
anoynting oyle, and an oxe for a synne
offryng and two rammes and a basket
of swete breede: and gather al the come-
tye together vnto the doze of the taber-
nacle of wytnesse. And Moses dyd as
the Lord commaunded hym, and the
people gathered the selues together vnto
the doze of the tabernacle of wytnesse.
And Moses sayde vnto the people: this
is the thyng whiche the Lorde com-
maunded to do.

And Moses broughte Aaron & hys
sonnes and washed them with water, &
put vpon hym the albe and gzyded hym
with a gzydle, and put vpon hym the
tuncle, and put the Ephod thereon, and
gzyded him with y broderd gzydel of y
Ephod, & bound it vnto hym therwith.
And he put the bresslappe thereon, and
put in the bresslappe * urin and chu-
min. And he put the miter vpon his heed,
and put vpon the myter euen vpon the
forefront of it y golde plate of the holy

croune, as the Lord comaunded Moses.
* And Moses toke the anoyntynge
oyle and anoynted the habitacion & al y
was therein, and sanctified the, & sprin-
kled therco vpon the alter seuen tymes,
and anoynted the alter and all his ves-
sels, and the laver with his fote, to sanc-
tify them. And he poured of the anoynt-
ynge oyle vpon Aarons heade, and anoynted hym to sanctify hym. And he
broughte Aarons sonnes & put albes
vpon the, & gzyded them with gzydels,
and put bonettes vpon theyr heades:
as the Lord commaunded Moses.

And the synneoffring was brought.
And Aaron & his sonnes put their han-
des vpon the heed of the oxe of the sinne
offryng. And when it was slayne, Mo-
ses toke of the bloude, and put it vpon
the hornes of the alter rounde aboute
with his fynger, & purified it, & poured
the bloud vnto the botome of the alter
& sanctified it and reconcyled it. And he
toke all the fatte that was vpon the in-
wardes, & the kail that was on the ly-
uer and the two kydneyes with theyr
fatte, & burned it vpon the alter. But
the hyde, hys flesh and his dong, he
burnt with fyre without the hoste: as
the Lord commaunded Moses.

And he brought the ram of the burnt
offryng & Aaron & his sonnes put theyr
handes vpon the heade of the ramme,
and it was killed. And Moses sprin-
kled the bloud vpon the alter rounde a-
bout, & cut the ram in peces & burnt the
heed, the peces & the fat, & washed the in-
wardes & the legges in water, & burnte
the ram euery whit vpon the alter. That
was a burnt sacrifice of a swete sauour,
& an offryng vnto the Lord, as the Lord
commaunded Moses.

* And he brought the other ram that
was the fulloffryng, & Aaron & his son-
nes put theyr handes vpon the heade of
the ram: and whē it was slayne, Moses
toke of the bloude of it, and put it vpon
the tpype of Aarons ryght eare, and
vpon the thombe of his right hand and
vpon the great too of hys ryghte fote.
Then wer Aarons sonnes brought, and
Moses put of the bloude on the tpype
of the ryghte eare of them, and vpon
the thombes of theyr ryghte handes,
and vpon the great tooes of theyr right

Word to Doe: And Moses Brought Aaron and his sonnes & washed them with water
And clothed him with all the holy garments as ordered
to Moses: so ought all true Christians when washed with

The Text of the 9th Chap

the people. Anron blesteth the people. The glorie of
the Lorde is exalted. The fyre consuming treasoure about
consumeth the sacrifice.

Is showed the fire coming from Above

Made the viii. day Moses call
led Aaron & his sonnes, & the

Alders of Israel, a sayde vnto Aaron: take a calfe for a

synne offering, and a ram for a burnt of: *Beginning*

ring: both without blemyshe, & bringe them before the Lord. And huto nichols

ben of Israel he spake saying: take ye
an he goots for a furrer offe

and a lambe, both two of a yere olde, & *and a*

without blemish for a burnt offering, & *And the*
an ore, and a ram for peace offerings to

offer before y^e Lord, and a meatoffring

mingled with oyle, for to daye y^e Lorde And Ja
wil appere vnto you. And they brought

that whiche Moses commaunded vnto
to the tabernacle of witnesse, and all

people came and stode before the Lord. 17 II m

And Moles sayde: thys is the thyuge^{mg Ejaci}
which the Lorde commaunded that he^{was his}

should do: and then y^e glory of the Lord
shall appere unto you. *Lord*

shall appeare vnto you. And Moles^{How they}
sayd vnto Aaron: go vnto the alter, and ^{Depart}

*offer thy sinneoffring, & make an atto
nement for the annd for the people: and

they offer the offering of the people, and

recounte them alio, as the Lorde com: My salu
maunded Moses. And I had from the 150 in 9

* And Aaron went vnto the alter, & *9 Chap*
 slew the calfe & made his sinne offering. *10*

And the sonnes of Aaron brought the Offering

bloud vnto hym, & he dypte his finger *Aron*
in the bloud and put it vpon the hornes *Pace*

of the altar, and poured the bloude in: *His 22^o*
to the base of the altar. And the *23^o*

and the two kidneyes wyth the Ball of *Glory of*

the lyuer of the synneoffring, he burnt. *Is* *then*
upon the alter, as the word sayeth. *Matth*

ded Moses: but the flesh and the hyd, he

blycht wyth fyze without the holte. *At Pleased*
terwarde he slewe the burntoffynge. *C. Now*

and Harons sonnes brought the bloud
hnto him and he sprinkled it round

oute vpon the alter. And they brought *A sign't.*

the burnt offering unto him in peces and *Valuation*
the head also, and he burnt it upon the *Motion*

alter, and dyd washe the inwardes and
the legges, and burnt them also with

the legges, and burnt them also upon sight of
the burnt offering in the alter. *Joshua And Sacra*

And then he brought the peoples offering and took the goats that were the way. The

peoples sinnecoffringe, and cleme it and Saluat

no glory of the Lord offered. This was

...the sacrifice, note of
...of the ...

THE 30th DECEMBER 1914

Radab & Abi. ^{their names} **Leuiticus.** ^{from the} **Fol. lviij.**

offered it for a synne offryng: as he did the first. And then brought the burnt offrynge, and offered it as the maner was: and brought the meat offrynge & fylled his hande therof, and burnt it vpon the alter, besyde the burnt sacrifice in the mornynge.

Then he liuwe the ore and the ram that were the peoples peace offrynges, and Aarons sonnes brought the blood vnto him, and he sprynkled it vpon the alter rounde aboute, and toke the fat of the ore and the ram: the rompe and the fat that couereth the inwardes and the kydneys and the hall of the lyuer: and put them vpon the brestes & burnt it vpon the alter: but the brestes and the ryght shoulders Aaron wauced before y^e Lorde, as the Lorde commaunded Moyses: And Aaron lyfte vp his hande ouer the people and blessed them, and came doune from offryng of synne offrynges, burnt offrynges and peace offrynges.

Then Moyses & Aaron went in to y^e tabernacle of wytnesse & came out againe and blessed the people, and the gloze of y^e lord appered vnto al y^e people. * And there came a fire out fro before y^e Lord, and consumed vpon the alter the burnt offryng and the fat. And al the people sawe it, and howted, and fel on theyr faces.

Blessed Proffence Spiritualis
The. r. Chapter. Sight.

Radab and Abihu are slayne. Israel mouereth for them. The priestes are forbydden wyne. The respow of the sacrifice the priestes cate. And the glory of y^e lord appered.

And a Radab* and Abihu the sonnes of Aaron toke ether of them his censor, and put fyre therin, and put cens vpon, & broughte straunge fyre before y^e Lord:

* which he commaunded them not, and there went a fire out from the Lord, and consumed the, and they dyed before the Lorde. Then Moyses layde vnto Aaron: this is that the Lorde spake saying: I wyl be sanctified in them y^e come nye me, & before al the people I wyl be glorified. And Aaron helde his peace. And Moyses called Misael and Elisapha y^e sonnes of Oziel the vncle of Aaron, and layde vnto them: goo to and carie your

* brethren from the holy place oute of the hoste. And they went to them, & caryed them in their albes out of the host,

And Aaron lift up his hand ouer the people and blessed them. And the glory of the Lord appered vnto all the people.

as Moyses bad.

And Moyses said vnto Aaron & vnto Eleazar & Ithamat his eldest sonnes: * vncouer not your heade neyther rent your clothes, lest ye dye & wraethe come vpon al the people, let your brethren the hole house of Israel bewepe y^e burnt offryng whiche the Lorde hathe burnt. But go ye not out from the doze of the tabernacle of witnesse, lest ye die: for the anointynge oyle of the Lorde is vpon you. And they dyd as Moyses bade.

And the LORDE spake vnto Aaron saying: * dryncke no wyne no strög dryncke, nether thou nor thy sonnes in the: when ye go in to the tabernacle of witnesse, lest ye dye. And let it be a lawe for euer vnto your children after you: that ye may put difference betwene holy and unholy, and betwene vncleane & cleane, and that ye maye teache y^e chylde of Israel al the ordinaunces which the Lorde hathe commaunded them by the handes of Moyses.

And Moyses sayde vnto Aaron, and vnto Eleazar and Ithamat his sonnes that were left: take the meat offryng that remayneth of the sacrifices of the Lorde, and cate it without leue besyde the alter, for it is moste holpe: cate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the waue brest and heu shoulder cate in a cleane place:

both thou and thy sonnes & thy doughsters with the. For it is thy dutye and thy sonnes dutye with the, of the peace offrynges of the children of Israel. For the heu shoulder and the waue brest whiche they brynge with the sacrifices of the fat, to waue it before the Lorde, shalbe thyne and thy sonnes with the: be a lawe for euer, as the Lorde hath commaunded.

And Moyses soughte for the goote that was the synne offryng, and se it was burnt. And he was angrye with Eleazar & Ithamar the sonnes of Aaron, whiche were left a lyue sayinge: wherfore haue ye not eaten the synne offryng in the holy place, seynge it is moost holy: and for as muche as it is geuen you to beate the synne of the people, & make agrement for the before the

Lorde.

Ceremonies. Leviticus.

Lord: Beholde, the bloude of it was not broughte in within the holy place, therefore shoulde ye haue eaten it in the holy place, as I commaunded. And Aarō sayde vnto Moyses: beholde this daye haue they offered their synne offrynge and their burnt offering before y^e Lord, and it is chaūced me after this maner. If I shoulde eate of the synne offryng to daye, woulde the Lord be contente with al: And when Moyses hearde that, he was content. *And mortifie our will in no obey him. The notes. To do his will.*

Madab a. Hercof you se the fruit of a mannes good entee without goddes worde. As we may do no lesse, so dorbe this ensample teache that we ought to do no more then is commaunded.

Abihu. b. God is sanctified, when we obeie him, & mortifie our wyl to do his.

For euer. c. Here is for euer taken for a tyme that harthe an ende, and not euellastynge, as it is also in Gene. xiii. d. and Exo. xiii. c.

To eate d. The offerynges muste haue bene eate in gladnes, but Aaron coulde not but mourne for hys sonnes.

For euer. e. Here is for euer taken for a tyme that harthe an ende, and not euellastynge, as it is also in Gene. xiii. d. and Exo. xiii. c.

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The. xi. Chapter: of Hauke

And the Lord spake vnto Moyses and Aaron sayinge: speake vnto y^e children of Israel and saye * these are the beastes whiche ye shall eate amonge al the beastes y^e are on the erth: what soeuer hath hooft, and deuydeth it into two clawes and cheweth cud among the beastes that shall ye eate. Nevertheless, these shall ye not eate of the that chewe cud and haue hooftes. The camel, for he cheweth cud but he deuydeth not y^e hooft in to two clawes, therefore he shall be vncleane vnto you. And the conye for he cheweth y^e cud but deuydeth not the hooft in to two clawes, therefore he is vncleane to you. And the hare, for he lykewyse cheweth the cud, but deuydeth not the hooft in to two clawes, he is therefore vncleane to you. And the swyne, for though he deuyde y^e hooft in to .ii. clawes, yet he cheweth not the cud, and therefore is vncleane to you. Of their flesh se y^e ye eate not, and their carkasses se that ye touche not, for they are vncleane to you.

These shall ye eate of al that are in y^e waters: what soeuer hath finnes & scales in the waters, seas and ryuers, that shall ye eate. And al that haue not finnes and scales in the seas and ryuers of al that moue and lyue in the waters shall

ye abhorre. Se that ye eate not of they^e flesh, and also that ye abhorre their carkasses: for all that haue no finnes and scales in the waters, shall be abhominacio vnto you. These are y^e foules which ye shall abhorre, and whiche shall not be eaten, for they are an abhominacion. The Eagle, y^e gothauke, the cormoraute, the kyete, the vultur and al his kynde & al kynde of rauens, the estrich, y^e nyghte crowe, the cocow, the sparowhaunce, and al the kynde: the lytle oule, the storcke, the great oule, the bakke, the pellicane, the pye, the herō, the taye with y^e kynde, the lappwyng and the swalowe. And all foules that crepe and goo vpon all foure shall be an abhominacion vnto you. Yet these maye ye eate of al the foules that moue and goo vpon. iiii. fete: euen those that haue no knees aboue y^e fete, their fete to lepe with all vpon y^e erthe, euen these of the ye maye eate: y^e arbe and al hys kynde: the Selaam with al hys kynde: the hargol and al y^e kynde, the hagab and al hys kynde. All other foules that moue and haue. iiii. fete, shall be abhominacio vnto you. In such ye shall be vncleane, wholoeuer touche y^e carkasse of the shall be vncleane vnto the eue, and wholoeuer beareth y^e carkasse of them, shall washe his clothes, and so shall be vncleane vntil euen. Carcase for they are y^e vncleane.

Amonge all maner beastes, y^e haue hooftes and deuyde them not in to two clawes or that chewe not the cud, shall be vncleane vnto you: and al that toucheth them shall be vncleane. And all y^e goeth vpon hys handes amonge all maner beastes that goo on all foure fete are vncleane vnto you: and as manye as touch their carkasses, shall be vncleane vntil the euen. And he that beareth the carkasse of them, shall washe his clothes and be vncleane vntil the euen, for such are vncleane vnto you. And many more beastes

And these are also vncleane to you amonge the thinges that crepe vpon y^e erth: the wesell, the mouse, the toober & all his kynde, the hedge hogge, stellio, the licerte, the snayle & the moule: these are vncleane to you among all y^e moue, and all that touche them when they be deade, shall be vncleane vntill the euen. And what soeuer anye of the deade carkasses

They must doe both: Not onely And the carkasses Other No

carkasses of them fall vpon, shal be vn-
cleane: whatsoeuer vessel of wod it be,
oz raynet, oz skynne, oz bagge oz what
soeuer thyng it be that any worke is
wroughte withall. And they shal be
plunged in the water, and be vncleane
vntyll the euen, and then they shal be
cleane agayne.

¶ All maner of erthen vessel wher in to
any of them falleth is vncleane with al
that therin is: and ye shal breake it. All
maner meate that is eaten, yf any such
water come vpon it, it shal be vncleane.
And al maner dryncke that is droncke
in all maner suche vessels shal be vn-
cleane. And whether it be ouen oz ket-
tel it shall be broken. For they are vn-
cleane and shal be vncleane vnto you:
Neuerthelater, yet the fountaynes and
welles & pondes of water, shal be cleane
styl. But whosoever toucheth theyr
carkasses, shal be vncleane.

¶ If the dead carkasse of any such fall
vpon any seede vsed to sowe, it shal yet
be cleane styl: but and yf any water be
powred vpon the seede and afterwarde
the dead carkasse of them fall therō, the
it shal be vncleane vnto you.

¶ If any beast of whiche ye maye eate
dye, he that toucheth the dead carkasse
shal be vncleane vntil the euen. And he
that eateth of any suche dead carkasse,
shall washe hys clothes and remayne
vncleane vntil y euen. And he also that
beareth the carkasse of it, shal wash his
clothes, and be vncleane vntyl euen.

¶ All that scrauleth vpon the erth, is
an abhominaciō, and shal not be eaten.
And what soeuer goeth vpon y breast,
and whatsoeuer goeth vpon. iiii. oz mo
fete amonge all that scrauleth vpon the
erth, of that se ye eate not: for they are
abhomyable. Make not youre soules
abhominable with nothyng that cre-
peth, nether make your soules vncleane
with them: that ye shoulde be defyled
therby. for I am the Lorde your God,
*be sanctified therefore that ye maye be
holy, for I am holy: and defyle not your
soules with any maner thing that cre-
peth vpon the erth. for I am y Lorde
that brought you out of the lāde of E-
gypte to be youre God: be holy ther-
fore, for I am holy. This is the lawe of
brest and foule and of al maner thyng

that lyueth & moueth in the water and
of al thinges that crepe vpon the erth,
that ye may put difference betwene vn-
cleane & cleane, and betwene y beastes y
are eaten & the beastes y are not eaten.

¶ The notes. Women shoulde
a. Arbe, Selaam, Bargoil, & Bagab, are kyndes
of beastes that crepe or scraule on the ground,
whiche the Hebrewes them selues do not now a
dayes knowe.

The. xii. Chapter.

¶ The lawe howe women shoulde be purged after theire
deliuerance.

And the Lorde spake vnto Moyses,
and sayde: speake vnto the childe
of Israel and saye: when a woman
hath conceived, and hath borne a man
chylde, she shal be vncleane. vii. dayes:
euen in lyke maner as when she is put
aparte in time of hyr a natural disease.
And in the. viii. daye the fleshe of y chil-
des *foreskyne shal be cut awaye. And
she shall contynue in the bloude of hyr
purifieng. xxxiii. dayes, she shal touch
no halowed thig nor come into the sac-
tuary, vntil the tyme of hyr purifieng
be out. If she beare a mayde chylde, the
she shal be vncleane two wekes, as when
she hath hyr natural disease. And she
shal continue in the bloude of hyr puri-
fyng. lxvi. dayes.

¶ And when the dayes of hyr purify-
ng are out: whether it be a sonne oz a
doughter, she shal byrnyng a lambe of one
yere olde for a burnt offering & a younge
pigeon oz a turtyl doue for a synne of-
fryng vnto the doore of the tabernacle
of witnesse vnto the preest: whiche shal
offer them before the Lorde, and make
an attonement for her, and so she shal be
purged of hyr yssue of bloude. * This
is the lawe of her y hath borne a childe,
whether it be male oz female. But and
yf she be not able to byrnyng a shepe, the
let her byrnyng two turtils oz two younge
pigeons: the one for the burnt offryng,
and the other for the synne offryng. And
the preest shal make an attonement for
her, and she shal be cleane.

¶ The notes. **¶** The notes.
a. The translation woulde call this dyscase na-
tural, because it chaunceth naturallie vnto all
women, durynge the tyme that they be apte to
conceyue chylde. It is not honest to reherse the
vulgar name of it, wherfore I omitte it, as co-
monly knowne to all women, and not necessarie
to be knowen of the commune sorte of men.
b. The lawe of her y hath borne a childe, is
the same as that which is in the. xii. chapter of
the. lviij. folio.

Call, the Name to Remembrance or to Honor, so only, because known to all men
Ceremonies, Not Nether. The Priests are appointed to Judge Who Are Leprous, And who are
Text of 13 Chapters. The Priests are appointed to Judge Who Are Leprous, And who are
The Priests are appointed to Judge Who Are Leprous, And who are

And the Lord spake unto Moses
And unto Aaron saying: when there
appeareth a rising in any mans
flesh either a scabbe or a glitrynge
white: as though the plague of leprolye
were in the skynne of his flesh, then let
him be brought vnto Aaron the preast
or vnto one of his sonnes the preastes,
and let the preaste loke on the soze that
is in y^e skynne of his flesh. If y^e heere in
the soze be turned vnto whyte, and the
soze also to seme to be lower then the
skynne of his flesh, then it is surely a
leprolye, and let the preast loke on him,
and iudge him vncleane.

If there be but a whyte plecthe in the
skynne of his flesh, and seme not to be
lower then the other skynne nor y^e heere
therof is turned vnto whyte: the let the
preast shut him vp leuen dayes. And let
the preast loke vpon him the. vii. daye:
yf the soze seme to him to abyde stil and
to go no further in the skynne, then let
the preast shut hym vp yet. vii. dayes
moore. And let the preast loke on hym a
gayne the. vii. daye. Then yf the soze
be waxed blackysh, and is not growen
abrode in the skynne, let the preast make
him cleane, for it is but a scyze. And let
hym washe his clothes, and then he is
cleane. But and yf the scabbe growe
in the skynne after that he is sene of the
preast agayne. If the preast se that the
scabbe be growen abroad in the skynne,
let him make him vncleane: for it is su-
rely a leprolye.

If the plague of leprolye be in a man,
let him be brought vnto the preast, and
let the preast se him. If the risinge ap-
peare whyte in the skynne, and haue al-
so made the heere whyte, and there be
rawe flesh in the soze also: then it is an
olde leprolye in the skynne of his flesh.
And y^e preast shal iudge him vncleane, &
shal not shut him vp for he is vncleane.
If a leprolye breake out in y^e skynne
and couer all the skynne from the heade
to the foote ouer al wherfoeuer y^e preast
loke, the let the preast loke vpon him.
If the leprolye haue couered all hys
flesh, let hym iudge the dysease cleane:
for in as muche as he is altogether

When there is a byle in the skynne
of any mans flesh and is healed and af-
ter in the place of y^e byle there appere
a whyte rysing ether a thynnyng white
somewhat redysh, let him be sene of the
preast. If when the preast seyth him it
appere lower than the other skynne &
y^e heere therof be chaunged vnto white,
let the preast iudge him vncleane: for it
is a very leprolye, that is broken oute
in the place of the byle. But & yf when
y^e preast loketh on it there be no whyte
heeres therin nether the scabbe lower
then the other skynne and be somewhat
blackysh, then the preast shal shut hym
aparte. vii. dayes. If it sprede abroad
in the meane ceason, then let the preast
iudge him vncleane: for it is a leprolye.
But and yf the glystringe whyte abide
styl in one place and go no further, then
it is but the prynte of the byle, and the
preast shal iudge him cleane. Hoys cleane
When the skynne of any mans flesh
is burnt with fyre that it be rawe and
there appere in the burnyng a gly-
stringe whyte that is somewhat redysh
or al together whyte, let the preast loke
vpon it. If the heere in that bryghte-
nesse be chaunged to whyte, and it al-
so appere lower the the other skynne,
then it is a leprolye that is broken oute
of the place of the burnyng. And the
preast shal iudge him vncleane, for it
is a leprolye. But and yf when y^e preast
loke, the let the preast loke vpon him.
If the leprolye haue couered all hys
flesh, let hym iudge the dysease cleane:
for in as muche as he is altogether

When the skynne of any mans flesh
is burnt with fyre that it be rawe and
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or al together whyte, let the preast loke
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is a leprolye. But and yf when y^e preast
loke, the let the preast loke vpon him.
If the leprolye haue couered all hys
flesh, let hym iudge the dysease cleane:
for in as muche as he is altogether

Hand's Doctum which I praye a broad leprose a cancer and so on

Ceremonies. Leviticus. Fol. lix.

But and yf that brightnesse abyde styl in one place & go not further in y skinne & be blackyshe, then it is but a rising in y place of y burnynge, & the preast shal make him cleane: for it is but the print of the burnynge onely.

When ether man or woman hathe a breakynge out vpon y heed or y beerde, let the preast se it. And yf it appere lower than the other skinne, and there be therein golden heeres and thynne, let the preast iudge him vncleane, for it is a breakynge out of leprosy vpon y head or bearde. If (whē the preast loketh on the breakynge oute) he se that it is no lower then the other skinne and y there are blacke heeres therein, let hym shut hym vp. vii. dayes. And let the preaste loke on the disease the. vii. daye: and yf the breakynge out be gone no further nether be any golden heeres therein nether the scabbe be lower then the other skynne, then let hym be shauen, but let hym not shawe y scabbe: & let the preast shut hym vp. vii. daies moo. And let the preast loke on the breakynge out y. vii. daye agayne: If the breakynge out be gone no further in the skynne nor more lower then the other skynne, then let the preast iudge hym cleane, and let hym washe hys clothes, and thē he is cleane. If the breakynge out grow in y skinne after that he is once iudged cleane, let the preast see hym. If it be growne a brode in dede in the skynne, let y preast seke no further for any golden heeres, for he is vncleane. But & yf he se that the scabbe stāde styl, & y there is blacke heere growne vp therein, thē the scabbe is healed and he is cleane: and y preast shal iudge hym cleane. If there be founde in the skynne of the fleshe of man or woman a glysterynge whyte, let the preast se it. If there appeare in the y fleshe a glysterynge whyte some what blackyshe, then it is but frekels growen vp in the skynne: and he is cleane.

If a mans heere fall of his head, thē he is headbaulde and cleane. If hys heere fal before in his foreheade, thē he is foreheade balde and cleane. If there be in the baulde heade or baulde foreheade a redyshe white scabbe, thē there is leprosy spronge vp in hys baulde

heade or baulde foreheade. And let the preast se it: and yf the rysyng of the sore be redyshe white in his baulde heade or foreheade after the maner of a leprosy in y skynne of the fleshe, thē he is a leper & vncleane: & the preast shal iudge him vncleane, for y plage of his heade. And y leper in whome the plage is, shal haue his clothes rēt and his head bare and his mouth mossfeld, and shalbe called vncleane. And as lōg as the disease lasteth vpon him, he shalbe vncleane: for he is vncleane, & shal therfore dwell alone, and euen without the host shal his habitation be.

When the plage of leprosy is in a clothe: whether it be lynē or wollen, yea and whether it be in the warpe or wolfe of the linnen or of the wollen: ether in a skynne or any thing made of skynne, yf the dysease be pale or somewhat redyshe in the cloth or skynne: whether it be in the warpe or wolfe or any thinge that is made of skynne, then it is a very leprosy, & must be shewed vnto y preast. And when the preast seyth the plage, let hym shut it vp. vii. dayes, and let hym loke on the plage the. vii. daye. If it be increased in the cloth: whether it be in y warpe or wolfe or in a skynne or in any thing that is made of skynne, then the plage is a fretynge leprosy, & it is vncleane: & that cloth shalbe burnt, ether warpe or wolfe, whether it be wollen or linnen or any thyng that is made of skynne where in the plage is, for it is a fretynge leprosy, and shalbe burnt in y fyre. If the preast se y the plage hath createn no further in the cloth: ether in the warpe or wolfe or in whatsoener thing of skynne it be, then let the preast commaunde them to washe the thyngs wherin the plage is, & let hym shut it vp vii. dayes moo. And let the preast loke on it agayne after y the plage is washed. If the plage haue not chaunged his facio though it be spred no further abrode, it is yet vncleane. And se y ye burne it in y fire, for it is creat inward: whether in parte or in al together. But & yf the preast se y it is somewhat blackyshe after y it is washed, let him rente it out of the cloth, or out of the skynne or out of y warpe or wolfe. But & yf it appeare any more in y cloth ether in the

warpe
Thon It is But freckles growne vp in the skin
Thon he is Baulde and cleane
Thon he is Baulde and cleane

of the glasse that no is pure. **Leuiticus** Our Body Infected with the Leprosie of
no must be shorne so our high Priest the Lord be cleane or vncleane by his
warpe or in the wolfe or in any thynge made of skynne, then it is a waringe
plage. And so ye burne that w fyre, wherein the plage is. Moreover y cloth
ether warpe or wolfe or whatlouer thig of skynne it be which thou hast washed
and the plage be departed fro it, shal be washed once againe: & then it is cleane.
This is the lawe of the plage of lepro- sie in a cloth whether it be wollen or li-
nen: eyther whether it be in the warpe or wolfe, or in any thing made of skyn-
nes to iudge it cleane or vncleane.

The Doctrine of The notes, Mon: Ryming
a. The lepre signyfeth properly mans doctrine, whiche spreadeth abroad lyke a canker, and to be worte: all infection of vngodlynes. Therefore must the Leuites geue diligent hede thereto. For a lytle leuen sowreth the whole lump of dough.
b. Couered al his fleshe. &c. Here is that called leper that is none in dede, but seemeth to be one, where as the rottenesse of humours breakynge forth into the vtter partes, all the bodye ouer is called a leper, & yet must it be iudged to be cleane.

The. xiiii. Chapter. Gint. Ryming
The cleanyng of the leper, and of the house that he dwelleth in. So that no shal be cleane.

And the Lorde spake vnto Moyses, sayinge: * this is the lawe of a leper when he shalbe censed: he shalbe brought vnto the preast, and the preast shal go oute without the hoste & loke vpon hym. If the plage of lepro- sye be healed in the leper, then shall the preast comaunde that there be broughte for him that shalbe censed two lyuing byrdes that are cleane, and cedar wode, and a pece of purple clothe and ylope. And the preast shall commaunde y one of the byrdes be kylled in an erthe vessel with rennyng water. And the preast shal take the liuyng byrde and y cedar wodd and the purple and the ylope, and shal dyppe them and the lyuyng birde in the bloude of the slayne byrde, and in the rennyng water and spraynkle it vpon hym that muste be censed of his leprosie seuen tymes and cense him, and shal let the lyuyng byrde goo fre into the felde.

And he that is censed shal washe his clothes and haue of all his heere, and washe hym selfe in water, & then he is cleane. And after that he shall come in to the hoste, but shal tarpe without hys tent. vii. dayes. When the seuenth daie is come, he shall haue of all hys heere bothe vpo his heade & his berde and on

his browes: & euen al the heere y is on him, shalbe chaue of. And he shal washe his clothes and his fleshe in water, and then he shalbe cleane. And when the 8th daye

And when the. viii. daye is come, let him take. ii. lambes without blemyshe and a yewe labe of a yere olde without blemyshe, and. iii. tenth deales of fyne flour for a meate offering myngled w oyle, and a logge of oyle. Than let the preast that maketh him cleane, bynge the ma that is made cleane with those thinges before y Lord vnto the dore of the tabernacle of wytnesse. And let the preast take one of the lambes and offer him for a trespass offering, & the logge of oyle: and waue them before the Lord. And then let hym slee the lambe in the place where the synne offering, and the burnt offering are slayne: euen in y holy place. For as the synne offering is, euen so is the trespass offering the preastes: for it is moost holy. Body & soul, y spirit

Then let the preast take of y bloude of y trespass offering, and put it vpo the tpype of the ryghte eare of hym that is censed, and vpon the thombe of his righte hande, & vpon the great too of his right foote. Then let the preast take of the logge of oyle, and poure it into y palme of his lefte hande, and dyppe his ryght synger in the oyle that is in the palme of his lefte hande, and let him spraynkle it with his synger. vii. times before the Lorde. And of the rest of the oyle that is in his hande, shal the preast put vpo the tpype of the ryghte eare of hym that is censed, & vpon the thombe of his righte hande, and vpon the great too of hys righte fote: euen vpon the bloude of the trespass offering. And the remnaunte of the oyle that is in the preastes hade, he shal powre vpo the heed of him that is censed: and so shal the preaste make an attonemēt for him before the Lord.

Then let the preast offer the synne of- frynge and make an attonemēt for him that is censed for his vncleanness. And then let the burnt offering be slayne, & let the preast put both the burnt offering and the meate offering vpon the aulter: and make an attonement for him, and then he shalbe cleane. * If he be poore & can not get so muche, then let him bring one lambe for a trespass offering to waue

Then he shall take y liuyng Bird and y cedar wodd and the liuyng Bird: Into the blood of the Bird. In the Purifying Water and spraynkle it on him that must be cleansed of

od manifest In the flesh Justified In the Spirit

ceremonies, Gontler, Leviticus, Fol. 11

waue it & to make an attonemente for him, & a tenth deale of fine floure mingled with oyle for a meatoffrynge, and a logge of oyle, and two turtyll doves or two yonge pigeons which he is able to get, and let the one be a synne offrynge and the other a burnt offering. And let him bryng the the. viii. day for his clesynge vnto the preast to ydore of y tabernacle of witness before the Lorde.

And let the preast take the lambe y is y trespass offryng & the logge of oyle, and waue them before the Lorde. And when the lambe of the trespass offrynge is kylled, the preast shall take of the bloude of the trespass offryng, and put it vpon y tpype of hys ryght eare that is clesed, and vpon the thombe of hys righte hande, and vpon the great too of his ryghte fote. And the preast shall poure of the oyle into his ryght hande, and shall sprinkle with his finger of the oyle that is in his lefte hande seuen tymes before the Lorde.

And the preast shall put on the oyle that is in his hande, vpon the tpype of the right eare of him that is clesed, & vpon the thombe of his right hande, & vpon the great too of his ryght fote: euen in y place where the bloude of the trespass offryng was put. And the reste of the oyle that is in his hande, he shall poure vpon the heed of him y is clesed: to make an attonemente for him before the Lorde. And he shall offer one of the turtyll doves or of the yonge pigeons, suche as he can get: the one for a synne offrynge and the other for a burnt offrynge vpon the altier. And so shall the preast make an attonemente for hym that is clesed before the Lord. This is the lawe of him that hathe the plage of leprosy, whose hande is not able to get that which pertayneth to his clesyng.

And the Lord spake vnto Moles & Aaron sayinge: when ye be come vnto the lande of Canaan which I geue you to possesse: yf I put the plage of leprosy in anye house of the lande of youre possession, let him that oweth the house go and tel the preast, saying: me thinke that there is as it were a leprosie in the house. And the preast shall commaunde them to ryd al thinge oute of the house, before the preast goo in to se the plage:

that he make not al that is in the house vncleane, and then the preast shall go in and se the house. And yon say in y when

If the preast se that the plage is in the walles of the house, and that there be holowe strakes pale or redde whiche seme to be lower then the other partes of the wal, then let the preast go out at the house dozes, and shut vp the house for. vii. dayes. And let the preaste come againe the seuenth daye and se it: yf the plage be increased in the walles of the house, let the preast commaunde them to take away the stones in whiche the plage is, & let them cast them in a foule place without the cytie, and scrape the house within rounde aboute: and poure out the dust without the citie in a foule place. And let them take other stones, & put the in the places of those stones, and other morter, and plaster the house with al. If now the plage come agayne and breake out in the house, after that they haue taken away the stones and scraped the house, and after that the house is playstered a newe: let y preast come and se it. And yf then he perceaue that the plage hath eatē further in the house, the it is a frettyng leprosy that is in the house, and it is vncleane. The they shall breake doune the house: both stones, tymbre and al the morter of the house, and carpe it out of the citie vnto a foule place. More ouer he that goeth in to the house all the whyle that it is shut vp, shall be vncleane vntyl nyghte. And he that slepeth in the house shall washe hys clothes, and he also that eateth in the house shall washe hys clothes. O Ho strucke knes of Go

But and yf the preast come & se that the plage hath spredē no further in the house after that it is newe plastered, the let him make it cleane, for the plage is healed. And let him take to clesse the house with al: two byrdes, cedar wood, and purple clothe & ylope. And let him kil one of the byrdes in an erthen vessel with running water: and take y cedar wodde, the ylope, the purple and the lyuyng byrde, and dyppe them in the bloude of the slayne byrde and in the running water, & sprinkle vpo y house seuen tymes, and clesse the house with the bloude of y birde & w the runnyng water.

And a Baptism to be Baptized with all water, Can you Drinck of the up and be bapt

Ceremonies. *Any thing* Leviticus.

The.xv. Chapter.

¶ * When a womans bloude runneth longe tyme: out of the time of her natural course: as longe as her vncleanness runneth, she shal be vncleane after the maner as when she is put a parte. All her couches wheron she lyeth as longe as her vsue lasteth shalbe vnto her

whole Fifthth Raptor of Louitticus you may see Ten as ffiner and
 . Power in Reaniming of the Quilt and Stillth of our Nature and

Ceremonies, Leviticus, Fol. 11.

Thou shalt wash her as her couche when she is put apart. And what soeuer she sitteth vpon, shall be vncleane as is her vncleane when she is put a parte. And whosoeuer toucheth them shall be vncleane, and shall washe hys clothes and bathe hym selfe in water and be vncleane vnto euen. But yf she be cleane of her yssue, let her counte her seven dayes, after that she is cleane. And the viii. daye let her take two turtles or two younge pygeons and brynge them vnto the priest vnto the doore of the tabernacle of wytnesse. And the prieste shall offer the one for a synne offrynge, & the other for a burnt offrynge: and so make an attonement for her before the Lorde, as concerning her vncleane yssue. Make the children of Israell to kepe them selues frome their vncleaneesse, that they dye not in their vncleane: when they haue defyled my habitacion that is amonge them.

This is the law of hym that hath a runnyng soze, & of hym whose seed runneth from hym in his slepe & is defyled therewith, and of her that hath an yssue of bloude as long as she is put a parte, and of whosoeuer hathe a runnyng soze whether it be man or womā, and of hym that slepeth with her that is vncleane. So & all are guilty of vncleane.

The xvi. Chapter. Vncleane.

What Aarō must do or he enter in to the holy place. The cleansynge of the sanctuary or holpe place. Of the feast of cleansynge. Aarō consecrath the synnes of the children of Israell ouer the lye goote and putteth the vpon hys heade.

And the Lorde spake vnto Moyses after the death of y two sonnes of Aarō, when they had offered before the Lorde and dyed: And he sayde vnto Moyses: Speake vnto Aarō thy brother that he goo not at all tymes in to the holpe place, that is within the bayle that hangeth before the mercyseate which is vpon the arcke that he dye not. * For I wyll appeare in a cloude vpon the mercyseate.

But of this maner shall Aarō goo in to the holpe place: with a bullocke for a synne offryng, & a ram for a burnt offrynge. And he shall put y holpe lynnen albe vpon hym, and shall haue a lynnen breeche vpon hys fleshe, and shall gyrd hym with a lynnen girdell, and

put the lynnen mytte vpon hys heade: for they are holpe raymentes. And he shall washe hys fleshe with water, and put them on. And he shall take of the multitude of the childre of Israell two he gootes for a synne offrynge and a ram for a burnt offrynge.

And Aarō shall offer the bullocke for his synne offrynge & make an attonement for hym and for his house. And he shall take the two gootes & presente them before the Lorde in the doore of the tabernacle of wytnesse. And Aarō shall cast lottys ouer the ii. gootes: one lotte for the Lorde, & another for a scapegoote. And Aarō shall brynge the goote vpon whiche the Lordes lotte fell, and offer hym for a synne offrynge. But the goote on whiche the lot fell to scape, he shall be set aliue before y Lorde to reconcyle with, & to let him goo fre in to the wyldernesse. And Aarō shall brynge the bullocke of his synne offrynge, and reconcyle for hym selfe & for hys house, and kyll hym. As the Lott for his Raymentes.

And then he shall take a censer full of burninge coles oute of the aulter that is before the Lorde, and hys handfull of swete cens beten smal and bring the within the bayle and put the cens vpon the lyze before the Lorde: that the cloude of the cēs may couer the mercyseate that is vpon the wytnesse, that he dye not. * And he shall take of the bloude of the bullocke and sprynkle it with his fonger before the mercyseate eastwarde: euen. vii. tymes.

Then shall he kyll the goote that is the peoples sinne offrynge, and brynge his bloude within the bayle, and do w hys bloude as he dyd with the bloude of the bullocke, and lette him sprynkle it towarde the mercyseate, and before the mercyseate: And reconcyle the holpe place frome the vncleaneesse of the children of Israell, and from their trespasses and all their synnes. And so let him do also vnto the tabernacle of wytnesse that dwelleth with them, euen amonge their vncleaneesse. vpon a smect fymant.

* And there shall be nobody in the tabernacle of wytnesse, when he goeth in to make an attonement in y holy place, vntyll he come out agayne. And he shall make an attonement for hym selfe, & for his house, and for the synners.

And the Lorde and Dyed and was in to the Holy Place that

Ceremonies: Leviticus

and for his houtholde, and for all the multitude of Israel. Then he shal goo out vnto the aulter that standeth before the Lord, and reconcile it, and shal take of the bloude of the bullocke & of the bloude of the goote, & put it vpon y^e hornes of the aulter rounde about, and sprynkle of the bloude vpon it with his finger seuen tymes, and clense it, & halowe it frome the vnclemesse of the children of Israell.

And when he hathe made an ende of reconciling the holy place & the tabernacle of wytnes and the aulter, let him bringe the lyue goote, and lette Aaron put both his handes vpon the heed of the lyue goote, & confesse ouer hym al y^e misdedes of the chyldren of Israell, and their trespasses, & all their synnes: and let hym put them vpon the heed of the goote, and sende hym away (by the handes of one that is couenient) in the wyldernesse. And the goote shal beare vpon him all their misdedes vnto the wyldernesse, and he shal let the goote goo fre in the wyldernesse.

And let Aaron goe in to the tabernacle of wytnesse & put of the linnen clothes whiche he put on when he went in to the holpe place, & leaue them there. And lette hym washe his flethe with water in the holpe place, & put on his owne rayment, & then come out & offer his burntoffrynge & the burntoffrynge of y^e people, & make an attonement for hym selfe and for the people, and the fatte of the synneoffrynge lette hym burne vpon the aulter. And let him that caried forth the scape goote, wash his clothes and bath his flethe in water, & then come in to the holte agayne.

And the bullocke of y^e sinneoffring & the goote of y^e sinoffring (whose bloude was brought in to make an attonement in the holpe place) lette one carpe oute without the holte and burne with fire: bothe their skynnes, their flethe and their donge. And let him that burneth them, washe his clothes and bathe his flethe in water, and then come in to the holte agayne. And this shalbe an ordinance for euermore vnto you. And this shalbe an ordinance in the .v. daye of the seventh moneth, ye shall humble your soules and shall do no worke at all: whether it be one of

your selues or a stranger that sojourne amonge you, for that daye shal an attonement be made for you to clense you from al your synnes before y^e Lord, and ye shalbe cleane. It shalbe a Sabbath of rest vnto you, and ye shal humble youre soules, and it shalbe an ordinance for euer.

And the priest that is anoynted and whose hande was fylled to minstre in his fathers steade, shal make an attonement and shal put on the holpe linnen clothes and holy vestimentes, & reconcile the holy sanctuarie and y^e tabernacle of witnesse & the aulter, & shal make an attonement also for the priestes and for all the people of the congregacion. And this shalbe an euerlastyng ordinance vnto you to make an attonement for the chyldren of Israell for all their synnes once a yere: & it was done euen as the Lord comaunded Moyses.

The .xvii. Chapter.

All sacrifice muste be brought to the doore of the tabernacle. To dwell may they not offer. Bloude and all haren is forbydden them.

And y^e Lorde talked with Moyses, sayinge: speake vnto Aaron, & vnto his sonnes, and vnto all the children of Israel and saye vnto them, this is the thyng whiche the Lorde charged sayinge: whatsoeuer he bee of the house of Israell that kyleth an ore, lambe or goote in the holte or out of the holte and bringeth them not vnto the doore of the tabernacle of wytnesse, to offer an offrynge vnto the Lorde before the dwellinge place of the Lorde, bloude shalbe imputed vnto that man, as though he had shedde bloude, and that man shall perishe from amonge his people.

Wherefore let the children of Israel bringe their offrynges y^e they offer in the wyde felde, vnto y^e Lorde: euen vnto the doore of the tabernacle of wytnesse and vnto the priest, and offer them for the peaceoffrynges vnto the Lorde. And the priest shal sprynkle the bloude vpon the aulter of the Lorde in y^e doore of the tabernacle of wytnesse, & burne the fatte to be a swete sauoure vnto the Lorde. And lette them no more offer their offrynges vnto deuylles, after whome they goo an whoorynge. And

One In the wilderness of the whole world no man

Ceremonies, Unto Leviticus, Fol. lxxii.
this shalbe an ordinance for ever vnto you thorough out your generacions. And thou shalt say vnto them: whatsoeuer man it be of the house of Israel or of strangers that sojourne amonge you that offereth a burnt offering or any other offering and bringeth it not vnto the doore of the tabernacle of witness to offer vnto the Lord: that felow shall perishe from amonge his people. And what so euer man it be of the house of Israel or of the strangers that sojourne amonge you that eateth any manner of bloude, I will set my face agaynst that soule that eateth bloude, & will destroye him from amonge his people: for the lyfe of the fleshe is in the bloude, and I haue geuen it vnto you vpon the aulter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayd vnto the children of Israel: se that no soule of you eate bloude, nor yet any stranger that sojourneth amonge you. What soeuer man it be of the children of Israel or of the strangers that sojourne amonge you that hunteth or catcheth any beast or foule that may be eaten, he shall poure out the bloude & couer it with erthe, for the lyfe of all fleshe is in the bloude. Therefore I sayde vnto the children of Israel: ye shall eate the bloude of no manner fleshe, for the lyfe of all fleshe is in his bloude, and whoso euer therefore eateth it shall perishe. And whatsoeuer soule it be that eateth of which dyed alone, or that which was be torne with wilde bestes: whether it be of youre selues or stranger, he shall washe his clothes and bathe hym selfe in water, and shall be vncleane vnto the euen, and then is he cleane. But yf he washe them not nor washe hys fleshe he shall beate hys synne. And Gentles
The notes. Every soule
a. He offereth vnto deuilles, that offereth vnto any other thinge they vnto god onely, or y doeth his offeringe after anye other maner then God wylleth him to do, and the same goeth a whore hunting after y deuyl, as in psal. lxxvii. d.
Offering At The. xliii. Chapter. the Doore
What degrees of kynned maye marie together and
And the Lord talked with Moses sayinge: speake vnto the children of Israel, & saye vnto them, I am
Taber nacle. But Christ And the Faithfull Soule, I will cretes
In all thom; H. & Dr. By Faith, And my Faith
The Lord

Generacions And that
the Lord your God. Wherefore after
the doynges of the lande of Egypt
wherin you dwelte, see that ye doo not:
neither after the doynges of the lande
of Canaan, whether I wyll brynge
you, nether walke ye in their ordinaun-
ces: but doe after my iudgementes,
and kepe myne ordinaunces, to walke
therein: for I am the Lord your God.
Kepe therefore myne ordinaunces, and
my iudgementes whiche yf a man doo
he shall lyue thereby: for I am the
Lord. Must be saved, if not the Peri
Se that ye goo to none of youre
nyghest kynred for to vncouer their
secretes, for I am the Lord. * The se-
cretes of thy father and thy mother, se
thou vnhyl not: he is thy mother, ther-
fore shalt thou not discouer her secre-
tes. * The secretes of thy fathers wyfe
shalt thou not discouer, for they are
thy fathers secretes. * Thou shalt not
discouer the priuite of thy sister, yf dou-
ghter of thy father or of thy mother:
whether she be borne at home or with-
out. Thou shalt not vncouer the secret
of thy sonnes doughter or thy dought-
ters doughter, for y is thine owne pri-
uite: Thou shalt not vncouer the secre-
tes of thy fathers wyues doughter,
whiche she bare to thy father, for she
is thy syster: Thou shalt therefore not
discouer her secretes. Thou shalt
not vncouer the secretes of thy fathers
sister, for she is thy fathers nexte kyn-
woman. Thou shalt not discouer the
secretes of thy mothers syster, for she
is thy mothers next kynswoman. Thou
shalt not vncouer the secre-
tes of thy fathers brother: that is thou
shalt not goo in to hys wyfe, for she is
thyne a wyte. * Thou shalt not discouer
the secretes of thy doughter in lawe
she is thy sonnes wyfe: therefore vncou-
uer not her secretes. * Thou shalt not
vnhyl the secretes of thy brothers
wyfe, for that is thy brothers priuite.
Thou shalt not discouer the priuytes
of thy wyfe and her doughter also, nes-
ther shalt thou take her sonnes dought-
er or her doughters doughter to vncou-
er their secretes, they are her nexte
kin, it were therefore wickednes. * Thou
shalt not take a wife & her sister therto,
to bere her yf thou woldest open her se-
cretes

At yet
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Lord & the
Home, a
Gala. iii. b
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Whome
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Gene. 38. a
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Soule
Grant
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Glor
Dwell in

Ceremonies, Deuils, Leuiticus

He offereth vnto. That offereth to any: Or that offereth
cretes as longe as the lyueth. * Thou shalt not go vnto a woman to vncouer
her priuie as longe as she is putte a part for her vncleines. * Thou shalt
not lie w thy neighbours wife, to defile thy selfe w her. Thou shalt not geue
of thy seede to offer it vnto b * Mo-
loch, & p defile not p name of thy God,
for I am the Lord. * Thou shalt not
lye with makynde as w womankind,
for that is abhominacio. * Thou shalt
lie with no maner of beast to defile thy
selfe therewith, nether shal any woman
stande before a beast to lye donne ther-
to, for that is abhominacion.

Defile not youre selues in any of
these thynges, for with all these thyng-
ges are these nacions despyled which I
cast out before you: and p lande is defi-
led, & I wyl viset the wyckednes ther-
of vpon it, & the lande shal spewe oute
her inhabitants. * Kepe ye therefore myn
ordinaunces & iudgementes, & se that
ye comit none of these abhominacions:
nether anye of you nor anye straunger
that sojourneth amog you (for al these
abhominacions haue the men of the
lande done whych were there before
you, & the lande is defiled) lest that the
lande spewe you out when ye haue de-
spled it, as it spewed oute the nacions
p were there before you. For whoso-
uer shal comit any of these abhomi-
nacios, the same soules that comit them
shal perishe from amonge their people.
Therefore see that ye kepe myne ordi-
naunces, that ye comit none of these
abhominable customes whiche were
commytted before you: that ye desple
not your selues therewith for I am the
Lorde youre God. *Repe the notes.*

Repe the notes.
a. Thy seede, that is thy generacions, thy sones,
thy daughters, &c. *Truth and vncleines*
b. Loke in the. xx. chapt. of Leuiticus. *ag. 3. Tho*
The. xix. Chapter. *Repe the notes.*
A repetition of certayne lawes pertaining to the
x. commandmentes. A consideration for the poore.
Howe we ought to iudge righteously. Howe we ought
not to be auenged. Wiche craft is forbydden.



And the Lorde spake vnto
Moses, saying: I speake vnto
al the multitude of the chyl-
dren of Israel, and say vnto
the. * Be holy for I p Lorde your God
am holze. Se that ye feare euery man

his father & his mother, & that ye kepe
my Sabothes, for I am the Lorde. After
your God. Ye shal not turne vnto ydol:
les nor make you goddes of metall: I
am the Lorde your God. Willoth him to De

When ye offre your peace offryn:
ges vnto the Lorde, ye shal offer them
that ye may be accepted. * And it shalbe
eaten the same daye ye offer it & on the
morrowe, but whatsoener is lefte on the
thyrde day shalbe burnt in the fyre. Ye
it bee eaten the thyrde daye, it shal be
vncleane and not accepted. And he
that eateth it shal beare hys synne, be-
cause he hath defiled p halowed thiges
of the Lorde, and that soule shal perishe
from amonge hys people. *Two Psalm.*

* When ye reape doune p type corne
of your lande, ye shal not reape doune
the vtmoste borders of your feldes, ne-
ther shalt thou gather p whiche is left
behind in thy haruest. Thou shalt not
pluck in al thy vineyard cleane, nether
gather in the grapes p areouer scaped.
But thou shalt leue them for the poore
and straunger. I am the Lorde your
God. *O Lord w right those things.*

* Ye shal not steale nether lie, nether
deale falselye one with an other. * Ye
shal not sweare by my name falsely: that
thou desplest not p name of thy God, I
am p Lorde. * Thou shalt not begyle
thy neyghboure wyth cancelacions,
nether robbe him violentlye, * neither
shal the workmans labour abyde with
the vntyl the morninge. * Thou shalt
not curse the deaffe, nether put a stom-
blyng blocke before the blynde: But
shalte feare thy God. I am the Lorde.

* Ye shal doo no vntreghtheousnesse in
iudgement. * Thou shalt not fauour p
poore nor honour the myghtie, but shalt
iudge thy neyghbour righteouslye. *Ok his way*

* Thou shalt not go bp and doune a
preuy accuser amog thy people, neither
shalte p helpe to shedde the bloude of thy
neyghboure: I am p Lorde. * Thou
shalte not hate thy brother in thyne
hearte but shalt in anye wyse rebuke
thy neyghbour: that thou beare not sin
for his sake. * Thou shalt not auenge
thy selfe nor beare hate in thy mynde
agaynst the chyliden of thy people
* but shalt loue thy neyghbour enes as
thy selfe I am the Lorde. *Worship*

for those that Accused my Innocency and Kepe
thy I ruanet Cleared Before the Whole Congregation to my comfort
and Delight who vnderstande Oth. in With their one Guilt

neighborhood near the Union School
from the 1st of November to the 1st
of December 1881 by John Thomas

collected in
1800

Ceremonies Religion Leviticus, Under Protection of Religion

C* Whosoever curseth his father or mother, shall dye for it, his blood be on his head, because he hath cursed his father or mother. **C*** He that breaketh wedlocke with another mans wife shall dye for it, because he hath broken wedlocke with his neyghbours wyfe, & so shall she lyke wyfe. **C*** If a man lye wth his fathers wife & uncover his fathers secretes, they shall bothe dye for it, their bloude bee vpon their heades. **C*** If a man lye wth his daughter in law, they shall die both of the: they haue wrought abhominaciō, their blood be vpon their heades. **C*** If a mā lye with mākind after y^e maner as with womākind, they haue both committed an abhominacion and shall dye for it. Their bloude be vpon their heades.

C* If a mā take a wyfe & her mother therto, it is wickednes. He shall burne with fyre bothe hym and them, that there be no wyckednesse amonge you. **C*** If a man lye with a beast he shall dye, and ye shall see the beast.

C* If a woman goo vnto a beast & lye doune therto: thou shalt kyl the womā and the beast also, they shall dye, and their bloude be vpon their heades. **C*** If a man take his sister his fathers daughter or his mothers daughter, & see her secretes, and she se his secretes alio, it is a wicked thyng. Therefore let the p^{er}son in the sight of their people, he hath sene his sisters secretes, he shall therfore beare his sinne. **C*** If a man lye with a woman in tyme of her naturall disease and uncover her secretes and open her fountayne, & she also open the fountayne of her bloude, they shall bothe p^{er}son be from amonge the people. **C*** Thou shalt not uncover the secretes of thy mothers sister nor of thy fathers sister, for he that doeth so, uncovereth his nexte kyn: and they shall beare their mildoyng.

C* If a man lye with his vncles wife, he hath uncovered his vncles secret: they shall beare their synne, and shall dye childlesse.

C* If a man take his brothers wyfe, it is an uncleane thig, he hath uncovered his brothers secretes, they shall be childlesse therfore.

C* That ye kepe therfore all myne

ordinaunces and al my iudgementes, and that ye doo them: that the lande whether I bryng you to dwel therein, spew you not out. And se that ye walke not in the maners of the nacions which I cast out before you: for they comitted al these thynges, & I abhorred the.

But I haue sayd vnto you: that ye shall enioye their lande, and that I will geue it vnto you to possesse it: euen a lande that floweth with milke and honye. I am the Lorde your God, which haue separated you frome other nacions: that ye shoulde put difference betwene cleane beastes and uncleane, and betwene uncleane foules and them that are cleane. Make not your soules therfore abhominable with beastes and foules, and with all maner thyngs that creepeth vpon the grounde: which I haue separated vnto you, to holde them uncleane. Be holy vnto me, for I the Lorde am holpe, and haue seuered you from other nacions: that ye shoulde be myne. *The 3^d for a sheep 4th for a ram 5th for a calf 6th for a bullock*

* If there be a man or woman that worketh with a spirite or that expoundeth tokens they shall dye for it. Men shall stone them with stones, and their bloude shall be vpon them. *This Idol was the face of a calf. The notes. His hand made a Plaine to Rememb^r of y^e Idol was a. Under this name Moloch, is forbidden all manner of ydolatre, specially the offeringe of children therunto, for that was obhominable before the Lorde. Moloch was an ydole of the children of Ammon, whose ymage was halowe, hauinge in it. vii. closettes. One was to offer therein fine flour, an other for turtle doves, the thyrde, for a shepe, the fourth for a ram, the fifth for a calf, & sixt for an oxe. And for him that would offer his sonne, was opened the. vii. closet. And the face of this ydole was lyke the face of a calf, his hand made playne redy to receiue of the that wode by.*

The. xxi. Chapter. No Gods But God

The priest is forbidden to be at the death of any of his people, a fewe of his kynne excepte. Priests may not be taken nether on the head nor yet of the beards. The priestes wyfe muste be a mayde. The priestes daughter may not be an harlot. *The Priest forsooke his people, as one of any of his people, as one of his people.*

And the Lorde sayde vnto Moses: speake vnto the priests, & sayes y^e sonnes of Aaron and saye vnto them. * A priest shall deyle hym selfe at the deathe of none of his people, but vpon his kin y^e is nye vnto him: as his mother, father, son, daughter & brother: & on his sister as long as she is a mayde & dwelleth nye him & was neuer geuen to man: on

for my face against them I am her God and Lord. *The curse of father or mother shall dye. His blood shall be on his head because of his sin. Moloch with another mans wife. If a man lye with his fathers wife.*

Ceremonies, ^{By Remembrance of the Dead, and to put a Remedy on} Leviticus, ^{Of Faith} Fol. lxxiii. ^{ought to be}

her name defile hym selfe. But he shall
not make hym selfe vncleane vpon a
ruelar of hys people to polute hym
Telle with all.

¶ * They shal make them no baldnesse
 upon their heades or haue of the loc-
 kes of their beardes, nor make anye
 markes in their flesh. They shalbe ho-
 lye vnto their God, and not polute the
 name of their God, for the sacrifices of
 the Lord & the bread of their God they
 doo offer: Therefore they muste bee
 holye. Place of his God, for the Crowne

Tim. ii. b **E*** They shal take no wyfe that is an
 whose or polluted, or put from her hus-
 bande: for a prieste is holpe vnto hys
 God. Sanctifie him therfore, for he of-
 fereth by hys breade of God: he shal ther-
 fore, be holpe vnto the. for If the Lorde
 which sanctifie you am holpe.

Relax
prophet
¶ If a priestes doughter fall to playe
the whoore, she poluteth her father:
therefore she shal be burnt with fyre

He that is y^e hye priest amonge hys
 breithē bpō whole head the anoynting
 oyle was poured, & whose hande was
 fylled to putte on the vestimentes, that
 not vncouer hys heade nor rente hys
 clothes, * neither shal goo to anye deed
 body to make hym selfe vncleane: no
 not on his father or mother, nether shal
 go out of the sanctuary, that he polute
 not the holye place of hys God, for the
 crowne of the anoyntyng oyle of God,
 is vpon hym. I am the Lorde. * he
 shall take a mayde vnto hys wyfe:
 but no wydowe nor deuorced nor polu-
 ted whooze. But he shall take a mayde
 of hys owne pēple to wyfe, that he de-
 fyle not his seed vpon his people: for I
 am the Lorde whiche sanctifie hym.

And the Lord spake vnto Moses say-
 inge: speake vnto Aaron and saye: No
 man of thy seed in their generacions y
 hathe anye deformite vpon hym, shall
 pzeace to offer the breade of hys God:
 *for none that hathe anye blemmythe
 shall come nere: whether he be blinde,
 lame, snout nosed, or that hath any mis-
 shapen membre, or broken footed, or broz-
 ke hāded, or croke backed, or perleyed,
 or goggeleyed, or maunge, or skaulde,
 or hath hys stones broken.

of Aaron the prieste, shall come nye to
Counts. Nor putteth that is put from
known to God, therefore the next
Bread of God; And thus Be holy
where the P. putteth the B.

offer the sacrifices of the Lorde. Yet he haue a defoymite, he shall not pzeace to offer the breade of hys God. Notwith- standing he shall eate of y breade of his God: euen as wel of the molte holpe, as of the holy: but shall not goo in vnto y bayle nor come nye the alter, bycause he is deformed that he polute not my sanctuarie, for I am the Lorde that sanctifie them. And Moses tolde it vnto Aaron and to hys sonnes, and vnto all the childeen of Isracell. That he pollute of the sanctuarie of the Anoynting oyle of God is vpon him I am the Lorde. The notes. No widow Nor Pollution. a. The pzeekes be warned y they shall not come at the commune wayplings & lamentacions of y dead, lest they would thereby be y more vnapt to do their sacrifices, wherunto they were properly appoynted, lest they would by their weeping geue an occasion to distoipe the beleue of the resurreccion of the dead. For I am the Lord which sanctifie

The. xxi. Chapter. *Ok a first & hoau En*
Note of Christ y. 10.

What maner persones ought to abstayne from eatinge the thynges that were offered. Howe, what and when they shoulde be offered. *Nowe* Was Polux born of a Maydon. Only of the offsprynge of Adam. But with manye children. And he thought wth his

And the Lorde comened with Moyses sayinge: byd Aaron a hys sonnes that they abyde frome the halowed thynges of the chylde of Israel which they haue halowed vnto me, that they polute not my holye name: for I am the Lorde. Saye vnto them: whoso euer he be of all your seed amonge your generacion after you, that goeth vnto the halowed thynges whiche the chyl- dren of Israel shall haue halowed vnto the Lorde, his vncleanes shalbe vpon him: and y^e soule shall perishe frome out of my sight. I am the Lorde.

* None of the seed of Aaron that is a
leper or that hath a runninge soze, shal
eate of the halowed thynges vntyll he
be cleane. And whoso euer toucheth any
uncleane soule or man whose seed runneth
frome hym by nyghte, or whoso euer
toucheth anye worme that is vncleane
to hym, or manne that is vncleane to
him, whatsoeuer vncleannes he hath
e: the same soule that hath anye such
thyng, shalbe vncleane vntyl eue, and
shall not eate of the halowed thynges
vntyll he haue washed hys fleashe
with water. And then when the sonne
is downe he shalbe cleane & shall after
warde eate of the halowed thynges: for
they are hys foode. * Of a beaste that
hath hys hufes & because it is dyeth
words are sanctified in the offeringe
of lam. xxiij. The Priests Law. lxxij. The

Ceremonies. ^{Easter} Leviticus.

Of those feasts the feast of trumpets & of Tabernacles

^{Text} Holy dayes As the Sabbath

^{Text} The feast of the fruits

^{Text} The feast of trumpets & of Tabernacles

dieth alone or is rent with wyld beastes, he shal not eate, to defile him selfe therewith: I am the Lorde. But let the kepe therfore myne ordinaunce, lest they lade sinne vpon them, & dye therein whe they haue despyled them selues: for I am the Lorde whych e sanctifye them.

There shall no straunger eate of the halowed thynges, nether a gest of the priestes, or an hyred seruaunte. But yf the prieste bye anye soule with money he maye eate of it, and he also that is bozne in hys house maye eate of hys bread. Yf the priestes doughter be maryed vnto a straunger, she maye not eate of the halowed heueofferynges. Notwithstanding yf the priestes doughter be a wedowe or deuorced & haue no childe but is returned vnto her fathers house agayne, she shal eate of her fathers bread as well as she dyd in her yowth. But there shall no straunger eate therof. Yf a man eate of the halowed thynges vnyttinglye, he shal put the fyth part therunto, & make good vnto the priest y halowed thyng. And let the priestes see, that they desyle not the halowed thynges of the chyldren of Israell whiche they haue offerd vnto the Lorde, lest they lade them selues with mysdoynge & trespace in eatynge their halowed thynges, for I am the Lorde whiche halowe them.

And y Lord spake vnto Moles, sayng: speake vnto Aarō & his sōnes, & vnto al y chylde of Israell & say vnto the whatsoeuer he be of the house of Israell or straunger in Israell that wyl offer his offerynge: whatsoeuer bolwe or frewyl offerynge it be whiche they wyl offer vnto the Lorde for a burnt offerynge to reconcile them selues, it must be a male withoute blemishe of the ore, shepe or gootes, *let them offer no thyng that is deformed for they shall get no fauoure therewith.

Yf a man wyl offer a peaceofferynge vnto the Lord and separate a bolwe or a frewyl offerynge of the oren or the flocke, it must be without deformedite, y it maye be accepted. There maye be no blemishe therein: whether it be blinde, broken, wounded or haue a wen, or be maunge or scabbed, see that ye offer no

suche vnto the Lorde, nor put an offerynge of anye suche vpon the autier vnto the Lorde. Or shooe be out of Prop

An ore or a shepe that hath any meebre out of proporcion, mayst thou offer for a frewyl offerynge: but in a bolwe it shall not be accepted. Thou shalt not offer vnto the Lorde that whiche is brooled, broken, plucked out or cutte awaye, nether shalt wake anye suche in youre lande, neither of a straungers hande shal ye offer an offerynge to your God of anye suche. For they marre al in that they haue deformedites in them, & therefore can not be accepted for you. And the Lorde spake vnto Moles sayng: when an ore, a shepe or a goote is brought forth, it shalbe seuen dayes vnder y dame. And from the viii. daye forth, it shalbe accepted vnto a gyfte in the sacrifice of the Lord: And whether it be ore or shepe, ye shal not kyll it and her yonge bothe in one daye. When ye wyl offer a thankeofferynge vnto the Lord, ye shal so offer it that ye may be accepted. And the same day it muste be eaten vp, so that ye leaue none of it vntyl the morowe. for I am the Lord, kepe nowe my commaundementes, and doe them, for I am the Lorde. And polute not my holpe name, that I maye be halowed among the chyldren of Israell. for I am the Lorde whiche haue lowe you, and broughte you out of the lande of Egypte, to be youre God: for I am the Lorde. ^{That the the Spring or Rye and the Dead were yet the} Thenotes. ^{fountaine Remains} a. The thankeofferynge, is the offerynge of thankes hes geuynge. Thanches geuynge, is when the benefites of God be recited, whereby the sayth to offer yf God is strengthened the more easily to take for the thinge that we desire of God.

The xxiii. Chapter. Sabbath

Of the holpe dayes, as the Sabbath, Ester, wryte fonteyne, the feast of the first frutes. The feast of cleane synge. The feast of trumpettes. The feast of the tabernacles. To the soul from God Thro



And the Lorde spake vnto Moles sayng: speake vnto the chyldren of Israell, & saye vnto the. These are the feastes of the Lorde whiche ye shall call holpe feastes. * Syre dayes ye shall worke, & the vii. is y Sabbath of reast an holpe feast: So that ye maye doe no woork therein, for it is the Sabbath of the Lorde, where soeuer ye dwell.

man will offer a peaceofferynge vnto the Lord & separate a bolwe or a frewyl offerynge of the oren or the flocke, it must be without deformedite, y it maye be accepted. There maye be no blemishe therein: whether it be blinde, broken, wounded or haue a wen, or be maunge or scabbed, see that ye offer no

Ceremonies *Leuiticus* Fol. 121

These are the feastes of the Lord which ye shall proclayme holys in theyr ceasings. The xiii. daye of the fyrste moneth at euen is, y^e Lordes + Pascheouer. And the xv. daye of the same moneth is the feaste of swete breade vnto the Lord vii. dayes ye muste eate unleuended breade. The fyrste daye shalbe an holpe feast vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lord. vii. dayes, and the seuenth daye also shalbe an holy feaste, so that ye maye do no laborious worke therein.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and say vnto them: when ye be come in to the land which I geue vnto you: & reape doune youre harvest ye shall bring a shefe of the 3^e fyrste frutes of your harvest vnto the preeste, and he shall waue the shefe before the Lord to be accepted for you: and euen the morowe after the Sabboth the preeft shal waue it. And ye shall offer that daye whē he waue the shefe, a lambe without blemyshe of a yere olde for a burntoffryng vnto the Lord: and the meatoffering thereof two tenth deales of fine floure mengled with oyle to be a sacrifice vnto y^e Lord of a swete sauoure: the drinkeoffringe therto, y^e fourth deale of an hyn of wine.

* And ye shall eate nether bread, nor parched corne, nor furmenty of newe corne: vntyll the ielfe same daye that ye haue broughte an offering vnto youre God. And this shalbe a lawe for euer vnto youre chyldren after you, wheresoeuer ye dwell.

* And ye shall counte from the morow after the Sabboth: euen from the daye y^e ye brought the shefe of y^e waueoffryng vii. wekes complete: euen vnto y^e morow after the vii. weke ye shall nombr. i. dayes. And then ye shall bring a newe meatoffryng vnto the Lord. And ye shall bringe out of your habitacions two waue loues made of two tenth deales of fine floure leuended and bakē, for fyrst frutes vnto the Lord. * And ye shall bringe with the breade seven lambes withoute deformite of one yere of age, and one yonge oxe and .ii. rammes, which shall serue for burntofferings vnto the Lord, with meatofferings

& drinkeoffrynges longynge to y^e same, to be a sacrifice of a swete lauoure vnto the Lord.

And ye shall offer an he goote for sinnes offryng: and two lambes of one yere olde for peaceoffrynges. And the preeft shall waue thein with the breade of the fyrste frutes before the Lord, and with the two lambes. And they shalbe holpe vnto the Lord and be the preeftes. And ye shall make a proclamacion the same daye that it be an holy feaste vnto you, and ye shall do no laborious worke therein: And it shalbe a lawe for euer thowout al your habitacions vnto your chyldren after you.

2 Rams * When ye reape doune your harvest, thou shalt not make cleane ryddaunce of thy felde, nether shalt thou make any after gatherig of thy harvest: but shalt leue them vnto the poore and the straunger. I am the Lord your God.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye. * The fyrste daye of the seuenth moneth shalbe a reaste of remembrance vnto you, to blowe hornes in an holpe feaste it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lord.

And the Lord spake vnto Moses sayinge: * also the tenth daye of the selfe seuenth moneth, is a daye of an attouemente, and shalbe an holpe feaste vnto you, and ye shall humble youre soules and offer sacrifice vnto the Lord. Moreover ye shall do no worke the same daye, for it is a daye of attouemente, to make an attouement for you before the Lord your God. For whatsoeuer soule it bee that humblyeth not hym selfe that daye, he shalbe destroyed frome amonge hys people. And whatsoeuer soule do anye maner worke that daye, the same I wyll destroy from amonge hys people. Se ye do no maner worke therefore.

And it shalbe a lawe for euer vnto your generacions after you in all your dwellinges. A Sabboth of rest it shalbe vnto you, and ye shall humble your soules. The ix. daye of the moneth at euen and so forth from euen to euen agayne ye shall kepe youre Sabboth.

And the Lord spake vnto Moses sayyng:

Cal Noe Bread Nor Parched Corne Nor Furmenty **FVRMENTY**

They ought to be first
of all.

Begin the Cycle four times, ^{And} Lights,
Show Bread, show that Christ the
Lamb of God is slain for us.

24 Chapter Begimoth H. 24
 24 Chapter Begimoth H. 24
 24 Chapter Begimoth H. 24

And speake vnto the chyldren of Isra-
el, sayinge: * Whosoener ^b curseth hys
God,shal beare hys sinne: And he that
blasphemeth the name of the Lord,shal
dye for it:all the multitude shail stone
hym to dethe. And the straunger as wcl
as the Isracelite yf he curse the name,
shal dye for it.

* He that killeth any man, shal dye for
 it, but he that killeth a beaste shal paye
 for it, beest for beaste. If a man mayme
 his neighbour, as he hath done, so shal
 it be done to hi agayne: broke for broke
 * eye for eye, and toth for toth: euen as
 he hath maymed a man so shall he bee
 maymed agayne. So now he that kyl-
 leth a beaste, shal paye for it: but he that
 killeth a man, shal dye for it. Ye shall
 haue one maner of lawe amonge you:
 euen for the straunger as well as for
 one of your selues, for I am the Lord
 your God.

And Moyses tolde the chyldren of Is-
rael, that they shoulde bringe him that
had cursed, out of the hoste, and stone
hym wyth stones. And the chyldren of
Israell dyd as the Lorde commaun-
ded Moyses. *Commaned Moyses*

waſtelles *The Lord* God *As was* our *The notes.* *Jesus* *Esa: 52*
 a. The ſame are called ſpewebicades, or halow-
 ed loues.
 b. He curſeth his God, & blaſphemeth his name,
 that deſpyſeth and deſpeth Gods ordinaunces,
 ſtatutes, and commaundementes, or that magni-
 fier menues traditions or lawes about Gods,
 or that ſetteth as muche therby, as by the precep-
 tes of the moſt mercyfull God. *The year of*
the ſabbath of 7 years; And of the Jubilee
Jubilei. *year otherwiſe called the 50 year*
The ſabbath of the vii. yer. and of the yer. of iubei
lis. otherwiſe called the feſtye yer.

And the Lord spake vnto Mo-
ses in mount Sinai sayinge:
speake vnto the chyldren of
Israel & saye vnto the. When
ye be come into the lande, which I geue
you, let the lande reste a Sabbothe vnto
the Lord. * Sixe yeres thou shalt
solwe thy felde, and syxe yere thou shalt
cut thy vines and gather in thy frutes.
But the * seuenth yere shall bee a Sab-
bothe both of rest vnto the lande. The Lordes
Sabbothe it shall be, and thou shalt nei-
ther solwe thy felde, nor cut thy vines.

How Menne ¹⁰⁸ The cornethat groweth by it selfe
 how seed thou shalte not reape, neither gether the
 it vntill But this reasonth a Savoyth
 shall bee; The corn now Graps yt grow
 howe for the land shall be great for all

grapes & growe without thy dressinge
but it shalbe a Sabbath of rest vnto the
lande. Neuerthelesse the Sabbath of
the lande shalbe meate for you: euen for
the and thy seruaunt and for thy maide
& for thy hyred seruant & for the straun-
ger & dwelleth with the: & for thy catell
and for the beastes that are in thy land,
shall all the encrease thereof be meate.
Then nombre seven^a wekes of yerres,
that is, seven tymes seven yere: and the
space of the seven wekes of yerres will
bee vnto the .xliij. yere. And then thou
shalte make an horne blowe: euen in
the tenth daye of the seventh moneth,
whiche is the daye of attonement. And
then shall ye make the horne blowe, euē
thorowe oute all your lande. And ye
shall halowe the fiftieth yere, and pro-
claime libertie, thorowe oute the land
vnto all the inhabiteurs therof. It shal-
be a yere of iubelie vnto you and ye
shall retourne: euery manne vnto his
possession and euery man vnto his kin-
red againe. A yere of iubelie shall that
fiftieth yere be vnto you. Ye shall not
sower neither reape the corne that grow-
eth by it selfe, nor gether the grapes &
growe without thy labour. For it is a
yere of iubelie and shalbe holie vnto
you: how be it, yet ye shall eate of the en-
crease of the felde. And in this yere of
iubelie ye shall retourne, euery man vn-
to his possession againe. Grow without
laboure when thou sellest oughte vnto thy
neighbour or byest of thy neighbours
hande, ye shal not oppresse one another:
but accordynge to the nombre of yerres
after the iubelie yere thou shalt bye of
thy neighbour, & accordynge vnto the
nombre of frute yerres, he shall sell vn-
to the. Accordynge vnto the multitude
of yerres, thou shalt encrease the pryce
thereof and accordynge to the fewnesse
of yerres, thou shalt mynysh the price:
for the nombre of frute he shal sell vnto
thee. And se that no man oppresse his
neighbour, but feare thy God. For I
am the Lorde your God. Wherefore
do after myne ordynances and kepe
my lawes and do them, that ye maye
dwell in the lande in safetie. And the
lande shall geue her frute, and ye shall
eate your tille and dwell therein in
safetie.

ceremonies.

Leuiticus.

If ye shall saye what shal we eate the seuenth yere, in as much as we shal not sow, nor gether in oure increase: I wil sende my blessing vpon you in the sixt yere, and it shall bringe fourth the frute for thre yeres: and ye shal sow the eight yere and eate of the olde frute vntill the ix. yere, and euen vntill her frutes come, ye shall eate of olde store. Wherefore the lande shall not bee solde for euer, *because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorow out al the land of your possession, let the land go home fre agayne. Behold yf finger

*When thy brother is waxed poore, and hath sold awaye of his possession: yf any of hys kin come to redeme it, he shal bye oute yf whiche his brother sold. And though he haue no man to redeme it for hym, yet yf hys hande can get sufficient to bye it oute agayne, then lette hym counte how longe it hath be solde, and deliuer the rest vnto him to whome he solde it, and so he shall retourne vnto hys possession againe. But and if hys hande can not get sufficient to restore it to hym againe, then that which is solde shall remayne in the hande of hym that hath boughte it, vntill the iubelpe: and in the yere of Jubelpe it shall come out, and he shall retourne vnto his possession agayne. Tell After Judgement

Bee If a man sell a dwellinge house in a walled cytye, he maye bye it oute againe anye tyme within a hole yere after it is solde: and that shal be the space in which he maye redeme it agayne. But and yf it be not boughte oute agayne within the space of a full yere, then the house in the walled cytie shalbe stablyshed for euer vnto him that boughte it and to his successours after him and shall not goo out in the yere of Jubelpe. But the houses in byllages whiche haue no walles rounde about them, shalbe counted lyke vnto the felde of the countre, and maye be boughte out agayne at anye reason, and shall go oute fre in the yere of Jubelpe. Behold yf children of God

Sons Notwithstandinge the cytyes of the leuites and the houses in the cyties of theyr possessions the leuites maye redeme at all seasons. And yf a manne purchase oughte of the Leuites: whe

ther it bee house or cytye that they possesse the bargaine shal go out in the yere of iubelpe for the houses of the cyties of the Leuites, are their possessions amonge the chyldren of Israell. But the felde that lye rounde aboute theyr cyties, shal not be bought: for they are theyr possessions for euer. In to my foile the Consideration

If thy brother bee waxed poore and fallen in decaye with the, receaue hym as a straunger or a sojourner, and let him lyue by the. * And yf shalte take none vsury of hym, nor yet vantage. But shalt feare thy God, that thy brother may lyue with the. Thou shalt not lende him thy moneye vpon vsurye nor lende him of thy fode to haue auantage by it: for I am the Lorde youre God which brought you oute of the lande of Egypte, to geue you the lande of Canaan and to be your God. As Dyed out

*If thy brother that dwelleth by the waxe poore and sell hym selic vnto the, thou shalt not let him labour as a bondseruaunte doeth: but as an hyred seruaunte & as a sojourner he shalbe with the, and shall serue the vnto the yere of Jubelpe, and then shall he departe frome the: both he and hys chyldren with him, and shall retourne vnto hys owne kynred agayne, and vnto the possessions of hys fathers: for they are my seruauntes which I brought out of the lande of Egypte, and shall not be solde as bondme. Se therfore that thou raigne not ouer hym cruelly, but feare thy God. If thou wilt haue bondseruauntes and maydens, thou shalt bye them of the hepthe that are rounde aboute you, and of the chyldren of the straungers that are sojourners amonge you, and of theyr generations that are with you, which they begat in youre lande. And ye shall possesse them and geue them vnto youre chyldren after you, to possesse them for euer: and they shalbe youre bondmen.

*But ouer youre brethren the chyldren of Israell, ye shall not raygne one ouer another cruelly. Woman for Stipping of a Child

When a straunger and a sojourner waxeth rich by the, and thy brother that dwelleth by hym waxeth poore, and sell him selfe vnto the straunger that dwelleth by the or to anye of the straungers kyn: after that he is solde he maye be redemed

And Oppression from

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Behold yf finger
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Oppress
And it is in him al wretched Pordung

demed againe: one of hys brethren may
bye hym out: whether it bee hys vncle
or hys vncles sonne, or any that is nye
of kynne vnto hym of his kynred: ether
yf hys hande can get so muche he maye
be loosed. And he shall reken with hym
that boughte hym, frome the yere that
he was solde in vnto the yere of iube-
lye, and the pryce of hys byenge shalbe
accordinge vnto the nombre of yeres,
and he shalbe with hym as a hyred ser-
uaunte. If there be yet many yeres be-
hynde, accordynge vnto them he shall
geue agayne for hys deluyeraunce, of
the moneye that he was solde for. Yf
there remayne but fewe yeres vnto the
yere of iubelye, he shall so counte wyth
hym, and accordynge vnto hys yeres
geue hym agayne for hys redempcion,
and shalbe with hym yere by yere as an
hyred seruaunte and the other shall not
raygne cruelly ouer him in thy syghte.
If he be not boughte free in the meane
tyme, then he shall go out in the yere of
iubelye and hys chyldren with hym: for
the chyldren of Israell are my seruaun-
tes whiche I broughte out of the lande
of Egypte.

The xxvi. Chapter.
The notes. In Israelite In
a. Semtyme a weke is taken for the numbre of
vii. dayes, as afore. xxi. c. Sumtyme for the nu-
bre of vii. yeres, as here, & in Daniel the. ix. f. & g.
b. This word Iubelye cometh of this word Iubel
an Hebrew word, whiche signifyeth a trumpet.
And the worde Iubelye signifyeth a yere of iu-
gular myrth, ioy, and much reioysing, wherin al their
corne and frutes came forth without sowing, tyl-
lynge, or anye other labours.
c. By this Iubelye was betokened the restoringe
of all thinges to his perfection, which shalbe af-
ter the laste Judgement in that flooyding world
when the chosen shal be admitted into lybertye,
from all wretchednes, pouertye, angustye, and
oppression, when all shal be fully restored againe
in Christe, that thorow the synne of the first man
was taken awaye.

I Am the Lorde your God. Ye
shall make you no ydolles
nor grauen ymage, uether
reare you vp anye piller, nei-
ther ye shall set vp anye ymage of stone
in your lande to bowe your selues ther-
to: for I am the Lorde your God: kepe
my Sabbothes & feare my sanctuaty

for I am the Lorde. I ye shall walke in mine ordinaun-
ces and kepe my commaundementes &
do the: then I wyl sende you rayne in y
ryght ceason & your lande shall yelde her
encrease and the trees of the scide shall
geue theyr frute. And y the thynges shal
reache vnto the wyne harvest, and the
wyne harvest shall reache vnto sowing
tyme: and ye shall cate youre breade in
plenteousnes, & shall dwell in your land
peasablye. And I wyl sende peace in
your lande, that ye shal slepe, and no ma
shal make you afraide. And I wyl rydde euell beastes oute
of your lande, and there shall no swerde
go thorow out your land. And ye shall
chace youre enemies, and they shall fall
before you vpon the swerde. * And fyne
of you shall chace an hundred, and an
hundred of you shall put. x. thousande
to flyghte, and your enemyes shall fall
before you vpon the swerde. And I wyl
tourne vnto you & encrease you & mul-
typlye you, and set vp my testamente
wyth you. And ye shall cate olde store,
and caste out the olde for plenteousnes
of the newe. * I will make my dwelling
place amonge you, and my soule shall
not lothe you. And I will walke among
you, and wylbe youre God, and ye shal-
be my people. for I am the Lorde your
God, whiche broughte you oute of the
lande of y Egyptians, that ye shoulde
not bee theyr bondmen, and I brake the
bowes of youre yokes, and made you
go vpryghte.

* But and if ye will not hatken vnto
me, nor wyl do all these my commaun-
dementes, or if ye shall despise myne or
dinaunces ether yf youre soules refuse
my lawes, so that ye wyl not do all my
commaundementes, but shall breake
myne appoyntmente: then I wyl do
thys agayne vnto you: I wyl byset you
with veracions, swellynge and feuers,
y shall make your eyes dafel, & with so-
rowes of hert. And ye shal sow your seed
in vaine, for your enemyes shall cate it.
And I will set my face against you and
ye shall falle before youre enemyes
and they that hate you shall raygne o-
uer you: and ye shall see when no man
soloweth you. And if ye wil not yet for al this herke
I. iii. vnto

ceremonies.

Leuiticus.

Allee To Doe John 17. first

unto me, then will I punish you seven tymes moze for your synnes, and will breake the pryde of your strengthe. For I wyll make the heauen ouer you as harde as yron, and your lande as hard as brasle. And so youre labour shalbe spent in bayne. For your lande shal not geue her encrease, nether the trees of the land shal geue their frutes.

And yf ye walke contrarpe vnto me, and wyll not herken vnto me, I wyll byynge seven tymes moo plagis vpon you accordng to youre synnes. I wyll sende in wilde bestes vpon you, which shall robbe you of youre chyldren, and destrope youre cattell, and make you so fewe in number that youre hye wayes shall grow vnto a wilder nesse.

And if ye wyll not be lerned yet for all this but shall walke contrarpe vnto me, then wyl I also walke contrarpe vnto you and wyl punysh you yet seven tymes for youre synnes. I wyll sende a swerde vpon you, that shall auenge my testamente with you. And when ye are fled vnto youre ctytes, I wyll send the pestilence amouge you, ye shall be deluyered into the handes of your enemies. And when I haue broken the staffe of youre bread: that .x. wyues shall bake youre bread in one oven, and men shall delyuer you youre breade agayne by weyghte: then shall ye eate and shall not be satisfied.

And if ye wil not yet for all this herken vnto me, but shall walke contrarpe vnto me, the I wil walke contrarpe vnto you also wraathfullpe and wyll also chastice you seven tymes for your synnes: * so that ye shall eate the fleshe of your sonnes and the fleshe of your daughters. And I wyll destrope youre alters bylt vpon hye hylles, and ouerthrowe your ymages, and cast youre carcasses vpon the boddies of youre ydolles, and my soule shall abhorre you. And I wyll make your ctytes desolate, and byynge youre sanctuaries vnto noughte, and wyll not smell the sauoures of youre swete odoures.

And I wyll byynge the lande vnto a wilder nesse: so y your enemies whiche dwell therein shall wondre at it. And I wyll strawe you amouge the heathen, and wyl draw oute a swerde after you,

and your lande shalbe waste, and your ctytes desolate. Then the lande shal reioyce in her Sabbothes, as long as it lyeth voyde, and ye in youre enemies lande: euen then shall the lande kepe holpe daye, and reioyce in her Sabbothes. And as long as it lyeth voyde it shall reste, for that it coulde not reste in your Sabbothes, when ye dwelt therin.

And vpon them that are leste alnye of you I wyll sende a fayntnesse in to theyr hartes in the lande of theyr enemies: so that the sounde of a lease that falleth, shall chase them, and they shall flee as though they fled a swerde, and shall fall no man folowinge them. And they shall fall one vpon another, as it wer before a sworde euen no man folow ing them, and ye shall haue no power to stande before youre enemies: And ye shall perishe amouge the heathen, and the lande of youre enemies shall eate you vp.

And they that are leste of you, shall pyne awaye in theyr buryghteousnes, euen in their enemies lande, and also in the mysdedes of theyr fathers shal they consume. And they shall confesse theyr mysdedes, and the mysdedes of theyr fathers in theyr trespasses, whyche they haue trespassed agaynst me, and for that also that they haue walked contrarpe vnto me. Therefore I also wyll walke contrarpe vnto them, and wyll byynge them into the lande of theyr enemies. And then at the leste waye theyr vncircumcysed hertes shal be tamed, and they shall make an attonement for their mysdedes.

* And I wyll remember my bonde w Jacob and my testamente with Isaac, & my testament wyth Abraham, and wil thynke on the lande. For the lande shal be leste of them and shal haue pleasure in her sabbothes, whyle she lyeth waste without them, and they shall make an attonement for theyr mysdedes, because they despyled my lawes and their soules refused mine ordinaunces. And yet for all that when they be in the lande of theyr enemye, * I wyll not so caste them awaye nor my soule shall not so abhorre them, that I wyll vtterly destrope them and breake myne appoyntemente wyth them: for

On no man shall have in it and his moxer's And Not on the

And if ye will walk contrary vnto me then will I punish you
And ye shall be a curse vnto all people
And ye shall be a curse vnto all people

Ceremonies Brakey Leviticus Bride of Fol. lxx

your strength I will make the as iron; And the ear in Astarte
And if ye will I am the Lord their God. I will ther-
fore * remembre vnto them the fyrste
covenante made when I broughte
them out of the land of Egypte in the
syght of the hethen, to be they? God:
for I am the Lord.

These are the ordinaunces, Iudges
mentes, & lawes which the Lord made
betwene hym and the chyldre of Israel
in mount Sinai by the hand of Moyses.

The notes.
a. To feare the sanctuary, is diligently to per-
fourme the true worshyppe and seruyce of
God, to leaue of nortyppe, to obserue and kepe
the purities both of body and mynde, verily and
not hypocritically to beleue that he knoweth,
beholdeth, doeth and ruleth all thinges: to beware
of offending him, and wyth all feare and dily-
gence to walke in the pathes of his lawes.

b. When mennese that God punisheth them for
theyr iniquitie, and yet wyl not repente and seke
hys mercy, but be as menne fully against God &
his fatherly chastismentes: the wil God encrease
his plagies, and at the lengthe destroye them vt-
terly, that he maye be knowne to be the almighty
Lord against whome none can preuaile.

c. By this numbre seven, vnderstande here, alty-
mes, as in this Chap. c.
d. The breakinge of the staffe of breade, is the mi-
nisteryng of the plenty therof, so that there be scat-
teringe of vytrayles.

The xxvii. Chapter.

Of dyuerse vowes and the redempcyon of the same. De
uter. xxi.

And the Lorde spake vnto
Moyses, sayinge: speake vnto
the Children of Israel & saye
vnto them: If any man wyl
geue a singuler vow vnto the Lord ac-
cording to the value of hys soule, then
shal the male frome .xx. yere vnto .lx. be
set at fyfthe * cycles of syluer, after the
cycle of the sanctuary, and the female at
xxx cycles. And from .v. yeres to .xx. the
male shalbe set at .xx. cycles, and the fe-
male at .x. cycles. And frome a moneth
vnto .v. yere, the male shalbe set at .v. cy-
cles of syluer, and the female at thre.
And the man that is .lx. and aboue, shal
be valued at .xv cycles, and the womā
at .x. If he be to poore so to be set, then
let him come before the preest: and let p
preest value him, according as p hand
of him that bowed is able to get.

If it be of the beastes of which menne
brynge an offryng vnto the Lorde: all
that any man geueth of such vnto the
Lorde, shalbe holy. He maye not alter it
nor chaunge it: a good for a bad or a bad

for a good. If he chaunge beast for beast,
then boothe the same beaste and it also
wherwith it was chaunged shalbe holpe.
If it be any maner of vncleane beast of
which men may not offer vnto p Lord,
let him bring the beast before the preest
and lette the preeste value it. And
whether it be good or bad as the preest
sette it, so shal it be. And yf he wyl hie
it againe, let hym geue the fyfte parte
more to that it was set at. *Tostam.*

If any man dedicat his house, it shal
be holpe vnto the Lord. And the preeste
shal set it, whether it be good or bad, &
as the preest hath set it, so it shalbe. If
he that sanctified it wyl redeme hys
house, let hym geue the fyfte parte of p
moneye that it was iudged at thereto,
and it shalbe hys. *Howe comes my*

If a man halowe a pece of his en-
heretede lande vnto the Lorde, it shalbe
set according to p it beareth. If it beare
an homer of barley, it shal be set at fyf-
tye cycles of syluer. If he halowe hys
felde immediatly frome that yere of iu-
bely, it shalbe worth accordinge as it is
esteimed. But and if he halowe his felde
after the trumpet yere, the preest shal re-
ken the pryce with him according to the
yeres that remaine vnto the trompet
yere, and there after it shalbee lowe-
er sette with them for yam. *Howe comes my*

If he that sanctified the felde wyl re-
deme it againe, let him put p fyft parte
of the pryce that it was set at there vnto
to, and it shalbee hys, yf he wyl not, it
shalbe redemed no more. But when the
felde goeth out in the yere of iubelye, it
shalbe holy vnto the Lorde: euen as a
thing dedycated, and it shalbe the prie-
stes possession. *Howe comes my*

If a man sanctifye vnto the Lord
a felde, whiche he hath boughte and is
not of his enheritaunce, then the preest
shall reken wyth him what it is worthe
vnto the yere of iubelye, and he shal geue
the pryce that it is set at the same daye, holy
and it shalbe holy vnto the Lord. But
in the yere of iubelye, the felde shal re-
turne vnto him of whom he bought it,
whose enheritaunce of land it was. *Howe comes my*

And all settinge shalbe accordinge
to the holpe cycle. One cycle maketh
xx. yeres. *Howe comes my*

And if a man halowe his house, it shal
be holpe vnto the Lord. And the preeste
shal set it, whether it be good or bad, &
as the preest hath set it, so it shalbe. If
he that sanctified it wyl redeme hys
house, let hym geue the fyfte parte of p
moneye that it was iudged at thereto,
and it shalbe hys. *Howe comes my*

emonies.

Prologe.

*But the fyrst booke of þe beastes that pertayne vnto the Lord, maye no man sanctifye: whether it be oxe or shepe, for they are the Lordes alredey. If it be an vnclane beast, then let him redeme it as it is set at, and geue the fyfte parte more therto. If it be not redeemed, then let it be solde as it is rated.

Notwithstanding no dedicated thing that a man dedycateth vnto the Lord, of all his good, whether it be manne or beast or land of his enheritaunce, shalbe solde or redeemed: for all dedicate thynges are most holpe vnto the Lord. No dedicate thyng therefore that is dedicate of mā, may be redeemed, *but must nedes dye.

All these tythes of the land, whether it be of the corne, of the felde, or frute of the trees, shalbe holy vnto the Lord. If any man wyll redeme ought of hys tythes, let him adde the fyfte parte more therto. And the tythes of oxen & shepe, & of al that goeth vnder the herdemans keepynge, shalbe holpe tythes vnto the Lord. Men shal not loke yf it bee good or bad, nor shal chaunge it. If any man chaunge it then both it, and that it was chaunged wyth al, shalbe holy and may not be redeemed.

These are the commaundementes which the Lord gaue Moyses in charge to geue vnto the chyldren of Israell in mount Synai.

The ende of the thyrde booke

A Prologe in to the fourthe booke of Moyses called Ruinety.

Nature of les called Ruinety. Vnboolef in Paragraffe of the Prologe



In the seconde & thyrde booke they receyued the lawe. And in thys. iiii. they begynne to worke and to practise. Of whiche practysinge yf se many good examples of vnbelef and what fre wil doeth, when the taketh in hande to kepe the law of his owne power without helpe of faith in the promyses of god: howe he leueth her matters carthasses by the way in the wyldernes, and byngeth them not into the Lande of rest. Why coulde they not enter in? Because of theyr vnbeleffe. Debr. iii. For had they beleued, so had they

bene under grace, and theyr olde synnes had bene forgiven them, & power shoulde haue bene geuen them to haueful filled the law thenceforth: & they shoulde haue bene kepte from al temptacions that had bene to strong for them. For it is wyrtten. John. i. He gaue them power to be the Sonnes of God, thorothe belcuyng in hys name.

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And as for theyr wylful obedience, what is it, but the disobedience and the distaunce bothe of all the lawes of god and manne: in so much that if any prince begyn to execute any law of manne

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The will free And John The Prologe Into the Land of Fol. lxxv

And upon the, they curse him vnto the botome of hel,
and proclayme him no ryght kunge and that hys
lordes ought no lenger to obey him, and interdite
hys commune people as they were Heathen, tur
kes or Sarazins. And yf any man preache them
Gods lawe, hym they make an heretike & burne
hym to ashes. And in steade of Goddes law and
mans, they haue set vp one of theyr owne imagi
nation which they obserue with dispensacions.
And yet in these workes they haue so greate
confydence that they not onely truste to be saued
therby, and to be hygher in heauen then they sh
be saued thorow Christe: but also promyse to al
other forgyuenesse of their synnes thorow the
mercytes of the same. Wherem they rest & teache
other to rest also, excludynge the wiole worlde
from the reste of forgyuenesse of synnes thorow
fayth in Christes bloude. Any of them But scyth
And now seynge that fayth onely letteth a ma
in vnto rest, and vnto life excludeth him, what is
the cause of thys vnto life? verely no synne that
the worlde seeth, but a pope holynes and a righ
tousnes of their owne imaginacions as saule
sayeth. Roma. x. They be ignorant of the righ
tousnes wherewith God iustifieth, and haue set
vp a ryghtuousnesse of their owne makinge tho
row which they be dysobediente vnto, & righ
tousnes of God. And Christ rebuketh not the phar
ysies for grosse synnes whiche the worlde saw,
but for those holy dedes whiche so beared & cles
of the worlde that they were taken as Goddes:
euen for longe prayers, for fastynge, for rithynge so
dyligently that they leste not so muche as theyr
herbes buttithed for their cleanes in washyng
before meate and for washyng of cuppes, dyshes,
and all maner vessels, for buydyng the prophe
tes Sepulchres, and for keping the holy day, and
for turnynge the Heathen vnto the fayth, & for
geuyng of almes.

For vnto suche holy dedes they ascribed righ
tousnesse and therefore when the ryghtuous
nes of God was preached vnto them they coude
not but persecute it, the deuyll was so stronge in
them whiche thynge Christ well describeth Luk.
xi. sayinge that after the Deuyll is cast oute he
cometh agayne and findeth his house swept and
made gaye, and then taketh seuen worse thyng
hym, selfe and dweller therein, and so is the ende of
that man worse then the begynnyng. That is,
when they be a lytle clesed frome grosse synnes
whiche the worlde seeth, and then made gaye in
theyr owne syght with the ryghteousnes of tra
ditions, then commeth seuen, that is to saye the
whole power of the deuyll, for seuen with þe
brues signifieth a multitude without nūbre and
the extremitie of a thyng and is a spech borow
ed (I suppose) oute of Leuiticus where is so ofte
menicion made of seuen. Where I woulde say: I
wyl punishe the that all the world shall take an
exaple of the, there the Jewe woulde say, I wil
circumcise the or baptise the seuen tymes. And
so here by seuen is ment al the deuyls of hel, and
all þe myght & power of the deuill. For vnto what
further blindnes could al the deuyls in hel bring
them, the to make them beleue that they were iu
stified thorow their own good workes. For whē
they once beleued that they were purged fro their
synnes, and made ryghtuous thorow the
owne holy workes, what rowne was there lefte
for the ryghtuousnesse that is in Christes bloude
sheddyng? And therefore when they be fallen into
thys blindnes they can not but hate and per

secute the lychte. And the more cleare and euidentelye their dedes
be rebuked the furioser and maliciousser blind
are they vntyll they breake out into open blas
phemye and synnyng agaynst þe holy gost, which
is the maliciouse persecuting of þe cleare trowth
so manifestly proued þe they can not once hithe
agaynst it. As the pharalies persecuted Christe
because he rebuked theyr holy dedes. And when
he proued hys doctryne with the scriptures and
miracles, yet thoughte they coude not improue
hym nor reason agaynst him they thoughte that
the scripture make haue some other meanyng
because his interpretation vndermined their fū
dacion and plucked vp by the rootes the secres
which they had planted, & they ascribed also his
miracles to þe Deuyll. And in like maner though
our Hipocrites canne not deuie but thys is the
scripture, yet because there canne be none other
sence gathered thereof, but that ouerthroweth
their buydynges, therefore they euer thinke that
it hath some other meanyng then as the wordes
founde and that no man vnderstandeth it or did
vnderstande it sence the time of the Apostles. Or
yf they thynke that some that wrote vpon it sees
the Apostles vnderstode it: they yet thynke that
we in lyke maner as we vnderstand not the terte
it selfe, so we vnderstand not the meanyng of the
wordes of that doctour. For when thou layest þe
iustifyinge of holy workes, and deniest the iust
ifyinge of fayth, howe canst thou vnderstande
saule, Peter, John, and þe Actes of the Apostles,
or any scripture at all, seynge the iustifyinge of
fayth is almost al that they entende to proue.

Spynallye, concernynge bowes wherof thou
redest Chapter. xxx. there may be many que
stions, wherunto I answer shorly that we ought
to put salte to al our offerynges: that is, we ought
to minister knowlege in al our workes, & to do
nothyng wherof we coude not geue a reason
out of Gods wordes. Nay Caluyn by some
We be nowe in the dape lychte, and all the se
cretes of God, and all his counsaile and wyll is
opened vnto vs, and he that was promysed shuld
come and blesse vs, is come alreadye & hath shed
hys bloude for vs, and hath blesed vs with all
maner blessinges and hath obtayned a grace for
vs, and in him we haue al. Wherfore God hence
forth wyl receyue no more sacrifice of beastes or
vs, as thou redest. Heb. x. If thou burne vnto
God the blod or fatte of beastes, to obayne for
gyuenes of synnes therby, or þe god shuld the bet
ter heare thy request, then þe dost wrong vnto the
blod of Christ, & Christ vnto his deade in vayne.

For in hym God hath promysed not forgy
uenesse of synnes onely, but also whatsoeuer we
aske to kepe vs from syn and temptacion with
all. And what yf thou burne frankincense vnto
him, what yf thou burne a candell, what yf thou
burne thy chastite or virginite vnto hym for þe
same purpose, dost thou not lyke rebuke vnto
Christes bloude? And God whether he wil geue it or
not, yf thou offer golde, syluer or anye
other good for the same end, is there any dif
ference? And euen so, yf thou go in pylgrymage,
or faste, or goest wolwarde, or spyrytuelle, thy
self is holy water or is whatsoeuer dede it is, or
obseruest whatsoeuer ceremonye it be, for lyke
meanyng, the it is lyke abhominaciō. We muste
therefor bring the salt of the knowlege of gods
worde with all our facryfices, or else we shall
make no swete sauoure vnto God therof.

Contrary to Christ and his Apostles, Paul and Others saye Don
The Old and New Testament And so Caluyn
open whercome

The Prologe.

Thou wylt aske me, what I bowe nothing at al-
yes, Goddes commaundement whiche thou hast
bowed in thy baptisme. For what entente? verely
for the loue of Christe whiche hath bought thee
with his blood, and made thee sonne and heyre
of God with him, that thou shouldest wayte on
hys wpll and commaundementes, and purfye
thy mēbres accordyng to the same doctrine that
hath purifed thyne herte, for if the knowledge
of Goddes worde haue not purifed thyne herte,
so that thou consentest vnto the law of God that
it is rightuous, and good, & sorowefull, that thy
membres moue þ vnto the contrarie, so hast thou
no part with Christ.

For yf thou repent not of thy synne, so it is im-
possible that thou shouldest beleue that Christe
hadde deliuered thee from the daunger therof. If
thou beleue not that Christe hath deliuered thee,
so is it impossible that thou shouldest loue God-
des commaundementes.

If thou loue not the commaundementes, so is
Christes spirite not in thee, whiche is the earnest
of forgiuenes of synne and of Saluation.

For scripture teacheth, first repentance, the
faith in Christ, that for his sake synne is for-
giuen to them þ repent: then good workes, which
are nothyng save the commaundement of God
onely. And the commaundementes are nothyng
els save the heaping of our neyghbours at their
nede and the tamping of our membres that they
myght be pure also as the hert is pure thorow
hate of vyce and loue of vertue, as Gods worde
teacheth vs, whiche workes must procede out of
faith: that is, I must do this for the loue whiche
I haue to God for that greete mercye whiche he
hath shewed me in Christ, or else I do them not
in the syght of God. And that I saynt not in the
payne of the fleaynge of the synne that is in my
nesse, myne helpe is the promyse of the assy-
sistence of the power of God, and the comforte of þ
rewarde to come, whiche rewarde I ascribe vnto
the goodnes, mercye, & truth of the promysse that
hath chose me, called me, taughte me, and geuen
me the earnest therof, and not vnto the merites of
my doynges or sufferynge. For all that I do
and suffer is but the way to the rewarde and not
the deseruyng therof. As yf the knynges grace
should promyse me to defend me at home in myn
owne roialme, yet the waye thither is thorow
the sea, wherin I myght happely suffer no lytle
trouble. And yet for all that, yf I myghte lye in
rest wher I come thither, I woulde thynke and
so woulde other say, that my paynes were wel re-
warded whiche rewarde and benefyte I woulde
not proudly ascribe vnto þ merites of my paynes,
taking by þ way: but vnto þ goodnes, merciful-
nes, & constant trerth of the knynges grace whose
gyfte it is, and to whom the prayse, and thanke
therof belongeth of dutye and right. So now a
rewarde is a gyfte geuen frely of the goodnes of
the gener, and not of the deseruynges of the re-
ceyuer. Thus it appeareth, that if I do what
soeuer it be, for anye other purpose then to tame
my mēbres and to be an ensample of vertue and
edifying vnto myne neyghboure, my sacrifice is
unsauey and cleane without salte, & my lampe
without oyle, and I one of the folysse virgyns,
and shal be shut out the feast of þ bydegrome
when I thynke my selfe most sure to enter in.

If I bowe voluntary pouertie, thys must be
my purpose, that I wyl be content with a com-

perent luyng whiche cometh vnto me either
by successyon of myne elders or whiche I get tru-
ly with my labour in ministringe and doyng
scrupce vnto the commune wealthe in one offe-
ce or in an other, or in one occupacyon or other, be-
cause that riches and honoure shal not corrupte
my mynde and drawe myne hert from God, and
to geue an ensample of vertue and edifying vnto
other and that my neyghbour may haue a ly-
uing by me as wel as I. If I make a cloke of dis-
symulation of my bowe, lapinge a nette of fay-
ned beggery to catche superfluous abundance
of riches and hye degrees and authorite, and
thorowe the estimation of false holynesse to fede
and mayntayne my stouthfull ydolensse with the
sweate, labour, landes, and rentes of other men
(after the ensample of our spiritualty) robbing
the of their fathers faithes & god of hys honoure
turnyng vnto myne hypocryse that confidence
whiche shoulde be gyuen vnto the promyses of
God only, am I not a wply kepe, and a rayning
wolfe in a lammes chynne and a paynted sepul-
chre, fapre without and fylthy wrythin? Inlike
maner though I seke no worldly promociō there-
by, yet yf I do it to be iustified therewith and to
get an hyer place in heauen, thynkyng that I do
of myne owne naturall strengthe and of the na-
turall power of my freewyll and that euery man
hath myghteuen so to do and that they do it not
is their faulte and neglygence and so wryth the
proude pharalse in comparyson of my selfe,
despise the synful publicans: what other thynge
do I, then cate the blood and fat of my sacrifice
deuourynge that my selfe whiche shoulde be offe-
red vnto God alone and his Christe. And wryth
what so euer a manne doeth of his naturall gyf-
tes, or of his naturall wytte, wysedome, vnder-
standynge, reason, wpll, and good entente before
he be otherwyse and cleane contrary taughte of
Gods spirite, & haue receyued other wit vnder-
standynge, reason, and wyl, is fleshe, worldly, and
wrought in abominable byndenes, with which
a man can but seke hym selfe, hys owne profyte
glory, and honoure, euen in very spirituall mat-
ters. As yf I were alone in a world wher
no man were to seke profyt or prayse of, yet yf I
woulde seke heauen of God there, I coulde of
myne owne naturall gyftes seeke it none other
wayes then for the merites and deseruynges of
my good workes and to enter therein by an other
way than by the doore Christe, whiche were verely
theste, for Christe is Lorde ouer all and whatso-
euer any man wyl haue of God, he must haue it
geuen him frely for Christes sake.

Howe to haue heauen for myne owne de-
seruyng, is myne owne prayse, and not Christes.
For I can not haue it by fauour & grace i Christ
and by myne owne merites also: for free geuing
and deseruyng can not stande togyther.

If I wyl bowe of thy goods vnto God thou
must put salt vnto this sacrifice: þ is thou must
minister knowledge in this dede as Peter tea-
cheth. ii. pe. i. Thou must put oyle of gods word
in thy lampe, & do it according to knowledge, yf
thou wayte for the comyng of the bydegrome to
enter in to him into his rest. Thou wylt hange
it about the Image to moue men to deuociō.
Deuociō is a fetter loue vnto Gods comaundeme-
tes & a desyre to be to God and with his euertlas-
sing promyses. Nowe shal þ sight of such riches
as are shewed at S. Thomas myne, or at Mal-

syngant
In the
signifying a numberless multitude and covered out of
which thou and brought to be saint that wryth workes of righteounesse

And hath obtained all manner of grace for us and in him we have...
God will receive no more...
The Prologue...
And if thou...

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The Prologue...
And if thou...
me he will kepe my word, & then my father will...
loue him & we will come vnto him and dwell with...
him. And in the. xv. Chapter of Iohn he sayth: ye...
ye abyde in me and my wordes also abyde in you...
then are what ye will and ye shall haue it. That...
If thou beleue in Christ and hast the promyses...
which God hath made the in thyne heart, then go...
on pylgrymage vnto thyne owne heart and there...
praye, and god will heare the for hys mercy and...
truthes sake, and for his comethristes sake, and...
not for a fewe bones sake. What careth god for...
the temple? The verye beastes in that they haue...
lyfe in them be much better then an heape of sto...
nes couched together. Thou hast no part...
To speake of chastitie, it is a gifte not geuen...
vnto all persons testifyeth both Christ & also his...
Apostle Paul, wherfore all persones maye not...
vow it. Moreover there be causes wherfore ma...
ny persones maye better lyue chaste at one tyme...
then at an other. Many may lyue chaste at twen...
tye and thyrtye for certayne cold diseases folow...
punge the, which at .xl. whē they health is come...
can not do so. Many be occupied with wild pha...
sies in theyr youth, that they care not for ma...
ryage, whiche same when they be waken sadde...
shall be greatye despyrouse, it is a daungerouse...
thing to make sinne where none is, & to forswere...
the benefyte of God and to bynde thy selfe under...
payne of damnacyon of thy soule that y woldest...
not vse the remedye that God hath created yf...
uede required. Thou hast no part in Christ...
An other thyng is this, beware that thou...
get thee not a false fayned chastitie made wryth...
the vngodlye perswasions of Sapiente Dico...
or of Dwyde in hys sylthy boke of the remedye...
agaynst loue, leaue when thou seest suche image...
naryons thou haste vtterly despyed, despyed, and...
abhorred all woman kynde, thou come into such...
case thorow the fearewrath of God, that thou...
canst nether lyue chaste nor fynd in thy heart to ma...
ry, and so be compelled to fall into the abhominat...
tion of the pope agaynst nature and kynde. Beleyf on...
Moreover god is a wyse father and knoweth...
all the infirmities of his children, and also merc...
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out synne, and geuen thereto his fauour and bles...
syng. Let vs not be wyser then God wryth oure...
imaginacions, nor tempt him, for as godly cha...
stite is not euery mans gifte: euen so he that hath...
it to day hath not power to contynue in it at his...
owne pleasure, neyther hath the God promysed to...
gyue it him ayll, & to cure his infirmities with...
out his naturall remedye, no more then he hath...
promysed to make his hunger without meate, or...
thirst without drynke. God is a wis father and...
Wherefore other let all thinges byde free and...
as God hath created them, and norther vow that...
whyche God required not, nor forswere that...
whiche God permytted the wryth hys fauoure & Thow...
blessyng also: or els yf thou wylte neades vow...
then bowe Godlye and vnder a condycyon, that...
thou wylte contynue chaste so longe, as God ge...
ueth the that gyft, and as long as neyther thyne...
owne necessitie, neyther charitie toward thy neigh...
bour, nor the authoritie of them vnder whose po...
wer thou art dyspuen vnto the contrarye. Therefore...
The purpose of thy vowe must be salted al...
so with the wysdome of God. Thou mayest not...
vowe to be iustified thereby or to make satisfact...
tion for thy synnes or to winne heuen nor an hie...
place: for then didst thou wrong vnto the bloud...
of Christ & thy vow were playne Idolatry & ab...
ominable in the sight of god. Thy vow must be...
onlye for thyne owne...
Comandement. Which thou hast rowed in thy Baptism...
Verely for the loue of Christ whiche...

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Comandement. Which thou hast rowed in thy Baptism...
Verely for the loue of Christ whiche...

Paraphrase of the Bible
me of God. Not to be made satisfaction for mis-
Winnahyer Place Inn
Wrong to the Blood of Christ And thy
Conely unto the furtheraunce of the commaunde-
mentes of God, whiche are as I haue sayed no-
thyng but the rampage of thy membres and the
seruice of thy neyghbour: that is, if thou thynke
thy backe to weake for the burthen of wedlocke
and that thou canst not rule thy wyfe, chyldren,
seruauntes, and make prouision for them godlye
and withour ouermuth busying and buquiering
thy selfe, & drowning thy self in worldly busines
vychristianly or that thou canst serue thy neigh-
bour in some offyce better beynge chaste then
marrped. And then thy vowe is good and lawfull.
And euen so must thou vowe abstynence of mea-
tes and drynkes so farre forth as it is profytable
vnto thy neyghbours and vnto the ramping of thy
Aetlye: But thou mayest vowe neither of theym
vnto the deying of thy body. As Paule commaun-
deth Timothe to drynke wyne and no more wa-
ter by cause of his diseases. Thou wilt say that
Timothe had not happely forsworne wyne. I
thynke the same and that the Apostles forswore
not wedlocke (though many of them lyued chaste)
noether yet any meate or drynke, though they ab-
stained from them, and that it were good for vs
to folowe their ensample. Howe be it though I
vowe and sweare and thinke on none exception,
yet is þ breaking of Gods commaundementes except
eal chaunces þ hang of God. As if I sweare to be
in a certayne place, at a certayne houre to make a
Ioue day without excepyon, yet if þ hng in the
meane tyme commaund me another way, I must
go by Gods commaundement, and yet breake not
myne oth. And in lyke case if my father and mo-
ther besycke and requyre my presence, or if my
wyfe, children or houtholde be vrsyted that my
assidnce be requyred, or if my neyghbours house
be a fyre at the same houre, and a thousand such
chaunces: in which all I breake myne othe and
am not forsworne and so forth. Reade Goddes
worde dysgently and with a good hert & it shall
teache the all thynges. Thee
Mee O God, I beseech ouer Rule mee
To the for. The ende of the Man And
Woman Are the; Prologe. Vnulye holyn
for the ore. Knows his Owner. & the As. His
The fourth boke
of Moles called Doth not
on thoir Redem. Ruinety. Tho Holy one of
all; But If they had known the son of God
Would Not haue. The. i. Chapter. Crucified
of Glory, And Heire Prince and
All that is apte for battell are nombred. The
trybe of Leuy is appoynted to mynistre to þ tabernacle.
And the LORD
spake vnto Moles
in the wilderness
of Sinai, in the tab-
ernacle of witnesse, þ
first daye of the se-
conde moneth, and
in the seconde pere
after they were come oute of the lande
of Egipte saying: *take ye the summe
more wylde because of his desolacyon
for sworne mine. I thinke soe too. And
Many of them. Lived chaste; noether
of all the myltitude of the chyldren of
Israell, in their kynredes and houthol-
des of their fathers and nombre theym
by name all þ are males, polle by polle,
from twentye yere and aboue: euen all
that are able to go forth into warre in
Israell, thou and Aaron shall nombre
them in their armies, & with you shalbe
of euery trybe a heed man in the house
of his father. Tandement, And yet Brake
And these are the names of the men
that shall stande with you: *of Ruben,
Elizur the sonne of Sedeur: of Simeon
Molochon Bo-
on, Selumiel the sonne of Suri Sa-
dai: of the tribe of Iuda, Phahesson the
son of Aminadab: of Isachar, Natha-
nael the sonne of zuar: of zabulon, Eli-
ab the sonne of Helon. Amonge the chil-
dren of Ioseph: of Ephraim, Elisama
the sonne of Amihud: of Manasse, Ga-
maliel the sonne of Pedazur: of Ben-
Jamin, Abidan the sonne of Gedeoni:
of Dan, Ahiezer the sonne of Ammi Sa-
dai: of Aser, *Pagiel the son of Ocran:
of Gad, Elisaph the sonne of Deguel:
of Nephtali, Ahira the son of Enan.
These were the counsellors of the co-
gregacion, and lordes in the trybes of
their fathers and captaines ouer thou-
sandes in Israell. And Moses and Aa-
ron tooke these men aboue named, and
gathered all the congregacion toge-
ther, the fyrste daye of the seconde mo-
neth, and rekened the after their birth
and kynredes, and houses of their fa-
thers by name, from twentye yere and
aboue hed by hed, as the Lorde comaun-
ded Moles, euen so he nombred the in
the wylternesse of Sinai. Is Profitable for
And the chyldren of Ruben Israels
eldest sonne in their generacions, kyn-
redes and houses of their fathers, whē
they were nombred euery mā by name,
all that were males from twentye yere
and aboue, as many as were able to go
forth in warre: were nombred in þ tribe
of Ruben fyre and fourtye thousande
and fyue hundred. If It Be His Desolacyon
Amonge the chyldren of Simeon:
their generacion in their kynredes and
houses of their fathers (when euerye
mannes name was tolde) of all the ma-
les from twenty yeres and aboue, what
so euer was mete for the warre: were
nombred in the trybe of Simeon. lix.
Thou Wilt Say, Happely thousande
I Beside the Apostle forsworne
eat meat nor drink: But I haue
Numbred them. li. x. And the chyldren of
Simeon, their generacion in their kynredes
and houses of their fathers (when euerye
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of Simeon, their generacion in their kynredes
and houses of their fathers (when euerye
mannes name was tolde) of all the males
from twenty yeres and aboue, what so euer
was mete for the warre: were nombred in
the trybe of Simeon. li. x. And the chyldren
of Simeon



Ceremonies. Numeri. Fol. lxxi.

thoulande and. iiii. hundre d.

Of Gad. Amonge the children of Gad: their generacyon in their kynredes and holdes of their fathers, when they wer tolde by name from twenty yere and above, all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousande, syxe hundred and fyftie.

Of Iuda. Amonge the children of Iuda: theyr generacyon in theyr kinredes and houses of their fathers (by the nombze of names) from twenty yere and above, all that were able to warre, were tolde in the trybe of Iuda. lxxiiij. thousande and syxe hundred.

Of Issachar. Amonge the children of Issachar: their generacion in their kynredes and houses of their fathers (when their names were counted) from twenty yere and above, whatsoeuer was apte for warre: were nombred in the trybe of Issachar four and fyftie thousand & foure hundred.

Of Zabulon. Among the children of Zabulon: theyr generacion, in their kinredes and houses of their fathers (after the nombze of names) twenty yere and above, who: soeuer was mete for the warre: were counted in the tribe of Zabulon. lviij. thousand, and foure hundred.

Of Joseph. Amonge the children of Joseph: fyrst amonge the children of Ephraim: theyr generacion, in their kinredes & houses of their fathers (when the names of all that were apte to the warre were told) from twenty yeres and above: were in nombze in the trybe of Ephraim. xl. thousande, and. v. hundred.

Of Manasse. Amonge the children of Manasse: their generacyon, in theyr kynredes & houses of their fathers (when the names of al that were apte to warre were told) from. xx. and above were nombred in the tribe of Manasse. xxxij. thousande and two hundred.

Of Benjamin. Among the children of Ben Jamin: their generacion, in their kynredes and houses of their fathers (by the tale of names) from twenty yere and above of al that were mete for warre, were nombred in the trybe of Ben Jamin. xxxv. thousande, and foure hundred.

Of Dan. Amonge the children of Dan: their generacion in their kynredes and houses of their fathers (in the summe of na-

mes) of al that was apte to warre from twenty yere and above, were nombred in the trybe of Dan. lxii. thousande and seven hundred.

Amonge the children of Aser: theyr generacyon, in their kynredes and houses of their fathers (when they were summed by name) from twenty yeres and above, al that were apte to warre were nombred in the trybe of Aser. xli. thousande and. v. hundred.

Amonge the children of Nephthali: their generacion, in their kynredes and houses of their fathers (when theyr names were tolde) from twenty yeres and above, whatsoeuer was mete to warre: were nombred in the trybe of Nephthali thre and fyftye thousande and foure hundred.

These are the nombzes whiche Moses and Aaro nombred with the twelue prices of Israel: of euery house of their fathers a man. And all the nombzes of the children of Israel, in the houses of their fathers, from twenty yere and above, what so euer was mete for the warre in Israel, drewe vnto the sume of. syxe hundred and thre thousande, syxe hundred and fyftie. But the Leuites in the trybe of their fathers were not nombred amonge them.

And the Lorde spake vnto Moses sayinge: onely se that thou nombze not the trybe of Leui, nether take the sume of them amonge the children of Israel. But thou shalt appoynte the Leuites vnto the habitation of witnesse, and to all the apparel therof, and vnto al that longeth therto. * for they shall beare the tabernacle and al the ordinaunce thereof, and they shall mynyster it and shall pytche their tentes rounde aboute it. And when the tabernacle goeth forth the Leuites shall take it downe: & when the tabernacle is pytched, they shall set it vp: for if any straunger come nere, he shall dye. And the children of Israel shall pytche theyr tentes, euery man in his owne company, and euery man by his owne standert thorowe out al their hostes. But the Leuites shall pytche rounde aboute the habytacyon of wytnes, that there fall no wrath vpon the congregacyon of the children of Israel, and the Leuites shall wayte vpon the habytacyon.

The offyce, &c. Nomeri.

habytacion de wytnesse. And the childre of Israel dyd accordyng to all that the lord commaunded Moyses. with the

The.ii. Chapter. Armes of the order of the pytyng of the tentes rounde aboute the tabernacle of wytnesse. The heades and chief lordes of the kynredes of Israel are named.



And the lord spake vnto Moyses & Aaron, say- ing: The children of Is- raell shall pytche: every man by hys owne stan- dert wyth the armes of their fathers houses, awaye from the presence of the tabernacle of wytnes.

On the east syde towarde the risinge of the sunne, shall they of the standert of the hoste of Juda pitche with their ar- mes: And Nahesson the sonne of Ami- nadab shalbe captayne ouer the sonnes of Juda. And his hoste and the nombre of them thre score and .xiii. thousande and .hi. hundred. And nexte vnto hym shall the tribe of Issachar pitche & Pa- thaneel the sonne of Zuar captayne ouer the chyldren of Issachar, hys hoste and the nombre of them. liii. thousande and .iiii. hundred.

And then the tribe of Zabulon: wyth Eliab the sonne of Helon, captayne ouer the childre of Zabulon, and his host in the nombre of them. lvi. thousande and foure hundred. So that all they that parteyne vnto the hoste of Juda, are an hundred thousand. lxxvi. thousande and .iiii. hundred in their compa- nies: and these shall go in the forefront, when they iourney.

And on the south syde, the standert of the hoste of Ruben shall lye with theyr companies and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, and hys hoste and the nombre of them. xli. thousande and fyue hun- dred. And last by him shall the trybe of Simeon pytche, and the capteyne ouer the sonnes of Simeon. Salumiel the sonne of Zurisadai, and hys hoste and the nombre of them. lix. thousande and thre hundred. And the trybe of Gad also: And the captayne ouer the sonnes of Gad, Eliasaph the sonne of Deguel and his hoste and the nombre of theym fyue and fourtye thousande. vi. hundred and fyftie. So that all the nombre that

pertayne vnto the hoste of Ruben, are an hundred thousande. li. thousande. iiii. hundred and fyftie, with their com- panies, and they shall be the seconde in the iourney.

And the tabernacle of wytnesse wyth the hoste of the Leuytes, shall go in the myddes of y hostes: as they lye in their tentes, euen so shal they procede in the iourney, every mā in his quarter about the standertes.

On the west syde, the standerte and the hoste of Ephraim shal lye with their companies. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and hys hoste and the nom- bre of them fourtye thousand and fyue hundred.

And laste by hym, the trybe of Ma- nasse, and the captayne ouer the sonnes of Manasse, Gamaleel the sonne of Pe- dazur and hys host and the nombre of them. xxxii. thousande and .ii. hundred. And the trybe of Ben Jamin also: and the capteyne ouer the sonnes of Ben- Jamin, Abidan the sonne of Gedeoni, and hys hoste and the nombre of theym fyue and thyrtye thousande and foure hundred. All the nombre that perteyned vnto the hoste of Ephraim, were an hun- dred thousande eyght thousande and an hundred in their hoostes: and they shalbe the thyrde in the iourney.

And the standert and the hoste of Dan shall lye on the north syde wyth theyr companies: and the captayne ouer the children of Dan, Abiezer the sonne of Amimi Sadai: and hys hooste and the nombre of theym. lxii. thousande and vii. hundred. And laste by hym shal the trybe of Aser pitche: and the captayne ouer the sonnes of Aser, Pagiel y sonne of Ocran: and his host and the nombre of theym. xli. thousande and fyue hun- dred. And the tribe of Nephtali also, & the captaine ouer the chyldre of Nephtali: Ahira the sonne of Enan: and hys host and the nombre of them thre and fyftie thousande and foure hundred. So that the whole nombre of all that pertayned vnto the hoste of Dan, was an hundred thousande. lvi. thousande and sixe hundred. And they shalbe y last in that iourney with their standertes.

These are the summes of the children

The Leuytes in the tabernacle in y myddes.

On the west syde the com- pany of Ephraim Manasse and Beus Jamin.

So the thirde numbre of Dan that a- rised vnto the iourney.

On the north syde the com- pany of Dan, Ase- zer and Nephtali.

Last The iourney with the standertes.

On the east syde the company of Juda, Issachar, and Zabulon.

On the south syde the company of Ruben, Simeon, and Gad.

On the north syde the company of Dan, Asezer, and Nephtali.

On the west syde the company of Ephraim, Manasse, and Ben Jamin.

On the east syde the company of Juda, Issachar, and Zabulon.

On the south syde the company of Ruben, Simeon, and Gad.

On the north syde the company of Dan, Asezer, and Nephtali.

These are the summes of the children of Israel that went out of Egypt in the first month of the fourth day of the month.

of Israel in þ houses of their fathers: euen al the nombres of the hostes with their companies. vi. hundred thousand iij. thousande: v. hundred and fyfye. And yet the Leuites were not nombred among þ childre of Israel, * as þ Lord comaunded Moyses. And the childre of Israel did accordyng to al þ the Lord comaunded Moyses, & so they pytched w their stāderts, & so they iourneyed eue ry man in his kynred, and in the hous: Moide of his father.

The. iij. Chapter.

The Leuites are not nombred to go to battell, out to minister to the holy place of sanctuary. They must also pitch theyr tentes next to the habytacion.

These are the generacyons of Aarō & Moyses, when þ Lord spake vnto Moyses in moũte Sinai, * and these are the names of the sonnes of Aarō: Nadab the eldest sonne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, * whiche were p̃sies anoynted and theyr handes fylled to mynister, but * Nadab and Abihu dyed before the Lord, as they brought straunge fyre before the Lord in the wylbernes of Sinai, and had no chyl dren. And Eleazar and Ithamar my nystred in þ syght of Aarō their father.

And the LORD spake vnto Moyses, saying: bringe the tribe of Leui, & set theym before Aarō the priest, & let the serue him & wait ṽpō him & ṽpō al the multitude, before the tabernacle of wytnes, to do the seruyce of the habytacion. And they shall wayte vpon all the apparell of the tabernacle of wytnesse and vpon the children of Israel, to do the seruice of the habytacyō. And thou shalt geue the Leuites vnto Aaron and his sonnes, for they are geuen vnto him of the children of Israel. And thou shalt appoynt Aaron & his sonnes to wayt on their priestes offyce: & * the straunger þ cometh nye, shal dye for it.

And the Lord spake vnto Moyses, saying: beholde * I haue take the Leuites frō amonge the chyldren of Israel, for all the first bozne þ openeth the ma trice amonge the children of Israel, to þ the Leuytes shalbe myne: because all the first bozne are mine: for the same day þ I smote al the first bozne in þ lade

of Egipte, I halowed vnto me all the first bozne in Israel, both manne and beaste, and myne they shal be: for I am the Lord.

And the Lord spake vnto Moyses in the wylbernes of Sinai, saying: Nomb re the children of Leui in the houses of their fathers and kynredes, all that are males from a moneth old & aboue. And Moyses nombred them at the worde of the LORD, as he was commaun ded. * And these are the names of the chyldren of Leui: Gerson, Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni & Seimei. And the sonnes of Ca hath in their kynredes were Amra, Jes zehar, Hebron and Oziel. And the sonnes of Merari in their kynredes, were Maheli and Mushi. These are the kynreds of Leui in the houses of theyr fathers.

And of Gerson came the kynredde of the Libnites and the Seimeites, which are the kinredes of the Gersonites. And the summe of them (when all the males were tolde) from a moneth olde and a boue, were. vii. thousande and fyue hu dred. And the kynredes of the Gerso nyles pytched behynde the habytacion westwarde. And the captayne of þ most auncyent house amonge the Gersoni tes, was Eliasaph the son of Lael. And the office of the chyldren of Gerson in the tabernacle of wytnesse was to kepe the habitaciō and the tent with the co ueringe therof, and the hanging of the dore of the tabernacle of wytnesse, and the hangynges of the courte, and the curtaine of the dore of the court: which courte wente rounde aboute the dwel lyng, and the alter, and the cordes that pertayned vnto all the seruyce thereof. And of Cahath came the kynred of the Amramites and the kynred of the Je zeharites and of the Hebronites and of the Ozielites: And these are the kynre des of the Cahathites. And the nomb re of all the males from a moneth old and aboue, was. viij. thousande & fyre hundred: which waited on þ holy place. And the kynred of the chyldren of Ca hath, pitched on þ southsyde of þ dwel lyng. And the captayne in the most aū cient house of the kynredes of þ Caha thites

that openeth the matrix among the chyldren of Israel the Leuites shal be mine. For the same day þ I smote al the first bozne in þ lade

The offyce, &c. of the Levites. *And the Lord spake unto Moses*

That Elites, was Elisaphan the sonne of Dziel, and their offyce was to kepe the arcke, the table, the candellstyecke, and y^e altar, and the holpe vessels to mynister with, and the bayle with al that serued therto. And Eleazar the sonne of Aaron the priest, was captayne ouer all y^e captaynes of the Levites, and had the ouersyght of them that waityd vpo the holy thynges.

The Levites as signed on the north syde.
And of Merari came the kynredes of the Gabelites and of the Musites: and these are the kynredes of the Merarites. And the nombze of theym (when all the males frome a moneth olde and aboue was tolde) drewe vnto sixe thousande and .ii. hundred. And the captaine of the most aunciet house among y^e kynredes of the Merarites, was zuriel the sonne of Abihael which pytched on the northsyde of the dwelling. And the office of the sons of Merari, was to kepe the bordes of the dwelling & the barres, pylers with the sockettes thereof, and all the instrumentes therof and all that serued therto: & the pylers of the court rounde about and their sockettes with

their pyennes and cordes. But on the forefront of the habytacyon and before the tabernacle of witnes eastward, shal Moses and Aaron & his sonnes pytche and waite on the sanctuary in the stead of the children of Israel. And y^e straunger that cometh nye, shal die for it. And the whole summe of the Levites, whyche Moses & Aaron nombred, at y^e comaundement of the Lorde thorow out theyr kynredes, euen of al the males of a moneth olde & aboue, was .xxii. thousand.

And the Lorde sayde vnto Moses: Nombze al the first borne that are males among the chyldren of Israel, fro a moneth olde & aboue and take the nombze of their names. And thou shalte appoynte the Levites to me the Lorde, for all the firstborne among the chyldren of Israel, & the catell of the Levites for y^e firstborne of the chyldre of Israel. And Moses nombred as the Lorde comaunded him, all the firstborne of the chyldre of Israel. And all the firstborne males in the summe of names, from a moneth olde and aboue, were nombred .xxii. thousande .ii. hundred and .lxxiiij.

And the Lorde spake vnto Moses,

sayng: take the Levites for al the firstborne of the chyldren of Israel, and the catell of the Levites for their catell: and the Levites shalbe myne whiche am the Lorde. And for the redempcyon of the two hundred and .lxxiiij. whiche are more then the Levites in the firstborne of the chyldren of Israel, take .v. synes of euerpe pece, after * the syce of the holpe place twentye geras the sicke. And geue the money wherwyth y^e odde nombze of them is redemed, vnto Aaron and hys sonnes. And Moses toke the redempcyon money of the ouerplus that were more then the Levites, among the firstborne of the chyldren of Israel: and it came to a thousande .iiij. hundred and .lxxvi. synes, of the holy syce. And he gaue that redempcyon money vnto Aaron and his sonnes, at the worde of the Lorde, euen as the Lorde commaunded Moses.

The Notes.

a. A Levite somtyme signifieth only a misdancer or seruauant, as here and. Esay. lxxvi. g.

The .iiij. Chapter.

The officers of the Levites, excepte one after the stroke that he came of.

And the Lorde spake vnto Moses and Aaron, and had them take the summe of the chyldren of Kahath from amonge the sonnes of Levi, in theyr kynredes, and houses of their fathers, * from thyrtye yere and aboue vntil fiftie, al that were able to warre, for to do the worke in the tabernacle of witnesse. This shalbe the office of the chyldren of Kahath in the tabernacle of witnesse whiche is moost holpe. * And when the hoste remoueth, Aaron and hys sonnes shal come and take downe the bayle, and couer the arcke of witnesse therewith, and shal put thereon a coueryng of taxus skynnes, and shal spreade a clothe that is altogether of iacyncte aboue all, and put the stauess thereof in. And vpon the shewe table, they shal sprede abroad a clothe of iacyncte, and put thereon the dysshes, spoones, flat peces and pottes to poure wyth, and the dayle breade shalbe thereon: and they shal spreade vpon them a coueryng of purple, & couer the same wth a coueryng of taxus skynnes, and put the stauess therof in.

And they shal take a cloth of iacyncte

for all the first borne of the children of Israel for redempcyon which am the Lord; for the redempcyon the 273 which are

Fol. lxxiii

this is the seruyce of the kynred of the
Gersonites, to serue and to beare. They
shall beate the curtaynes of the dwel-
lynge and the rouse of the tabernacle
of witnesse and his couerynge and the
couerynge of tarus skynnes that is an
hye aboue vpon it, and the hanginge of
the dore of the tabernacle of wytnesse: &
the hanginge of the courte and y hang-
yunge of the gate of the courte that is
rounde aboute the dwellinge and the
alter, and the cordes of the, and all the
instrumentes that serue vnto them and
all that is made for them. ¶ And at the
mouthe of Aaron and his sonnes, shall
all the seruyce of the children of y Ger-
sonites be done, in al their charges and
in all theyr seruice, and ye shal apoynte
them vnto all theyr charges that they
shall wayte vpon. And this is the ser-
uyce of the kynred of the children of the
Gersonytes in the tabernacle of wyt-
nesse, and theyr wayte shalbe in the
hande of Ithamar the sonne of Aaron
the priest. *upon In the Rand of I*

And the Lord spake vnto Moses and Aaron, sayinge: destroye not the trybe of the kynredes of the Cahathites, fro amonge the Leuites. But thus do vnto them that they maye lyue & not dye, whē they go vnto the moost holy place. Aaron and his sonnes shall go in & put them euery man vnto hyg seruyce and vnto his burthen. But let them not go in to se when they couet the sanctuarie, lest they dye.

* And the Lorde spake vnto Moses
sayinge: Take the summe of the chil-
dren of Gerson, in the houses of theyr
fathers and in their kindredes: * frō. xxx.
yete and aboue, bnt pl. l. all that are a-
ble to goo forthe in warre, for to do ser-
uice in the tabernacle of witnesse. And

And Moses and Aaron and y^e pri-
nces of the multitude numbred y^e sonnes
of the Cahathites in their kynredes
and houses of theyr fathers, from. xxx.
yete and aboue vnto fiftie, al that were
able to go forth in the hoste and to do
seruyce in the tabernacle of wytnesse.
And the nombre of them in theyr kyn-
redes were two thousande, seven
hundred and fiftie. These are the nomi-

Chapter Commaunders the Tribes
of the kindredes of the Cahathites
of al that dyd seruyce in the tabernacle
of witnesse, whiche Moses and Aaron
dyd nombre at the commaundemente of
the Lorde by the hande of Moses.

And the kynredes of the sonnes of Merari were nombred in their kynredes and in the houses of their fathers, from xxx. yere bp unto fyfthe: all that were able to go forth with the host, to do seruyce in the tabernacle of witnesse. And the nombre of them was in their kynredes, thre thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whiche Moses and Aaron nombred at the byddynge of the Lorde, by the hande of Moses.

The whole. ¶ The. v. Chapter.

4 man
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Leu. xlii. 8
the 22

to Bear the Burden in y^e Law

And the Lord spake vnto Moses saying: commaunde the chyl dren of Israel & they put out of the hoſte * al the lepers and al that haue illues.

1880

22 And the Lorde spake vnto Moyses
sayinge: speake vnto the children of Is-
rael, and saye vnto them. If any mans
wyfe goo a syde and trespasse agaynst
him, so that another man lye with her
fleshely and the thyng be hyd from the
eyes of her husbände and is not come
to lyghte that she is despyled (for there
is no witnesse against her) in as much
as she was not taken with the maner, &
the spirite of^b gelousye commeth vpon
him and he is gelouse ouer hys wyfe &
she despyled, or happely the spirite of ge-
lousye commeth vpon him, & he is ge-
louse ouer his wyfe and she yet vnde-
spyled. 24 Then let her husbände bryng her
vnto the priest and bryng an offeryng
for her: the tenth parte of an Ephā of
barlye meele, but shal powze none oyle
therunto, nor put frākenens therō: for
it is an offerynge of gelousye, and an
offerynge that maketh remembraunce



And let the priest brynge her and set her before the Lorde, and let him take holy water in an erthen vessel, and of dust that is in the flooze of the habytacion, and put it into the water. And the priest shal set the wyfe before the Lorde and uncover her heade, and put p mezmorial of the offerynge in her handes whiche is the gelousye offerynge, & the priest shal haue bytter and cursynge water in his hande, and he shal coniure her and shal saye vnto her. If no man haue lven with the nether haffe gone asyde, and deyled thy selfe behynde thy husbände, then haue thou no harme of this bytter cursynge water.

But and yf thou hast gone asyde behynde thyne husbände and arte deyled and some other mā hath lven with the belyde thyne husbände (and let p priest coniure her with the coniuration of the curse, and say vnto her) the Lord make the a curse and a coniuration amonge thy people: so that the Lorde make thy thye rotte, and thy bely swell and this bytter cursynge water goo into the bowels of the, that thy bely swell and thy thye rotte, and the wyfe shal saye Amen Amen.

And the priest shal wyte this curse in a byll and washe it out in the bytter water. And whē the cursynge water is in her that it is bytter, then let p priest take the gelousye offerynge out of the wyfes hande, & waue it before p Lorde, and brynge it vnto the alter: and he shal take an handefull of the memorye all offerynge and burne it vpon the alter, and then make her dryncke the water and when he hath made her dryncke the water. If she be deyled and haue trespassed agaynste her husbände, then shal the cursynge water goo into her and be so bytter, that her bely shal swell and her thye shal rotte, and she shalbe a curse amonge her people. And yf she be not deyled but is cleane, then she shal haue no harme, but that she maye conceaue.

This is the lawe of gelousye, when a wyfe goeth aside behinde hyz husbāde and is deyled, or when the spirite of gelousye cometh vpon a man, so that he is gelouse ouer his wyfe then he shal

shal minister al this lawe vnto her, and the man shalbe gyltlesse, and the wyfe shal beate her synne. The notes. spake to a. This trespass is wherby we hurte our neyghboure in worldlye goodes (as they cal them) and therefore must the hurte be restored and the syfte partemore thereto. If the partye remayned not, to whom the restitution was due, nor any of his lawfull heyres: the must it be the priestes wages, whiche at that tyme had not other liuelode.

b. The whole lawe of gelousye seemeth to be a feare and a certayne martoure of wyues, p they shoud be obedyente to their husbādes, chaste, meekly, and faythful, and such as geue none occasion to be suspecte and therof feared this law while it kept them vnder, and gaue them no licence to runne at large, wherby they might haue come in some suspecte, and so haue come to this greate shame before the congregation. Amen is an Hebrew worde, and signifieth euen so be it, or be it fast and sure, approuynge and allowynge the sentence goynge before: and when it is doubted it augmēteth the condēnatis, as in manye psalmes, and Iohn v. and vi.

The. vi. Chapter. The lawe of them that take vpon them abstinence. The manner of blessinge the people.

And p Lord spake vnto Moyses sayinge: speake vnto the children of Israel & say vnto them: when ether man or wo man appoynteth to a howe a vowe of abstinence for to absteyne vnto p Lord, he shal absteyne from wyne and stronge drynke, *and shal dryncke no bynager of wyne or of stronge dryncke, nor shal dryncke what souer is pressed oute of grapes: and shal eate no reshe grapes neyther yet dryed as long as his abstinence endureth. Moreover he shal eate no thinge that is made of the vyne tree, no not so muche as p cornels or p huske of the grape. He was not taken in his marriage.

And as longe as the vowe of his abstinence endureth, there shal no rasure nor theres come vpon his heade, vntyll his dayes be out whiche he fasteth vnto the Lord, and he shalbe holy and shal let the lockes of his heere growe. As longe as he absteyneth vnto p Lord he shal come at no deade bodye: he shal not make him selfe vncleane at the death of his father, mother, brother or syster: for the abstinence of his god is vpo his heade. And therefore as long as his abstinence lasteth, he shalbe holy vnto the Lord. Goloussy. Cometh on him and he.

And yf it fortune that any man by chaunce dye sodely before him, & deyle

of Ruffs Bodyior of Protains Richard Aultzow for nicatting Ly. of fraud. Secrett purloynings & Actin and Doings Pontreay.

Ceremonies. Numb. 19. Remembrance of sin.

the head of his abstinence, then must he * haue his head the daye of his clea-
syng: eue the seuerth daye he shal haue
it. And the eyght daye he shal byng. ii.
turtels or. ii. younge pigeons to p priest,
vnto the doze of the tabernacle of wit-
nesse. And the priest shal offer the one
for a synne offeringe and the other for
a burnt offeringe & make an attonemēt
for him, as concernynge that he synned
vpon the deade, and shal also halow
his head p same day & he shal abstaine
vnto the Lorde the tyme of hys absti-
nence, and shal bynge a lambe of a
yere olde for a trespass offeringe: but p
dayes that were before are lost, because
his abstinence was defyled. This is
the lawe of the absteyner, when p tyme
of hys abstinence is oute, he shal be
broughte vnto the doze of the taberna-
cle of witnesse and he shal bynge hys
offeringe vnto the Lorde: an he lambe
of a yere olde with out blemyshe for a
burnte offeringe and a she lambe of a
yere olde without blemyshe for a synne
offeringe, a rāme without blemishe al-
so for a peace offeringe, and a basket of
swete breade of fyne floure myngled w
oyle and wafers of swete breade anoin-
ted with oyle with meate offeringes &
drynkeofferynges that longe therco.
And the priest shal bynge hym be-
fore the Lorde and offer his synne offe-
ryng, and his burnt offeringe, & shal
offer the ram for a peace offeringe vn-
to the Lorde with the basked of swete
breade, and the priest shal offer also his
meate offeringe and his dryncke offe-
ryng. And the absteyner shal haue his
head in p doze of p tabernacle of wit-
nesse & shal take the heere of his sober-
heed and put it in the fire which is vn-
der the peace offeringe. Then the priest
shal take the soden shoulde of the ram
and one swete cake out of p basket and
one swete wafel also & put them in the
hande of the absteyner after he hathe
haue his abstinence of, & the priest shal
waue them vnto the Lorde, which offe-
ryng shal be holy vnto the priest with
the waue brest & heue shoulde: and the
absteyner maye drynke wyne. This
is the lawe of the absteyner which hath
bowed his offeringe vnto the Lord for
his abstinence, besides that his hande

can get. And accordynge to the bowe
whiche he bowed, euen so he must do in
the lawe of his abstinence.

And the Lorde talked with Moyses
sayinge: speake vnto Aaron & his son-
nes sayinge: of this wyse ye shal blesse
the children of Israel sayng vnto the.

* The Lord blesse the and kepe the.

The Lorde make his face shyne vpon
the and be mercypfull vnto the.

The Lorde lyfte vpon his countenance
vpon the, and geue the peace. For ye
shal put my name vpon the children of
Israel, that I maye blesse them.

The notes. It out in the Bible. A
Here it appeareth what a vowe is after the
olde testament, whiche was a figure of the vowe
that a churche man ought to do, geuynge and de-
dicaryng hym selfe vnto God, as it is spoken
Rom. xii. a.

b. To haue abstinence of god vpon his head is
a token of refuysynge the care of bodylye thinges
by that he setteth not by the heere of his head,
or by p trimmyng of his bulbe or bearde, which
thing the worlde is greatly cōtemeth.

c. To make his face shyne, is to geue a token of
his louynge kyndnes.

The. vii. Chapter.

The offeringe of the Lodes and heades of Israel
when the tabernacle was set vp.



And when Moyses * had full
lect vpon the habitation and
anoynted it and sanctified it
and all the apparel therof, &
had anoynted and sanctified p alter al-
so and al the vessels therof: then p prin-
ces of Israel heades ouer the houses of
theyr fathers whiche were the Lodes
of the trybes p stode and nombred, of
fered and brought their gistes before p
Lorde syre coueted charettes and. xii.
open: two and two a charet and an oxe
euer y man, and they brought them be-
fore the habitation. Swell and hygh Rott And

And the Lorde spake vnto Moyses
sayinge: take it of them, and let them be
to do p seruyce of p tabernacle of wpt-
nesse, & geue them vnto p Leuites, eue
ry man accordynge vnto his office. And
Moyses toke the charettes and the oxe,
and gaue them vnto p Leuites. ii. cha-
rettes and. iiii. oxen he gaue vnto the
sonnes of Gerson accordynge vnto their
office. And. iiii. charettes and eight ox-
en he gaue vnto p sonnes of Merari ac-
cording vnto their offices, vnder p hā-
des of Jthamar p sonne of Aarō p pri-
est. But vnto p sonnes of * Cahath he

gave among
people. for that he had made hy thigh Rott & belly swell and
Bowells of the, that he belly swell and

Ceremonies. Numeri. Fol. lxxv.

gaue none, for the office that pertained to them was holpe, and therfore they must beare vpon shoulders. Upon the Name: And the princes offered vnto the dedicatynge of the alter in the daye that it was anoynted, & brought their gyftes before the alter. And the Lord said vnto Moyses: let the princes brynge their offerings, euery day one pryncce, vnto the dedicatynge of the alter.

The offeringe of the first daye, was Nahelson the sonne of Aminadab of the trybe of Iuda. And his offeringe was: a syluer charger, of an hundred and. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holpe sicke, bothe of them full of fyne wheten flour myngled with oyle for a meate offeringe: & a spone of. x. sicles of golde full of cens: and a bullock, a ramme and a lambe of a yere olde for burnt offerings, and an he goote for a synne offeringe: & for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde, and this was the gyfte of Nahelson the sonne of Aminadab.

The seconde daye, dyd Nathanael offer, the sonne of zuar, captayne ouer Izachar. And his offeringe whiche he broughte was a syluer charger of an hundred and. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicke: and both full of fyne flour myngled with oyle for a meate offeringe: & a golden spone of. x. sicles, full of cens. And a bullock, a ramme and a lambe of a yere olde for burnt offerings, & for peace offerings. ii. oxen. v. rammes, fyue he gootes & fyue lambes of one yere olde. And this was the offeringe of Nathanael the sonne of zuar.

The thirde daye, Eliab the sonne of Helon the chiefe amonge the childre of zabulon, broughte his offeringe. And his offeringe was, a syluer charger of an hundred and. xxx. sicles weyghte, & a syluer boule of. lxx. sicles of the holy sicke, and bothe full of fyne flour myngled with oyle for a meate offeringe: & a golden spone of. x. sicles full of cens: & an ore & a ramme and a lambe of a yere olde for burnt offerings, and an he goote for a synne offeringe: & for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And

His Habitation: When the Tabernacle was sett up.

this was the offeringe of Eliab the sonne of Helon.

The fourth daye, Elizur the sonne of Sedeur, chefe lorde amonge the childre of Ruben, brought his offeringe. And his gyfte was: a syluer charger of an hundred and. xxx. sicles weyghte, and a syluer boule of. lxx. sicles of the holpe sicke, and bothe full of fyne flour myngled with oyle for a meate offeringe: and a golden spone of. x. sicles full of cens: and a bullocke, a ramme and a labe of a yere olde for burnt offerings, & an he goote for a synne offeringe: & for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fyfth daye, Selumiel the sonne of zuri Sadai, chefe lorde amonge the childre of Simeon, offered. Whose gift was: a syluer charger of an hundred & xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicke: and both full of fyne flour myngled with oyle for a meate offeringe: and a golden spone of. x. sicles full of cens. And a bullocke, a ramme and a lambe of a yere olde for burnt offerings, and an he goote for a synne offeringe: and for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde. And this was the offeringe of Selumiel the sonne of zuri Sadai.

The sixte daye, Eliafaph the sonne of Deguel the chefe lorde amonge the childre of Gad, offered: whose gift was: a syluer charger of an hundred and. xxx. sicles weyghte: and a syluer boule of. lxx. sicles of the holpe sicke: and bothe full of fyne flour myngled with oyle for a meate offeringe: and a golden spone of. x. sicles full of cens. And an ore, a ramme and a labe of a yere olde for burnt offerings, and an he goote for a synne offeringe. And for peace offerings. ii. oxen. v. rammes v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Eliafaph the sonne of Deguel.

The seuenth daye, Elisama the sonne of Amiad, the chefe lorde of the childre of Ephraim, offered. And his gifte was: a syluer charger of an hundred and xxx. sicles weyghte: and a syluer boule of. lxx. sicles of the holy sicke: & both full

of the 7

The offringes. *of 70 fides* **Numeri.** *els Wayt & Haffpion of full of cens a bullocke a ram a labe*

of fyne flour myngled with oyle for a meat offering: and a golden spone of .x. sicles, full of cens. And a bullocke, a ram & a lambe of a yere olde for burnt offerings, and an he goote for a synne offering: and for peace offerings. ii. oxen. v. rāmes. v. he gootes and. v. lābes of a yere olde. And this was p̄ offering of Elisama p̄ sonne of Amiad.

The offering of Samaliel.

The. viii. daye, offered Samaliel the sonne of Pedazur, the chefe lord of the children of Manasse. And hys gyfte was: a syluer charger of an hundred & xxx. cycles weyght: and a syluer boule of. lxx. cycles of the holy cycle: and both full of fyne flour myngled with oyle for a meat offering: and a golden spone of. x. cycles, full of cens. And a bullocke, a raine and a lambe of a yere olde for burnt offerings, and an he goote for a synne offering: and for peace offerings. ii. oxen. v. rammes, fyue he gootes and fyue lambes of a yere olde. And this was the offering of Samaliel the sonne of Pedazur.

The offering of Abidan.

The ix. daye, Abidan the sonne of Gedeont the chefe lord among the children of Ben Jamin offered. And hys gyfte was: a syluer charger of an hundred and. xxx. cycles weyght: and a syluer boule of. lxx. cycles, of the holy cycle, and both full of fyne flour myngled with oyle for a meat offering: and a goldē spone of. x. sicles, full of cens: & a bullocke, a ram and a lambe of one yere olde for burnt offerings: and an he goote for a synne offering: and for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offering of Abidan the sonne of Gedeont.

The offering of Abiezzer.

The. x. daye, Abiezzer the sonne of Amiad, Sadai, chefe lord among the children of Dan offered. And his gift was: a syluer charger of an hundred. and. xxx. cycles weyght: a syluer boule of seven: ty sicles of the holy cycle: and both full of fyne flour myngled with oyle for a meat offering: and a golden spone of. x. cycles full of cens: and a bullocke, a ram & a lambe of a yere olde for burnt offerings, and an he goote for a synne offering: & for peace offerings. ii. oxen. v. rāmes, fyue he gootes & fyue lābes of a yere olde. And this was p̄ offering

of Abiezzer the sonne of Amiad Sadai.

The. xi. daye, *Bagiel p̄ sonne of Ocran the chefe lord amonge p̄ chyldre of Aser offered. And his gift was: a syluer charger of an hundred and. xxx. cycles weyght: a syluer boule of. lxx. cycles of p̄ holy cycle & bothe ful of fyne flour myngled with oyle for a meat offering: and a goldē spone of. x. sicles, full of cens. And a bullocke, a ram & a labe of one yere olde for burnt offerings and an he goote for a synne offering: & for peace offerings: two oxen, fyue rāmes. v. he gootes and. v. lābes of one yere olde. And this was the offering of Bagiel the sonne of Ocran.

The. xii. daye, Ahira the sonne of Enan, chefe lord amonge the chyldren of Nephtali offered. And his gyfte was: a syluer charger of an hundred and. xxx. cycles weyght: a syluer boule of. lxx. cycles of the holye cycle, both ful of fyne flour myngled with oyle for a meat offering: & a golden spone of twenty cycles, full of cens. And a bullocke, a raine and a lambe of one yere olde for burnt offerings and an he goote for a synne offering: and for peace offerings, two oxen. v. rammes. v. he gootes &. v. lambes of one yere olde. And this was the offering of Ahira, the sonne of Enan.

* Of this maner was the dedicacyon of the alter, when it was anoynted: vnto the which was broughte of the princes of Israel. xii. chargers of syluer. xii. syluer boules and. xii. spones of golde: every charger contaynyng an hundred and. xxx. cycles of syluer, & every boule lxx. so that all the syluer of all the vessels, was two thousande and. liii. hundred cycles of the holy cycle. And the. xii. goldē spones whiche were full of cens, contayned ten cycles a pece of the holy cycle: so that al the golde of the spones, was an hundred and. xx. cycles.

All the oxen that were broughte for the burnt offerings were. xii. & the rammes. xii. and the lambes. xii. of a yere olde a pece, with the meate offerings: with he gootes for sinne offerings. And all the oxen of the peace offerings were. xliiii. the rammes. lx. the gootes. lx. and lambes of a yere olde a pece. lx. and this was the dedicacion of the alter, after that it was anoynted.

And the Disposition of the

Crossed. * And when Moses was gone into the tabernacle of witness to speake wth him, he heard a voyce of one speaking vnto him from of the mercyseate that was vpon the arcke of witness: euen from betwene the two cherubyns: he spake vnto him.

Chapter begins The. viii. Chapter.

The disposition and order of the lampes The forme of the candelsticke. The cleansynge and offryng of the Leuytes. The age of the same.

AND the Lord spake vnto Moses sayinge: speake vnto Aaron and saye vnto him: * wheⁿ thou putttest on the lampes se that they lyghte all seuen vpon y^e forefronte of the candelsticke. And Aaron dyd euen so, and put the lampes vpon the forefronte of the candelsticke, as y^e Lorde commaunded Moses, and the worke of the candelsticke was of stiffe golde: bothe the shafte and the floutes therof. And accordynge vnto the visioⁿ whiche the Lorde had shewed Moses euen so he made the candelsticke.

And the Lorde spake vnto Moses sayinge: take the Leuytes from amonge the children of Israel, and cleanse the. And this do vnto the when thou cleansest them, sprynkle water of purifyenge vpon them and make a rasure to runne alonge vpon all the fleshe of them, and let them washe they^r clothes, and then they shall be cleane. And let them take a bullocke and his meatoffrynge, fyne floure myngled wth oyle: and another bullocke halte thou take to be a synne offrynge.

Then bryng the Leuytes before the tabernacle of witness and gather the hole multitude of the children of Israel together. And bryng the Leuytes before the Lorde, and let the children of Israel put their handes vpon the Leuytes. And let Aaron heue the Leuytes before the Lorde, for an heue offrynge geuen of the children of Israel, and the let them be appointed to wayte vpon the seruyce of the Lorde.

And let the Leuytes put they^r handes vpon the heedes of y^e bullockes, and then offer them: the one for a synne offrynge and the other for a burnt offrynge vnto the Lorde, to make an attone^mente for the Leuytes. And make the

Leuytes stande before Aaron & his sonnes, and heue the to be an heue offering vnto the Lorde. And thou shalt separate the Leuytes from amonge the chyldren of Israel, that they be myne: and after that let the go and do y^e seruyce of y^e tabernacle of witness. Cleanse them and waue them, for they are geuen vnto me from amonge the chyldren of Israel for * I haue taken them vnto me for all the fyrste borne that open any matryce amonge the chyldren of Israel.

* For all the fyrste borne among the chyldren of Israel are myne both man and beest: because the same tyme that I smote the fyrste borne in the lande of Egypte, I sanctified them for my selfe: and I haue taken the Leuytes for all y^e fyrste borne amonge the chyldren of Israel, and haue geuen them vnto Aaron and hys sonnes from amonge the chyldren of Israel to do the seruyce of the chyldren of Israel in the tabernacle of witness and to make an attone^ment for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, yf they come nye vnto the sanctuarie.

And Moses and Aaron and all the congregacion of the chyldren of Israel, dyd vnto the Leuytes accordynge vnto all that the Lorde commaunded Moses. And the Leuytes purifyed the selues, and washed they^r clothes. And Aaron waued them before the Lorde, and made an attone^mente for them, to cleanse them. And after that they went in to do they^r seruyce in the tabernacle of witness, before Aaron and hys sonnes. And accordynge as the Lorde had commaunded Moses as concernynge the Leuytes, euen so they dyd vnto them.

And the Lorde spake vnto Moses sayinge: this shalbe the maner of the Leuytes: * from. xxv. yere vwarde they shall goo in to wayte vpon the seruyce in the tabernacle of witness, and at fyfthe they shall cease waytynge vpon the seruyce therof, and shall labour no more: but shall minister vnto they^r bretheren in the tabernacle of witness, and there wayte, but shal do no more seruyce. And se that thou do after this maner vnto y^e Leuytes in they^r waytynge tymes.

Howe they went into the service *from. xiii. The*

Ceremonies, and the Numery.

The. ix. Chapter.

The Elder or Paskeuer off pringe of the cleane and
brileane. A cloude couer pringe the tabernacle leadeth the
hoſte.



And the Lord spake vnto Moyses in the wilderness of Sinai, in the first moneth of the second yere after they were come out of the land of Egypt saying: let the children of Israel offer Pasche in his season: euen the .xiiiij. daye of this moneth at euen they shall kepe it in his season, accordinge to all the ordinaunces and maners thereof. And Moyses bad the children of Israel that they shoulde offer Pasche, and they offered Pasche the .xiiiij. daye of the first moneth at euen in the wilderness of Sinai: and did accordinge to all that the Lord commaunded Moyses.

And it chaunced that certayne men
whiche were defyled with a deade corse
that they myght not offer Pasceouer þ
same daye, came before Moses and Aa-
ron the same tyme, and sayde: We are
defyled vpon a deade corse, wherfore
are we kepte backe that we maye not
offer an offeringe vnto the Lord in the
due season, amonge the children of Is-
rael: And Moses sayde vnto the: tary,
that I maye heare what the Lord wyl
commaunde you. And the Lord spake
vnto Moses sayinge: speake vnto the
chyl dren of Israel and saye: * If anye
man amonge you or youre chyl dren af-
ter you be vncleane by the reason of a
corse or is in the waye ferre of, then let
him offer Pasceouer vnto the Lorde:
the.xiij. daye of the seconde moneth at
euen, and eate it with swete breade and
foure herbes, and let them leaue none
of it vnto the mozhyng nor * breake a-
ny bone of it. And accordyng to al the
ordynaunce of the Pasceouer let them
offer it. *Children Allow you to be*

But yf a man be cleane and not let in
a iourney, and yet was negligent to of-
fer a Pascheouer the same soule shall pe-
rish fro his people, because he brought
not an offeringe vnto the Lorde in hys
due season: and he shal beare his synne.

And when a straunger dwelleth among
you and wyl offer passage vnto the
Lorde accordynge to the ordynauce
of passage and maner therof shall he

offer it. And ye shall haue one law both
for the straunger and for him that was
borne at home in the lande. *A Cloud*

And the same daye that the habitacion was reered vp, a * cloude couered it an hye vpon the tabernacle of wytnesse: and at euen there was vpon y habitaciō, as it were the similitude of fyre vntyl the moznyng . And so it was alwaye, that the cloude couered it by daye, and the symilytude of fyre by nyghte . And when the cloude was taken vp from of the tabernacle, the children of Israel iourneyed: and where the cloude abode there the children of Israel pyched theyr tentes . At the mouth of the Lorde the children of Israel iourneyed, and at the mouth of y Lord they pitched. And as longe as the cloude abode vpon the habitacion, they laye styll, and when the cloude taried styll vpon the habitacion longe tyme, the children of Israel wayted vpon the Lorde and iourneyed not. *Dan. Jackson*

It it chaunced that the cloude abode any space of tyme vpon the habitacio, then they kepte their tentes at þe mouth of the Lorde: and they iourneyed also at the commaundement of the Lorde. And yf it happened that þe cloude was vpon the habytacion from euen vnto moornyng and was taken vp in þe moornyng then they iourneyed. Whether it was by day or by night that the cloude was taken vp, they iourneyed. But when the cloude taried*two dayes or a moneth or a longe reason vpon the habitation, as longe as it taried thereon, the children of Jirael kept theyr tentes and iourneyed not. And as soone as the cloude was taken vp, they iourneyed.

At the mouth of the Lorde they reafsted
and at the commaundement of þ Lorde
they iourneyed. And thus they kept the
watche of the Lorde, at the commaun-
demēt of þ Lorde by þ hande of Moſes.

C The notes. *font* *his* *con*
a. As it was with the Jewes for their Ester late
whiche was this Pasceouer: so is it with vs in
our spiritual Ester or Pasceouer. Who soeuer do-
eth not reuently beleue the redemption of mā-
kinde, whiche was thorowlye sponged in offer-
ynge of the true lambe Christ, and amāderth not
his lyfe, noz turneth from vice to vertue in þe time
of this mortal lyfes: shal not belonge to the gloxe
of the resurrection; whiche shal be geuen to the
true worshypers of Christ, but shal be rored out
from the compaignie of the sainctes.

to the Lord in 14th Dec. The
 wind to W. with a strong
 breeze and fog in the

Pharan. Numbri.

And they departed from the mount

of y^e Lord. iii. dayes iourney, & y^e arcke of y^e testament of the Lord went before the in the .iii. dayes iourney to serche out a restinge place for them. And the cloude of the Lorde was ouer them by day, when they went out of the tentes.

And when the arcke wet forth Moyses sayde: * Ryse by Lorde & let thynne enemyes be scatered, & let the y^e hate y^e flee before the. And when the arcke rested, he sayde retorne Lorde vnto the many thousandes of Israel.

¶ The notes.

a. To blowe one trumpet, is to shewe the worde of helthe singly, after the vnitie of the saythe.

b. The comyn people must be playfully taught by the priestes, without curiositie.

c. In tyme of warre they must trowe th^e trumpettes, whiche signifieth, that when moste neede is, then muste praye, prayer, and listynge vp of the mynde to God be chefully exercised.

d. Hobab is y^e same, that before is called Jethro. Euen as Salomon in some places is called Iddi-da, and as Elias is called Azarias. He was the sonne of Raguell, the father of zephora, Moyses wyfe: al be it in the .ii. of Jerodi. Raguell be called her father, not because he was so in dede, but because he was her fathers father, whiche manner of speakinge is not a fewe tymes vsed in the scriptures. iii. reg. xv. b.

¶ The .xi. Chapter. *Manna*

The people murmureth and is punished with fyre. They desire fleshe. They loathe Manna. The murmuringe and wauntinge saythe of Moyses. The Lord doth upreth the burden of Moyses to leuentye of the aungentes, and they prophesye. Elbad and Medad do also prophesye in the hoste. It ragyneth quaples. The fleshe rauensers are punished.

AND y^e people * complayned and it displeased the eares of the Lorde. And when y^e Lord herde it he was wrothe, & the fyre of the Lorde burnt amonge them and consumed the vttermoste of the hoste. And the people cryed vnto Moyses, and he made intercession vnto the Lorde & the fyre quēched. And they called the name of the place * Chaberah bycause the fyre of the Lorde burnt amonge them. *Rascall People* And the rascall people that was amonge them fell a lustynge. And the

children of Israel also went to & wepte and sayde: who shall geue vs fleshe to eate: we remembre the fythe whiche we shulde eate in Egypte for noughte and of the Cucumbers & melouns, lekes, onpouns and garleke. But nowe oure soules are dyed awaye, for our eyes loke on nothyng els, saue vpon manna.

The Manna was as it had bene * coriander seed, and to see lyke sedels lion. And the people went aboute and gathered it, & grounde it in mylles or bet it in morters and baked it in pānes and made kakes of it. And the taste of it was lyke vnto the taste of an ople kake. And when the dewe fel about the hoste in the nyghte, the Manna fell therewith. *Lust Mungers*

And when Moyses hearde the people wepe in their householdes euery man in the doze of his tente, then the wrothe of the Lorde waxed whote exceedinglye: and it greued Moyses also. And Moyses sayde vnto the Lorde: wherfore dealest thou so cruellie with thy seruante: wherfore do I not fynde fauoure in thy syghte seyinge that thou putttest the weyght of thys people vpon me: haue I concealed all thys people, or haue I begotte them, that thou shouldest saye vnto me, cary them in thy bosome (as a nurse beareth the suckynge chyld) vnto the lande whiche thou iwarest vnto their fathers: where shoulde I haue fleashe to geue vnto all thys people: for they wepe vnto me sayng: geue vs fleshe y^e we may eate. I am not able to beare all this people alone, for it is to heuy for me. Wherfore yf thou deale thus wyth me, kyll me, I praye thee, yf I haue founde fauour in thy syght: and lette me not see my wretchenesse.

70 And the Lorde sayde vnto Moyses: * gather vnto me .lxx. of y^e elders of Israel, whiche thou knowest y^e they are y^e elders of the people and officers of the tabernacle of witness, & let them stand therewith the. And I wyl come doune and talke with the there, & take of y^e spirite whiche is vpon the and put vpon thee and vpon them and they shall beare wth the in the burthen of the people, and so shalte thou not beare alone. *Rascall*

And saye vnto the people: * halowe your selues agaynst to morow that ye may eate fleshe for ye haue whined in the cares of the Lorde sayng: who shall geue vs fleshe to eate, for we were happye when we were in Egypt: * therefore the Lorde wyl geue you fleshe, & ye shall eate: ye shall not eate. i. day onely ether ii. oz. b. dayes, ether. x. oz. xx. dayes: but

And saye vnto the people: * halowe your selues agaynst to morow that ye may eate fleshe for ye haue whined in the cares of the Lorde sayng: who shall geue vs fleshe to eate, for we were happye when we were in Egypt: * therefore the Lorde wyl geue you fleshe, & ye shall eate: ye shall not eate. i. day onely ether ii. oz. b. dayes, ether. x. oz. xx. dayes: but

even a moneth longe, and butyl it come out at the noſtreils of you, & ye be reſpy to parbrake: bycauſe & ye haue caſt the Lorde a ſyde whiche is amonge you, and haue wept befoze him ſaying: *why came we out of Egypte?
70 And Moſes ſayde: *ſixe hundred thouſande ſotemē are there of the people, amonge which I am. And thou haſt ſayd: I wyl geue them fleſh & they ſhal eate a moneth longe. ſhal & thepe, & & oren be ſlayne for them to ſynde them, ether ſhall al the fiſhe of the ſea be gathered together to ſerue them: And the Lorde ſayde vnto Moſes: *is the Lordes hande waxed ſhorte: Thou ſhalt ſe whether my worde ſhal come to paſſe vnto the or not.
And Moſes went out & tolde the people the ſayinge of the Lorde, and gathered the lxx. elders of the people, and ſette them rounde aboute the tabernacle. And the Lorde came downe in a cloude & ſpake vnto hym, & toke of the ſpिरितe that was vpon him, and put it vpo the lxx. elders. And as & ſpirit reſted vpon them, they & prophced and dyd noughte els. But there remayned .ii. of the mē in the hoſte: the one called Eldad, and & other Medad. And & ſpirit reſted vpon them for they were of them that were written, but they went not out vnto the tabernacle: and they prophced in the hoſte.
And there ran a younge man & tolde Moſes and ſayde: Eldad & Medad do prophce in the hoſte. And Joſua the ſonne of Nun the ſeruaunte of Moſes whiche he had choſen oute answered and ſayd: mayſter Moſes, *for byd the. And Moſes ſayde vnto hym: enuyſt thou for my ſake: *wolde God that all & Lordes people coulde prophce, and & the Lorde woulde put his ſpirit vpon them. And then bothe Moſes and & elders of Iſraell, gatte them in to the hoſte
And there went forth a wynde from & Lord and * brought quayles fro the ſea and let them fall aboute the hoſte, even a dayes iourney rounde aboute on euery ſyde of the hoſte and two cubytes hye vpo the erth. And the people ſtode vpon al that day & all that night & on the morowe, and gathered quayles.

And he that gathered & left, gathered .x. homers full. And they killed them rounde aboute the hoſte.
*And whyle & ſithe was yet betwene their teeth, yet it was chewed vpon, the wrath of the Lorde waxed whot vpon the people, *and the Lorde ſewe of the people an excedynge myghtie ſlaughter. And they called the name of & place *kibzath hathauah: becauſe they buryed the people that luſted there.
*And the people toke their iourney fro kibzath hathauah vnto hazeroth, and bode at hazeroth.
The notes. That we maye
a. Toke Genetiſ. ii. a. I cannot
b. To prophce, is ſometyne to preache & word to the people, as it is. i. Cor. xiii. a. or to ſhewe the wonderful workes of God, or to ſhewe thinges to come. But to prophce and doe noughte els, is here to rule the people of God accordynge to the ſpिरितe, and to gouerne their ſubiectes, w iudgement, iuſtice and truerth.
The xii. Chapter.
¶ Aaron and Miriam grudge agaynſte Moſes, Miriam was ſtriſken with & leper & healed at & praye of Moſes. If I haue found fauour in
And *Miriam and Aaron ſpake agaynſte Moſes, bycauſe of hys wyfe of Iude whiche he had taken: for he hadde taken to wyfe *one of Iude. And they ſayde doeth the Lorde ſpeake onely thowowe Moſes: Doeth he not ſpeake alſo by vs? And the Lord herd it. But Moſes was a very *meke man, aboue all the men of the erth. And the Lorde ſpake attonce vnto Moſes, vnto Aaron and Miriam: come oute ye. iii. vnto the tabernacle of *witneſſe: and they came out all thre.
And the Lorde came downe in the *piller of the cloude & ſtode in & doze of the tabernacle and called Aaron and Miriam. And they wente oute both of the. And he ſayd heare my wordes: yf there be a prophete of & Lordes among you, I wyl ſhewe my ſelfe vnto him in a viſſo & wyl ſpeake vnto hym in a dreame. But my ſeruaunt Moſes is not ſo, *which is faythful in al myne houſe. vnto hym I ſpeake a mouth to mouth & he ſeyth the ſyghte and the fauour of the Lorde, & not thowow ridels. Wherefore the were ye not aſtayed to ſpeake agaynſt my ſeruaunt Moſes?
And the Lorde was angrepe with the and went hys waye, and the cloude departed frome of the tabernacle. And behold

footmen and thow of the people among whom I am

Pharan.

Numeri.

Justice And Truth

beholde, Miriam was become * le-
prous, as it were snow. And when Aa-
ron looked vpon Miriam and sawe ſhe
was leprous, he sayde vnto Mo-
ses: Oh I beseeche the my Lorde, putte
not the synne vpon vs whiche we haue
folishly committed and sinned. Oh, let
her not be as one that came deade out
of hys mothers wombe: for halfe her
fleshe is eaten awaye.

And Moses cryed vnto the Lorde,
sayinge: Oh God, heale her. And the
Lorde sayde vnto Moses: yf her father
had spitte in her face, shoulde she not
be ashamed. vii. dayes, * let her be shut
out of the hoste. vii. dayes, and after ſ
lette her be receaued in agayne. And
Miriam was shut out of the host. vii.
dayes and the people remoued not, tyll
she was broughte in agayne. * And af-
terwarde they remoued frome Pa-
zeroth, and pitched in the wyldernesse
of Pharan.

The notes. Be a propheet
a. To speake mouth to mouth, is to shew certen-
ly by manifest signes and tokens, so that thereby
we be vndoubtedly assured of ſ wyl of God. As
for the bodily mouth, here is no mention thereof.
b. If her father had spit in her face, that is yf he
had punished her, and caused her to se her offence.
The Lorde is a father, and punisheth his chosen
not to damne them, but to correct the and feare
them, and to dypue the to earnest repentance. Af-
ter. vii. dayes was she receaued agayne in to the
hoste: so after repentance had must we be recea-
ued in to the congregacion.

The. xiii. Chapter.

Certaine are sente to searche the lande of Canaan:
whych byng with the a clouster of grapes for a signe
of fertilitye and fructuallnes.



And the Lord spake vn-
to Moses saying: * send
men out to serch ſ land
of Canaan, whyche I
geue vnto the children
of Israel: of euery tribe
of their fathers a man, a let them al be
such as are cuelars among them. And
Moses at ſ comaundemēt of ſ Lord set
forth out of the wyldernes of Pharan:
suche men as were all heades amōge ſ
childre of Israel whose names are these.
In the tribe of Ruben, Samiua ſ
sonne of zacur: In the tribe of Sime-
on, Saphat the sonne of Hori. In the
tribe of Iuda Caleph the sonne of Je-
phune. In the tribe of Machar, Ige-
al the sonne of Joseph. In the tribe of

Ephraim, Hosea the sonne of Nun. In B O
ſ tribe of Beniamin, Palthi the sonne
of Raphu. In the trybe of Zabulon,
Gadiel the sonne of Sodi. In the tribe
of Joseph: that was of Manasse, Gad-
di the sonne Suli. In the tribe of Dan,
Amiell the sonne of Gemali. In the
trybe of Aler, Sethur the sonne of
Michieell. In the trybe of Nephtali
Pahebi the sonne of Naphtali. In the
tribe of Gad, Guel the sonne of Machi.
These are the names of the men which
Moses sente to spyre oute the lande.
And Moses called the name of a hosea
the sonne of Nun, Josua.

* And Moses sent them forth to spyre
out ſ land of Canaan, a sayd vnto the:
gette you southwarde a goe vp in to ſ
hye contrey, a see the lande what ma-
ner thyng it is and the people ſ dwel-
leth therein: whether they be stronge or
weake, ether fewe or manye, a what the
lad is that they dwell in, whe ther it be
good or bad, and what maner of cities
they dwel in, whether they dwel in ten-
tes or walled townes, a what maner of
lande it is: whether it be fat or leane,
and whether there be trees therein or
not. And bee of a good courage, and
byng of the frutes of the lande. And
it was about the tyme that grapes are
fyyste ripe.

And they went by a serched out the
lande from the wilderness of zin vnto
Rehob, as men goo to Hemath, and
they ascended vnto ſ south, and came
vnto Hebron, where Ahimā was a Ses-
sai a Chalmant the sones of * Enacke.
Hebron was bylte. vii. yere before * 30
an in Egypte. And they came vnto the
ryuer Escol a * they cutte doune there
a braunce with one clouster of grapes
a bare it vpon a staffe betwene twayne,
and also of the pomegranetes and of ſ
fygges of the place. The ryuer was
called b Nehel Escoll, bycause of the
clouster of grapes whiche the children
of Israel cutte doune there.

And they turned backe agayne from
searchynge the land, at. xl. dayes ende.
And they wente and came to Moses a
Aaron and vnto all the multitude of
the chyldren of Israell, vnto the wyl-
dernes of Pharan: euen vnto Cades,
and broughte them woorde and also

Miriam. B. came. 13. Bag. The. 13. Bag.

full of good
 waxes & trees
 Flourish
 So it was said
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nacions which haue herde the fame of
the, wyll speake sayinge: bycause the
*Lorde was not able to brynge in this
people into the lande, whiche he sware
vnto them, therefore he slewe them in
the wyldernesse. * * * * *

And the Lorde sayde: I haue forged
uen it, accordynge to thy request. But
as truly as I lyue, all the erth shal be
fyllled with my glory.* foz of al those
men whiche haue sene my glorye & my
myracles whiche I dyd in Egypt and
in the wildernes, & yet haue* tēpted me
nowe this .x. tymes & haue not herke-
ned vnto my voyce, there shal not one
see þe lande whiche I swaie vnto their
fathers, nether shall anye of thē that
rayled bpō me, se it. But my seruaunte
* Caleb: because there is another ma-
ner spiritt w him, & because he hath fo-
lowed me vnto the vtmost, him I wyl
brynge vnto the lande whiche he hath
walked in, and his seed shal conquere
it, and also the Amaleckites and Ca-
naunites which dwel in the low cōtres.
To morowe turne you and get you in
to the wylderneſſe: euen the waye to-
warde the redde sea.

... upon the ...
... servant ...

H R. Allen

And the men whiche Moſes ſente to ſerche the lande, and whiche (when they came agayne) made all the people to murmure agaynſt it in ⁊ they brought bp a ſclaunder bpō the land: * dyed for their bryngynge bp that euell ſclaunder bpō it, and were plaged before the Lorde. But Joſua the ſonne of Nun and Caleb the ſōne of Jephune, which were of the men that wente to ſerche the lande, lyued ſtyl. And Moſes tolde theſe ſayinges vnto all the children of Iſraell, and the people tooke greate ſorowe. *Beaue he of another ſpirit and ſide*

The Nation on the British Isles
The North Sea, & the
West Indies are now in the hands
of the British Empire.

Moses departed not out of the hoste. Then y Amaleckites & the Cananites which dwelt in that hyl came downe & smote them, and helped them, euen vnto Hozma.

The notes.

a. Went theyr clothes. Luke Benetis. xxxvi. b. To rayle vpon the Lorde, to prouoke hym, to resist, with hande & strue agaynst hym: al such maner of speache wherfoeuer you do finde them do signifie nothynge els, but not to beleue hys wordes. As in the psal. v. c. and. ix. f. c. The earth is full of goddes gloire: when he is magnified, preached, spoken of, honoured and prayed thowout the earth, as in psal. xvi. d. Whordome is here taken for infidelitie or ydo latre, as in the iiii. Reg. ix. c. and. Sapi. xiii. b.

The xv. Chapter.

The drynckeofferynges of them that enter into y lla. The punishment of hym that spyneth of arrogancie or vynde. The man is flooned that gathered speches on the Saboth. Gardes muite be made vpon the quarters of their garmentes.

And the Lorde spake vnto Moses, sayinge: speake vnto the children of Israell, & saye vnto them: * when ye be come in to the lande of youre habitacion, whiche I geue vnto you, & wyl offer an offerynge vpon the fyre vnto y Lorde, whether it be a burntofferyng or a special bowe or frewlofferynge or if it be in your principal feastes to make a swete sauoure vnto the Lorde, of the oxen or of the focke.

* Then, let him that offereth his offerynge vnto the Lorde, bynge also a meateofferynge of a tenth deale of flour myngled with the fourth part of an hin of oyle, and fourth part of an hin of wyne for a drynckeofferynge, and offer with y burntofferynge or any other offerynge when it is a lambe. And vnto a ram, thou shalt offer a meateofferynge of. ii. tenth deales of flour, mingled with the thyrde parte of an hin of oyle, & to a drynckeofferyng, thou shalt offer the thyrde part of an hin of wyne, to be a swete sauoure vnto the Lorde.

Whē thou offerest an ore to a burnt offerynge, or in anye speciall bowe or peaceofferynge vnto the Lorde, thou shalt bynge vnto an ore, a meateofferynge of. iii. tenth deales of flour mingled with halfe an hin of oyle. And thou shalt bring for a drynckeofferyng halfe an hin of wyne, that is an offering of a swete sauour vnto the Lord.

Thys is the maner that shall be done

vnto an ore, one ram, a lambe, or a kid. And accordynge to the numbze of such offerynges, thou shalt encrease y meates offerynges & the drynckeofferynges.

All that are of your selues shall doe these thynges after this maner, when he offereth an offerynge of swete sauour vnto the Lorde. And yf there be a straunger with you or be amonge you in your generacions, and wyl offer an offerynge of a swete sauoure vnto the Lord: euen as ye do, so shall he do a one ordinaunce shall serue bothe for you of the congregacion, and also for the straunger. And it shall be an ordinaunce for euer amonge youre chyldren after you, that the straunger and ye shall be lyke before the Lorde. One lawe and one maner shall serue, both for you and for the straunger y dwelleth with you.

And the Lorde spake vnto Moses, sayinge: speake vnto the children of Israell, & say vnto them: * when ye be come in to y land whether I wyl bring you, then whē ye wyl eate of the breade of the lande, ye shall geue an heueofferynge vnto the Lorde. Ye shall geue a kake of the first of your dowe vnto an heueofferynge: * as ye doe the heueofferynge of the barne, euen so ye shall heue it. Of the fyrste of youre dowe ye must geue vnto the Lorde an heueofferyng thowout your generacions.

* Yf ye ouerse youre selues and obserue not al these commaundementes, which y Lorde hath spoken vnto Moses, & all y the Lorde hath comaunded you by the hande of Moses, frome the first day forward y the Lord comaunded amonge youre generacion: when ought is committed ignorantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burntofferynge, to be a swete sauoure vnto the Lorde, and the meateofferyng and the drynckeofferynge thereto, accordynge to the maner: and an he goote for a synneckerynge. And y priest shall make an attouement for al y multitude of the children of Israell, & it shall be forgiven them: for it was igozaucie. And they shall bringe their gyftes vnto the offerynge of the Lord: and their synneckerynge before the Lorde for their igozaucie. And it shall be forgiven vnto

The Drink offeryngs of them that enter into the land, The punishment of arrogancie and on the Saboth. Gardes muite be made vpon the quarters of their garmentes.

Chorah. Dathā. Numeri.

al the multitude of the children of Israel, & vnto the straunger y dwellch among you: for the ignorauncie pertayneth vnto all the people. * Yf anye one soule sinne thozow ignorauncie he shal byynge a she goote of a yere olde for a sinneofferynge. And the prieste shall make an attonement for the soule that synned ignorauntlye with the synneofferynge before the Lorde and reconcylye hym: and it shalbe forgiven hym. And bothe thou that art borne one of y chyldren of Israel, & the straüger that dwelleth amonge you shal haue bothe one law, yf he sinne thozow ignoraunce. * And the soule that doeth oughte presumptuously, whether he be an Israelite or a straüger, y same hath dyspleased the Lorde. And that soule shall be dystroyed from amonge his people, because he hath dyspleased the worde of the Lord, and hath broken his commaundementes: that soule therfore shall pe-ryshe, & his synne shalbe vpon him.

And whyle the chyldren of Israel were in the wyldernesse, they founde a man y gatherynge styckes vpon the Saboth daye. * And they that founde hym gatherynge sticke, brought him vnto Moyses and Aaron, and vnto all the congregaciō: * and they put him in warde, for it was not declared what shoulde be done vnto him. And y Lord sayde vnto Moyses: the man shall dye: let all the multitude stone hym with stones withoute the holte. And all the multitude broughte hym without the holte & stoned him w stones, & he dyed as the Lorde commaunded Moyses.

And the Lorde spake vnto Moyses, saying: speake vnto the chyldren of Israel and bid the, y they make the gardes vpon the quarters of their garments thozowe oute their generaciōs, and let them make the gardes of rybandes of Iacincte. And the garde shalbe vnto you to loke vpon it, that ye remembre all the commaundementes of the Lorde, and do them: that ye seke not a waye after youre owne heartes, and after youre owne eyes, for to goo a whoorynge after them: but that ye remembre & doe all my commaundementes and bee holpe vnto youre God: for I am the Lorde youre God, whiche

broughte you oute of the lande of Egypte, for to be youre God. I am the Lorde youre God. That I smote Presumptuously.

The notes. **a.** This commaundement was afore token of the gathering of the gentyls and the Hebrewes in to one church of Christ. As John. x. c. wherem there is no difference betwene the Hebrew or Jewe, and the Greccian, the riche and poore, the citizen and straunger or forenar. **b.** Necesseit drewe not this man to gather styckes on the Saboth day, and therfore he was worthe death. For he dyd causelesse breake the commaundement, whiche was that on the Saboth day they shoulde do no maner worche, because they shoulde not be letted frome the hearynge of the lawe then, and the puttyng of the same in practyse, by tradinge their lynes after it. **c.** Woulde God these gardes were depelye fired in all christen mens heartes, that thereby they might remembre al y commaundementes of God, and leaue seking of new wayes after their own fantasies.

The. xvi. Chapter.

The rebellyon & resstaunce of Chorah Dathā & Abiram. The earth opened and swallowed them vp.



AND * Chorah the sonne of Jezehar, the sonne of Cahath, the sonne of Leui, and Dathan, and Abiram the sonne of Euab, and On the sōne of Peleth, y sonne of Rubē: stode vp before Moyses, with other of the chyldren of Israel. ii. hundred and fiftie. heedes of y congregaciō, and councelers, & men of fame, and they gathered them selues together agaynste Moyses and Aaron, and sayde vnto the: Ye haue done ynough. * For all the multitude are holy euery one of them, and the Lorde is amonge the. Why therfore heue ye your selues vp aboue the congregaciō of the Lord.

When Moyses hearde it, he fel vpon hys face and spake vnto Chorah and vnto all his company, sayinge: to morowe the Lorde wyl shewe who is his, and who is holpe, and wyl take them vnto hym, and whome so euer he hath chosen, he wyl cause to come to him. This doo: take fyze pannes, thou Chorah and al thy companye, and doe fyze therein and put cens thereto before the Lord to morow. And the whome soeuer the Lorde doeth chose, the same is holpe. Ye make ynoughe to doe, ye chyldren of Leui.

And Moyses said vnto Chorah: * heare ye chyldren of Leui: Semeth it but a smale thyng vnto you, that the God of Israel hath separated you frome

deeply fixed into the of olden

That then by the might remembrance all

Allow their own

the multitude of Israel: to bring you
to him, to do the service of the dwelling
place of the Lord, and to stand before
the people to minister unto them: he
hath taken the to him and all thy bre-
thren the sounes of Levi with thee, and
ye seke the office of the priest also. For
whiche cause both thou and all thy co-
panie are gathered together agaynste
the Lord: for what is Aaron, ye shuld
murmure agaynste him.

And Moses sent to cal Dathan and
Abiram the sonnes of Eltab, and they
answered: we wyll not come. Semeth
it a smal thinge vnto the that thou hast
brought vs out of a land that floweth
with mylke and honye, to kyll vs in the
wyldernesse. But that thou shouldest
raygne ouer vs also: More ouer thou
hast broughte vs vnto no lande that
floweth wyth mylke and honye, nethe
hast geuen vs possessiōs of feldees or of
bynces. Ether wylte thou pull out the
eyes of these men: we wyll not come
vp.

And Moses waxed very angry, and
 C layed vnto the Lorde: Turne not vnto
 their offerpuges. I haue not taken so
 muche as an asse from theym, neyther
 haue I vexed any of them. Then Mo-
 ses said vnto Chozah: Be thou and all
 thy cōpany before the Lorde: both thou,
 they, and Aaron to morowe. And take
 euery man hys censur and put cens in
 them. and come before the Lorde, euery
 man with his censur: two hundred and
 fyftie censers, and Aaron with his cen-
 sur. And they toke euery man his cen-
 sur, and put fyre in them, and layd cens
 thereon, and stode in the doore of the ta-
 bernacle of wytnesse, and Moses and
 Aaron also. And Chozah gathered all
 the congregacyon agaynste theym vn-
 to the doore of y tabernacle of wytnesse.

And the glory of the Lorde appered
vnto all the congregacyon. And the
Lorde spake vnto Moyses and Aaron,
saying: separte your selues from thys
congregacyon, that I maye consume
them at once. And they fell vpon theyr
faces, and sayed: * O most myghtye
GOD of the spirites of all fleshe, one
manne hath sinned, and wylte thou be
wrothe with all the multitude: And the
LORDE spake vnto Moyses, saying:

Multy tudd and Holy, Oh I am in
such one of them and the lo
flowing your points up a

spake vnto the congregacyō, and say: Get you awaye from aboute the dwellinge of Chozah, Dathā, and Abiram. And Moses rose vp, and wente vnto Dathan and Abiram, and the elders of Israell folowed hym. And he spake vnto the congregacyon, saying: depart from the tentes of these wicked men, & touch nothing of theirs: lest ye perishe in all their synnes. And they gat them from the dwellinge of Chozah, Dathā, and Abiram, on euerye syde. And Dathan and Abiram came oute and stode in the doore of theyr tentes wth their wyues, theyr sonnes, and theyr children. To Bring you to him to

And Moses sayde : Whereby ye shall knowe that the Lorde hath sent me to do all these workes, and y^e I haue not done them of myne owne mynde. If these men die the common death of al men: or yf they be visited after the visitation of all men, then the **LORDE** hath not sent me. But and if the **LORDE** make a newe thyng, and the earthe open hit mouth, and swalowe them and all that pertain vnto them, so that they go downe a quicke into hell: then ye shall vnderstande, y^e these men haue rayled vpon the Lorde. *yt ys know*

And as sone as he had made an ende
of speakeinge all these wordes, * the
grounde cloue a sonder that was vn-
der them: & the erth opened her mouth,
and swallowed them and their houses,
and all the men that were with Corah,
and all theyr gooddes. And they and all
that pertayned vnto them, went downe
alyue vnto hel, and the erth closed vp
on them, and they perished fro amonge
the congregacion. And all Israell that
were aboute them fledde at the crye of
them. For they sayd: The erth myghte
happely swallowe vs also. And there
came out a fyre from the Lord and con-
sumed the two hundred and fiftie men
that offered cens. *of God In his In*
And the LORD spake vnto Moses,
saying: Speake vnto Eleazar p some
of Aaron the prest, and let him take vp
the censers oute of the burnynge and
skatter the fyre here and there, for the
censers of these synners are halowed
in theyr deathes: and lette them be
beaten into tynn plates, and fastened

Is among them Why the
the Londoners

And Abiram, and Dumeri.

Upon the altare. For they offered theym before the Lorde, and therfore they are holy, and they shall be a sygne vnto the chyl dren of Israell.

And Eleazar the priest toke the bra sen censers which they that were burnt had offered, and beate theym and faste ned them vpon the altar, to be a remein braunce vnto the chyl dren of Israell, that no straunger whiche is not of the seed of Aaron, come nere to offer cens before the Lorde, that he be not made lyke vnto Corah and his companye: as the Lorde sayd vnto hym by the hande of Moses.

And on the morowe al the multitude of the chyl dren of Israell murmured agaynst Moses and Aaron, sayinge: Ye haue kylled the people of the LORDE. And when the multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of wytnesse. And beholde, the cloude had couered it and the gloyre of the Lorde appeared. And Moses and Aaron went before the tabernacle of wytnesse. And the Lorde spake vnto Moses, sayinge: Get you from this congregacyon, that I maye consume them quickely. And they fell vpon theyr faces.

And Moses sayde vnto Aaron: take a censer and put fyre therin oute of the alter, and powre on cens, & go quickly vnto the congregacyon, and make an attonement for theym. For there is wrath gone out from the LORDE, and there is a plague begon. And Aarō toke as Moses commaunded hym, and ran vnto the congregacyon: and beholde, the plague was begon amonge the people, and he put on cens, and made an attonement for the people. And he stode betwene the dead, and them that were alpyue, and the plague ceased. And the nombre of them that dyed in the plague, were fourtene thousande and. vii. hundred: besyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses vnto the doore of the tabernacle of wytnesse, and the plague ceased.

The notes.

a. To go down into hel quye or a line, is to pe-
quiche in
to hell.
The cen-
b. It is sayed that the censers were halowed in

the: each of these rebellious: by cause & by theyr
death all other were put in feare to presume to
the office of the censyng, contrarie to the ex-
presse commaundement of God who had appoy-
ned that office and hys sede onely.

c. Here is Aaron a fygure of Christ, who is the
mediatour betwene God and the church who re-
strayneth the iust vengeaunce of god for the sin-
nes of the worlde, who helpeth the chosen when
they be in icopardy.

The .xxvii. Chapter.

Aarons rodde buddeth and beareth blossomes.

And the LORDE spake vnto
Moses, sayinge: speake vnto the
chyl dren of Israell: and take of theym,
for euery pryncypall house a rodde, of
theyr prynces ouer the houses of theyr
fathers: euen twelue rodde, and write
euerye mannes name vpon hys rodde.
And wyte Aarons name vpon the staffe
of Leui: for euery headmanne ouer the
houses of their fathers shall haue a
rodde. And put theym in the tabernacle
of wytnes, where I wyll mete you. And
his rodde whom I chose, shall blossom:
So I wyll make cease frome me the
grudgynges of the chyl dren of Israel,
which they grudge agaynst you.

And Moses spake vnto the chyl-
dren of Israell, & all the prynces gaue
hym for euery prince ouer their fathers
houses, a rod: euen twelue rodde, and
the rod of Aaron was amonge the rod-
des: And Moses put the rodde before
the LORDE, in the tabernacle of
wytnesse. And on the morowe, Moses
went into the tabernacle: and beholde,
the rodde of Aarō of the house of Le-
ui, was budded, & bare blosomes and
almondess. And Moses brought out al
the stauess from before the LORDE,
vnto all the chyl dren of Israell: and
they looked vpon theym, and toke euery
man his staffe.

And the LORDE sayd vnto Mo-
ses: bring Aarons rod agayne before
wytnesse to be kept for a token vnto the
chyl dren of rebellyon, that theyr mur-
muringes may cease fro me, that they
die not. And Moses dyd as the LORDE
commaunded him. And the chyl dren of
Israel spake vnto Moses, sayinge: be-
holde, we are destroyed and all come to
noughte: for whosoeder commeth nye
the dwellinge of the LORDE, dyeth.
Shall we vterly consume awaye.

The
To glo-
ie to
to: B
The

The. xlvij. Chapter.

The office of the Levites. The tythes and fyfte Levites must be geuen them. Aarons heretage.

AND the **LORDE** sayed vnto Aaron. Thou and thy sonnes and thy fathers house with the, shall beare the faute of that whych is done amysse in the * holpe place. And thou and thy sonnes wyth thee, shall beare the faute of that whiche is done amysse in youre priesthoode. * And thy brethzen also the trybe of Leui, the trybe of thy father take with thee, and let theym be toynd vnto the, and minister vnto the: * And thou and thy sonnes wyth the shall minister before the tabernacle of wytnesse. And let them wayte vpon the and vpon al the tabernacle: only let the not come npe the holpe vessels and the alter, that bothe they & ye also dye not. And let theym be by thee, and wayte on the tabernacle of wytnesse, and on all the seruice of the tabernacle, and let no straunger come npe vnto you. **W**rayte therefore vpon the holy place and vpon the alter, that there fall no more wrauth vpon the children of Israell: beholde, I haue taken your brethre the Levites from amonge the children of Israell, to be youre, as gyftes geuen vnto the **LORDE**, to do the seruyce of the tabernacle of wytnesse. And se that bothe thou and thy sonnes wyth the take hede vnto your pyestes offyce, in all thynges that pertaine vnto the alter, and within the bayle. And se that ye serue: for I haue geuen your pyestes offyce vnto you for a gyfte to do seruice: and the straunger that cometh npe, shall dye.

* And the **LORDE** spake vnto Aaron: beholde, I haue geuen thee the keeping of myne heueofferynges, of all the halowed thynges of the children of Israell. And vnto the, I haue geuen them vnto anoynting, and to thy sonnes: to be a dutie for euer. This shall be thyne of most holy sacrifices. Al theyr gyses, thowowe oute all their meatofferynges, synneofferynges, and trespassofferynges, whyche they byrynge vnto me, they shall be most holy vnto the, and vnto thy sonnes. And ye shall eate it in the moste holy place: all that are males shall eate of it, for it shall be holy vnto the.

* And thys shall be thyne: the heueofferynges of their gytes, thowowe out al the waueofferynges of the chyldren of Israell: for I haue geuen the vnto the, and thy sonnes, & thy doughters wyth the, to be a dutie for euer: and all y are cleane in thy house, shall eate of it, al the fatte of the oyle, of the wyne and of the corne: their fyfte fruytes whiche they geue vnto the **LORDE**, that haue I geuen vnto the. The fyfte frutes of all that is in their lades whiche they byryng vnto the **LORDE**, shall be thyne: and all that are cleane in thyne house, shall eate of it. * **L**ord Is not ysaie. All dedicate thynges in Israell, shall be thyne. * All that breaketh the matrice of all fleshe that men byrynge vnto the **LORDE**, bothe of man and beast, shall be thyne. **P**euertelater the fyrstborne of man shall be redeemed, and the fyrstborne of vncleane beastes: shall be redeemed. And their redempcyons shall be at a moneth olde, valued at. v. sylces of syluer, of the holy sicke. * A sicke maketh twentye Seras. But the fyrstborne of oxen, shepe and goates shall not be redeemed. For they are holy, & thou shalt sprynkle their bloude vpon the alter, and shalt burne their fatte to be a sacryfyce of a swete sauour vnto the **LORDE**. And the fleshe of theym shall be thyne: as the wauebreast, and all the ryght shoulder is thyne, all the holpe heueofferynges which y chyldre of Israell heue vnto the **LORDE**, I geue the and thy sonnes and thy doughters with the, to be a dutie for euer. And it shall be a * salted couenaunt for euer, before the **LORDE**: vnto the and to thy seed with the.

And the **LORDE** spake vnto Aaron: * thou shalt haue none enherytaunce in theyr lande, nor part among theym. For I am thy part and thy enherytaunce among the chyldren of Israell. And beholde, I haue geuen the chyldren of Leui, the tenth in Israell to enheryte, for the seruyce which they serue in the tabernacle of wytnesse, that the chyldren of Israell henceforth come not npe the tabernacle of wytnesse, and beare synne and dye. And the Levites shall do the seruyce in the tabernacle of wytnesse, and beare theyr synne, and it shall be a lawe for euer vnto youre chyldren

shall we vnto the. I. ii. That after not thoir Murmuring, and all the children of Israell. Behold wee are dead.

The redde Rumeri. *in Ro. & they shall be kowe.*

Host in a cloane
after you: But amonge the children of
Israel they shall enherit none enheri-
taunce. for the tithes of the childre of
Israel, whiche they heue vnto the
Lord, I haue geuen the Leuites to en-
heret. Wherefore I haue sayd vnto the:
* Among the children of Israel ye shal
enheret none enheritaunce.

And the
And the Lord spake vnto Moses,
saying: speake vnto the Leuites, and
saye vnto them: whē ye take of the chil-
dren of Israel the tithes which I haue
geue you of them to your enheritaunce,
ye shall take an heueofferynge of that
same for the Lord: euen the tenth of
it they tythe. And it shal be reckned vnto
you for your heueofferynge, euen as
though ye gaue corne out of the barne,
or a full offering from the wyne presse.
And of this maner ye shall heue an
heueofferynge vnto the LORD, of al
your tythes whiche ye receiue of y^e chil-
dren of Israel, and ye shall geue ther-
of the Lordes heueofferyng vnto Aarō
the priest. Of all your gyftes, ye shall
take out the Lordes heueofferynge: e-
uen the fatte of all their halowed thyng-
es.

And thou
And thou shalt saye vnto theym:
when ye haue take awaye the fatte of it
from it, it shalbe counted vnto the Le-
uites, as y^e encrease of corne and wyne
And ye shall eate it in all places, bothe
ye and your housholdes, for it is your
reward for your seruyce in the taber-
nacle of wytnesse. And ye shall beare
no synne by the reason of it, when ye
haue taken fro it y^e fat of it: nether shal
ye vnhalowe the halowed thynges of
the chyldren of Israel, and so shall ye
not dye. By y^e Death & Passion of

Chap. xix.
The xix. Chapter.

Of the redde kowe.
Of the redde kowe. The lawe of him that dyeth in
the tabernacle: and of him also that toucheth anye vn-
cleane thyng.

And the
And the Lord spake vnto
Moses and Aarō, say-
ing: this is y^e ordinaunce
of y^e law: which y^e Lord
commaundeth, saying:
speake vnto the childre
of Israel, and let them take the a redde
kowe wout spot, wherein is no blemish,
and whiche neuer bare pocke vpon her.
And ye shall geue her vnto Eleazar the



priest, and he shall
priest, and he shall byng her without
the hoste, and cause her to be layne be-
fore him. Offering vnto the Lord

And Eleazar the priest
And Eleazar the priest shall take of
her blood vpon his synger, & spraye
it streyghte towarde the tabernacle of
wytnesse. vii. tymes. And he shall cause
the kowe to be burnt in his sight: both
* skynne, flesshe and bloude, wpyth the
doūge also. And let y^e priest take Cedar
wodde, and Iosep and purple clothe, &
caste it vpon the kowe as she burneth.
And let the priest washe his clothes and
bathe his selfe in water, and then come
into the host, and the priest shall be vn-
cleane vnto the euen.

And he that burneth her
And he that burneth her, shall washe
his clothes in water, & bathe his selfe
also in water, & be vncleane vntyll eue.
And one that is cleane, shall goe & take
vp* the ashes of the kowe, and put them
without y^e hoste in a cleane place, where
they shall be kepte to make* sprayng
water for the multitude of the children
of Israel: for it is a synofferyng. And
let him that gathered the ashes of the
kowe, washe hys clothes, and remaine
vncleane vntyll euen. And this shall be
vnto the chyldren of Israel, and vnto
the straūger that dwelleth among the,
a statute* for ever. Look These Texts

He that toucheth any
* He that toucheth any deade parson,
shalbe vncleane seuen dayes. And he
shall purgfyse hymselfe with ashes the
thyrde daye, and then he shal be cleane
the seuenth daye. And yf he purgfyse not
hymselfe the thirde day, then the seuenth
daye, he shal not be cleane. Whosoever
toucheth anye persone that dyeth and
sprynkleth not himselfe, defyleth y^e dwel-
lyng of the Lord: & therfore that soule
shalbe* rote out of Israel, because he
hathe not sprynkled the sprynklynge
water vpon him, he shall be vncleane,
and hys vncleanness shall remaine vpon
hym. of His Lord, & Therfore that So

This is the lawe of the man
This is the lawe of the man that dy-
eth in a tent: al that come into the tent,
and all y^e is in the tent, shalbe vncleane
vii. dayes. And al the vessels that be o-
pen which haue no lyd nor couerynge
vpon theym, are vncleane. And whosoe-
uer toucheth one that is layne with
a swerde in the ieldes, or a dead person,
or a bone of a dead manne, or a graue,

Dispyse and
Dispyse and
To would this Bless
Who hath been

Ceremonies, Rock Numert. Ro. of Fol. lxxviii

shal be vncleane seven dayes.

And they shall take for an vncleane person of the burnt alshes of the synoz- feryng, and put runnyng water thereto into a vessell. And a cleane person shall take* fllope, and dyppe it in the water, and sprynkle it vpon the tent, and vpon all the vessells, and on the soules þ were there, and vpon hym þ touched a bone, or a slayne person, or a dead bodye, or a graue. And the cleane person shal spryn- kle vpon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purpfie hym selfe, & washe his clothes, and bathe him selfe in wa- ter, and shalbe cleane at euen.

¶ If any be cleane & sprynkle not hym
self, the same soule shalbe destroyed fro
amonge the congregacyon: for he hath
defiled y^e holy place of the Lord, and is
not sprynkled with sprynklynge water,
therfore is he vncleane. And this shalbe
a perpetuall lawe vnto theym. And he
that sprynkleth y^e sprynkling water, shal
washe his clothes.

And he that toucheth the sprinkling
water, shall be uncleane vntyl euen. And
what so euer the uncleane person tou-
cheth, shall be uncleane. And the soule
that toucheth it, shall be uncleane un-
till the euen.

or *Homosol.* ¶ The Notes.
a. As they were defiled with touching of β dead,
so are the soules of β Christen defyled when they
commit mortal synne, which is cleansed by Chri-
stes sacrifice and merites onely. And whosoever
contemnerth that cleanseinge obtained by β death
and passion of Christ: his soule shal be rote out
from amonge the chosen.

Roe.ii. The.xx.Chapter.
 And Iani opeth. The people murmur. They haue
 water run out of the rocke. Edom denieth the Hebrai-
 tes passage thowoe his realme. The death of Barab in
 whose rourne Eleazar succedeth.

AND the whole multitude of the chil-
dren of Israell, came into the de-
serte of Sin* in the firste moneth,* and
the people dwelte at Cades. And there
dyed Mir Ham, and was buryed there.
Moreover there was no water for the
multytude, wherfore they gathered the
selues together agaynst Moses and a-
gaynst Aaron. And the people chode
with Moses, and spake, saying: woulde
God that we had perished* when oure
brethren perished before the LORD.
* Why haue ye brought the congrega-
cyon of the LORD vnto thys wyl:

dernelle, that bothe we and oure catell
shoulde dye here: wherfore brought ye
vs out of Egypt, to bring vs into this
bngtracpous place, which is no place of
seede nor of fygges, nor vynes, nor of
pomgranates, nether is there anye wa-
ter to drynke: *In whose Room*

And Moses and Aaron went from þ
congregacion vnto the doore of the ta-
bernacle of wytnes, and fel vpon theyr
faces. And the glorie of the Lorde ap-
pered vnto them. And the Lorde spake
vnto Moses, saying: take the staffe, and
gether þ and thy brother Aaron þ con-
gregacio together, ⁊ say vnto the rocke
before their eyes, that he geue forth his
water. And thou shalt bring the water
out of þ rocke ⁊ shalt geue the com-
paine drinke, and their beastes also. *Mu*

* And Moſes toke the ſtaffe from be-
fore the Lorde, as he commaunded him.
And Moſes and Aaron gathered y congregacyon together before the rocke, & he ſayde vnto them: heare ye rebellioſ; muſte we lette you water oute of thys rocke. * And Moſes lyft bp hys hande with hys ſtaffe and ſmote the rocke two tymes, and the water came oute abundantly, and the multitude dranke and their beaſtes alſo. *Multitudo* of

And the Lorde spake vnto Moses & Aaron: * because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therefore ye shall not brynge this congregacyon into the lād whiche I haue geuen them. * This is the wa- ter of stryfe, because the chyldren of Israel stroue with the Lorde, and he was sanctified vpon them. *Before the*

* And Moses sente messengers from
Cades vnto the kynge of Edom. Thus
sayeth thy brother Israell: Thou knowest
all the trauell that hath happened
vs, how our fathers went downe into
Egypte, * and howe we haue dwelte in
Egypt a long tyme, and how the Egip-
tians vexed both vs and our fathers.
Then we cryed vnto the Lorde and he
herde our voyces, and sent an angell &
hath fet vs oute of Egypte. And be-
holde, we are in Cades a cytie harde by
the borders of thy countrey, let vs go a
good felowship thorow thy countre * we
wyl not go thorowe the feldes nor tho-
row y vineyardes, nether will we drinke

What Dost thou doest, a Dead Boy, & a Dead Man? L. iii. To one of the
Sprinkling Water The Gifts of the Holy Ghost receive I
The Gift of the Holy Spirit

The water of strife. In the market of strife.

of the water of the fountaynes, but we will go by the hye waye, and neyther turne vnto the right hand nor to y left, vntyll we be past thy countre. * And Edom, answered hym: Se thou come not by me, lest I come out against the with this swerde. And the children of Israell sayde vnto hym: * we will go by y beaten way: and yf either we oz oure catell drinke of thy water, we will paye for it, we will do no more but passe thozowe by fote onely. And he sayde: ye shall not go thozow. And Edom came out against hym wpyth muche people, and wpyth a myghtye power. And thus Edom denyed to geue Israell passage thozowe hys countrey. And Israel turned away from hym.

And the children of Israel remoued from Cades, * and went vnto mount Hor, with al the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor, hard vpon the costes of the lande of Edom, sayinge: let Aaron be putte vnto hys people, for he shall not come into the lande whiche I haue geuen vnto the chyldren of Israell: because ye dysobeyed my mouth at the water of stryffe. Take Aaron and Eleazar his sonne, and brynge them vp into mount Hor, * and strypppe Aaron out of hys bestimentes and put them vpon Eleazar his sonne, * and let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vp into mount Hor in the syght of all the multytude. And Moses toke of Aarons clothes, and put them vpon Eleazar his sonne, * and Aaron dyed there in the top of y mouite. And Moses and Eleazar came downe out of the mouite. And all the house of Israell * mourned for Aaron. xxx. daies.

The Notes. *Left from the water of strife* a. To sanctifie here is to serue and declare to be holy, as in Math. vi. b. *Pass his Countrey* But Israel banqueth hym Arad. The spere serpentes sting them: but when they loke at the brasse serpent whiche the Lorde commaunded Moses to lyfte vp, they were healed. The kynge, Sehon and Oge are overcome in battell.

And when kynge Arad the Canaanite whyche dwelte in the southe partyes, hearde tell that Israell came by the waye that the spyres hadde

founde out, he came & foughte with Israel & toke some of them prisoners. The Israel bowde a bowe vnto the Lorde, and sayd: If thou wilt geue thys people into oure handes, we will destroye theyr cyties. And the Lorde herde the voyce of Israell, and deliuered the Canaanites. And they destroyed bothe them & theyr cyties, and called y place Horma. *For ye are our Treasures as we are your*

* Then they departed from mount Hor toward the red see: to compassse the land of Edom. And the soules of the people faynted by the way. And the people spake agaynst God and agaynst Moses: * wherfore hast thou broughte vs out of Egypte, for to dye in the wyldernes: for here is nether bread nor water, & our soules lotheth this * lyght bread.

* Then the Lorde sent fyerie serpentes among the people, which stong the: so that muche people dyed in Israel. And the people came to Moses, & sayd: we haue sinned, for we haue spoken agaynst the Lord, & agaynst the: * make intercessyon to the Lorde, that he take away the serpentes from vs. And Moses made intercessio for the people. And the Lorde sayd vnto Moses: make the a serpent and hange it vp for a sygne, and let as many as are bitten, loke vpon it and they shall lyue.

* And Moses made a serpent of brasse, & set it vp for a sygne. And whē the serpents had byttē any mā, he wēt & beheld the serpent of brasse and recouered.

* And the chyldre of Israel remoued, and pytched in Oboth. And they departed from Oboth, and laye at Egebarim in the wyldernesse which is before Moab on the east syde. And they remoued thence, and pytched vpon the ryuer of zared. And they departed thence, and pytched on the other syde of Arnon, whych ryuer is in the wyldernesse, and cometh out of the coastes of the Amozites: for Arnon is the border of Moab, betwene Moab and the Amozites. Wherefore it is spoken in the boke of y warre of the Lord: go with a violence, both on the ryuer of Arnon and on the ryuers heed, whiche shoth downe to dwell at Ar, and leaneth vpon the coastes of Moab. *Glans And they Destroyed their City.* And from thence they came to Bear, at Horma.

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The serpent. Bear Nimeri. Well. Fol. lxxviii

whiche is the well whereof the Lorde spake vnto Moses: gather þ people together, that I may geue theym water. Then Israell sange this songe: Arise vp well, synge therto: The well whiche the rulers dygged and the captaynes of the people wyth the helpe of þ lawe: geuer and wyth their staues.

And from this wyldernes they went to Matana, and from Matana to Rahiel, and from Rahiel to Bamoth, and from Bamoth to the valey that is in the feld of Moab in þ top of Phalgah whiche boweth towarde Jeshimo. And Israell sent messengers vnto Sehon, kyng of the Amozites, saying: *let vs go thozowe thy lande: we wyll not tourne into thy feldes nor into thy vineyardes, neyther drynke of the water of the welles: but we wyll go along by the commen waye, vntyll we be paste thy countrey. * And Sehon woulde geue Israell no licence to passe thozowe hys countrey, but gathered all hys people together and went out agaynst Israell into the wyldernes. And he came to Jabez and fought with Israell.

* And Israel smote him with the edge of the swearde, and conquered his lād, from Arnon vnto Jaboek: euen vnto the children of Ammon. For the borders of þ childre of Ammon, * are ströge. And Israell toke all these cytyes and dwelt in all the cyties of the Amozites: in Hesbon & in al the townes that long therto. For Hesbon was the citie of Sehon the kyng of the Amozites, whiche Sehon had fought before with þ kyng of the Moabites, and had taken al hys lande out of hys hande, euen vnto Arnon. Wherefore it is a prouerbe, go to Hesbon and let the citie of Sehon be bylte and made ready, for there is a fire gone out of Hesbon and a flame frome the citie of Sehon, and hath consumed Ar of the Moabites, and the men of the hylles of Arnon. Wo be to the Moab: o people of * Chamos ye are vndone. His sonnes are put to flyghte & his daughters brought captiue vnto Sehon king of the Amozites. Their lyght is out fro Hesbon vnto Dibon and we made a wyldernesse euen vnto Nopha, whiche reacheth vnto Mediba. And thus Israel dwelte in the lande of the Amozites.

rites. And Moses sente to serche oute Jaazer, and they toke the townes belönginge therto, and conquered the Amozites that were there.

* And then they tourned and went bp towarde Basan. And Og the kyng of Basan came out against them, both he and all his people, to warre at Adzei. And the Lorde saide vnto Moses: feare him not, for I haue deliuered him into thy handes with all hys people and hys land. And I shalte do with him as thou dydest with Sehon þ kyng of the Amozites which dwelt at Hesbon. And they smote hym, and hys sonnes, and all hys people, vntyll there was nothyng left hym. And they conquered hys lande, and the chyldren of Israell remoued and pytched in the feldes of Moab, on the other syde of Iordane, by Jericho.

The. xlii. Chapter. Why standest thou? Balac the sonne of Ziphor saw all þ Israell had done to þ Amozites, & the Moabites were sore afrated of the people, because they were many, & abhorred þ childre of Israell: And Moab said vnto the elders of Moab, now shal this company lycke bp all that are rounde about vs, as an oxe licketh bp the grasse of the felde. And Balac the sonne of Ziphor was kyng of the Moabites at that tyme. Ziphor saw all that Israel had done to the Moabites, & he sent messengers vnto Balac the sonne of Beor, þ interpreter whiche dwelte vpon the riuer of the land of the chyldren of hys folke, to call hym, saying: behold, there is a people come out of Egipte, whiche couereth the face of the erth, and lyeth euen harde by me. Come now a felowshippe and curse me thys people. For they are to myghtie for me, so peraduenture I myght be able to synpte them and to dryue the out of the lande. For I wote that who thou blestest, shalbe blessed, and whome thou curstest, shalbe cursed.

And the elders of Moab went wythup to the elders of Moabian, and the reward of the sothe sayinge in their handes. And they came vnto Balac, and tolde hym all that Israel had done to the Moabites, & how Balac the sonne of Ziphor saw all þ Israell had done to þ Amozites, & the Moabites were sore afrated of the people, because they were many, & abhorred þ childre of Israell: And Moab said vnto the elders of Moab, now shal this company lycke bp all that are rounde about vs, as an oxe licketh bp the grasse of the felde. And Balac the sonne of Ziphor was kyng of the Moabites at that tyme. Ziphor saw all that Israel had done to the Moabites, & he sent messengers vnto Balac the sonne of Beor, þ interpreter whiche dwelte vpon the riuer of the land of the chyldren of hys folke, to call hym, saying: behold, there is a people come out of Egipte, whiche couereth the face of the erth, and lyeth euen harde by me. Come now a felowshippe and curse me thys people. For they are to myghtie for me, so peraduenture I myght be able to synpte them and to dryue the out of the lande. For I wote that who thou blestest, shalbe blessed, and whome thou curstest, shalbe cursed.

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Balam. Rumerl.

him the wordes of Balac. And he sayde vnto the: tary here al nyght, and I wil byng you word, euen as the Lord shall saye vnto me. And the lordes of Moab abode with Balam. * * * *

C And God came vnto Balam, & said: what men are these which are with thee? And Balam sayd vnto God: Balac the sonne of ziphor, kynge of Moab, hath sent vnto me, sayinge: beholde, there is a people come out of Egypt, and couereth the face of the earthe: come nowe therfore, and curse me the, & so peraduenture I may be able to ouercome the in batell, and to dyue theym oute. And God sayde vnto Balam: thou shalt not go with them, neyther curse the people, for they are blessed.

And Balam rose vp in the morning, and sayd vnto the lordes of Balac: get you vnto your lande, for the Lord will not suffre me to go with you. And the lordes of Moab rose vp, and went vnto Balac and sayd: Balā wolde not come with vs. And Balac set agayne a greater compaignie of lordes, and more honourable then they. And they came to Balam and tolde hym: Thus saith Balac the sonne of zephor: oh, let nothyng let the, to come vnto me, for I wil greatly promote the vnto great honour, and wyl do what so euer thou sayest vnto me, come therfore I praye the, curse me thys people.

D And Balam answered, and sayd vnto the seruauntes of Balac: * If Balac wolde geue me his house full of syluer and golde, I can go no further then the worde of the Lord my God, to do lesse or more. Neuethelesse tarpe ye here all nyght: that I maye wete, what the Lord wyl saye vnto me once more. And God came vnto Balam by nyght, and sayde vnto hym: If the men come to fet thee, ryle vp, and go with theim: but what I saye vnto thee, that onelye thou shalt do.

And Balam rose vp early and sabeld his asse, & went to the lordes of Moab. But God was angry because he went. And the angel of the Lord stode in the waye agaynst hym. And he rpd upon his asse and two seruauntes with hym. And when the asse sawe the aungell of the Lord stande in the waye and hys

swerde drawen in his hande, he turned a side out of the way, and went out into the felde. And Balam smote the asse, to turne her into the waye. God sayd thou shalt not.

And the angell of the Lord wente and stode in a pathe betwene the vyneyardes, where was a wall on the one syde and an other on the other. Whe the asse sawe the angell of the Lord, he wrenched vnto the wall, and thrust Balam's fote vnto the wall, and he smote her agayne. And the angel of the Lord went forther & stode in a narrow place, where was no way to turne, eyther to the right hande or to the lyfte. And when the asse sawe the aungell of the Lord, he fell downe vnder Balam: and Balam was wroth, and smote the asse wyth a staffe. And the LORD opened the mouth of the asse, and she sayde vnto Balā: what haue I done vnto the, that thou smitest me thus thre tymes? And Balam sayde vnto the asse: because thou haste mocked me. I would that I had a swerde in myne hande, that I myght nowe kill the. And the asse sayd vnto Balam: am not I thyne asse, whiche thou hast ridde vpon sence thou wast borne vnto thys daye? Was I euer wonte to do so vnto the? And he sayd, nay.

And the LORD opened the eyes of Balam that he sawe the aungell of the Lord standynge in the way, with hys swerde drawen in his hand. And he bowed him selfe & fel flat on his face. And the angell of the Lord sayde vnto him: wherfore smystest thou thyne asse thus thre tymes: beholde I came out to resist the, for thy waye is contrarye vnto me, and the asse sawe me, and auoyded me thre tymes: or elle (hadde she not turned fro me) I had surely slayne thee and saued her alpye. And Balam sayde vnto the aungell of the LORD: I haue synned: for I wist not that thou stodest in the way agaynst me. Nowe therfore yf it displease thyne eyes, I wyl turne agayne. And the angell sayd vnto Balam, go with the men: but in any wyse, what I say vnto the, that saye. And Balam wente wyth the lordes of Balac.

And when Balac herde that Balam was come, he went out agaynst him vnto a ctyte of Moab, that stode in the

border and I will bring you word anon as the Lord shall saye. And the lordes of Moab abode with Balam, and God came vnto Balam.

border of Arno, which was the vtmostte parte of hys countre. And Balac sayde vnto Balam: dyd I not sende for the, to cal the: wherfore camest thou not vnto me: thinkest thou that I am not able to promote the vnto honoure. And Balam sayde vnto Balac: Loo, I am come vnto the. * But I can saye nothynge at all saue what God putteth in my mouthe, that muste I speake. And Balam went wyth Balac, and they came vnto the * large cytie. And Balac offered oxen and shepe, and sent for Balam, and for the lordes that were with him.

The. xlii. Chapter.

Balam blesteth the people, where he was requered to curse them and propheseth that they shalbe a great people.



And on the moynynge Balac toke Balam & broughte hym vp into the hie place of Baal, and thence he sawe vnto the vtmostte parte of the people. And Balam sayde vnto Balac: bylde me here seven alters, and prouyde here seven bullockes and seven rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery alter, a bullock and a ramme. And Balam sayde vnto Balac: stande by the sacrifice, whyle I goo to wete whether the LORD wyl come and mete me, and whatsoeuer he sheweth me, I wyl tell the: and he went forth with. And God came vnto Bala, and Balam sayd vnto hym: I haue prepared. vii. alters, and haue offred vpon euery alter, a bullock and a ram And the Lorde put a sayinge in Balam's mouthe, and sayde: go agayne to Balac and saye on this wyse. And he wente agayne vnto him, and loo, he stode by hys sacrifice, bothe he and all the lordes of Moab. And he began his parable and sayde * Balac the kyng of Moab hath fet me frome Mesopotamia oute of the mountaynes of the east, sayinge: come, and curse me Jacob, come and despye me Israell. how shall I curse whome God curseth not, and how shal I desle whom the Lorde despyeth not: frome the toppe of the rockes I se hym, and frome the hylls I beholde hym: loo, the people, shall dwell by him selfe, and shall not bee * rekened amonge other naccons.

who can tell the duste of Jacob, and the nombze of the fourth parte of Israell: I praye God, that my soule may die the death of the ryghteous, and that my laste ende maye be lyke hys. And Balac sayd vnto Balam, what hast thou done vnto me: I fet the to curse myne enes myes: and beholde, thou blestest them. And he answered and sayde: must I not kepe that and speake it, which the Lord hath put in my mouthe: And Balac sayde vnto him: Come I pray the with me vnto another place whence thou shalt se them, & shalt se but the vtmostte parte of them, and shalt not se them all: & curse me them there. And he brought hym in to a playne felde where menne myght se farre, euen to the top of Phalgah, and bylt. vii. alters, and offered a bullock and a ramme on euery alter. And he sayd vnto Balac: stande here by thy sacrifice, while I go ponder. And the Lord met Balam, and * put wordes in hys mouthe, and sayde: go agayne vnto Balac, and thus saye. And when he came to him: beholde, he stode by his sacrifice, and the lordes of Moab with him. And Balac sayd vnto hym: what saith the Lorde.

And he toke vp his parable, and said: ryse vp Balac and heare, and herken vnto me: sonne of ziphor. The * Lorde is not a man, that he can lye, nether the sonne of a ma that he can repent: should he saye, and not do: or should he speake and not make it good: beholde, I haue begon to blesse, and haue blessed, and canne not goo backe thereto. he behelde no wyckednesse in Jacob, nor sawe Idolatrye in Israell: The Lorde, his God is with hym, and the * triumph of a kyng amonge them. * God that broughte them out of Egypte, is as the strengthe of an vncorune vnto the, for there is no sorcerer, in Jacob, nor sothesayer in Israell. When the tyme cometh, it wylbe sayde of Jacob and of Israell, what God hath wroughte. Beholde, the people shall ryse vp as a lyoness, and heue vp hym selfe as a lyon, and shall not lye downe agayne, vntyll he haue eaten of the praye, and dronke of the bloude of them that are agayne.

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curse them nor blesse them. And Balam answered and sayd vnto Balac: tolde not I the sayinge: all that the Lorde byddeth me, that I muste doo. And Balac sayd vnto Balam: come I pray the, I wyll byynge thee yet vnto another place: so peradventure it shall please God, that thou maiest curse them there. And Balac broughte Balam vnto the toppe of Peor, that boweth toward the wyldernesse. And Balam sayde vnto Balac: make me here. vii. alters, and prepare me here. vii. bullockes & vii. rammes. And Balac dyd as Balam had sayde, and offred a bullocke and a ramme on euery alter.

The notes.

a. In this place to dwell by hym selfe, is to lyue in lybertye without trouble and oute of the subiection of other people, as it is in deute. xxxiii. d. *b.* There is no people without sinne, neyther yet Israell, but God loketh not on Israells synne, he imputeth not synne, to his electe, neyther auengeth hym on them for it, but geueth them grace to repente and hate theyr sinnes, and then he sheweth him selfe merciful vnto them.

The. xxiii. Chapter.

Balam propheseth of the kingdome of Israell and of the comynge of Christe. Balac is angry with Balam. The destruction of the Amaleckites and of the Messegers.

When Balam saw that it pleased the Lorde, that he shoulde blesse Israell, he wente not as he dyd twyse before to set soth sayinge, but set hys face toward the wyldernesse, and lyfte vp his eyes, and looked vpon Israell, *as he laye with his trybes, and the spirite of God came vpon hym. * And he toke vp hys parable and sayde: Balam the sonne of Beor hathe sayde, and the man whose eye is open hathe sayde: he hathe sayde, which heareth the wordes of God and seeth the visions of the almyghty, whyche falleth doune and hys eyes are opened.

How goodly are the tentes of Jacob, and thynne habitacion a Israell, euē as the brode valeyes, and as gardens by the ryuers syde, as the tentes which the Lorde hath pyched, and as cypers and trees vpon the water.

The water shall flowe out of hys bouket and hys seed shall be many waters, and *his king shall be hyer then Agag. And his kingdome shall be exalted *God that brought hym oute of Egypte hys strength is as the strengthe of an unicorne, & he shall

eat the nacions that are hys enemies, and breake their bones, and perce them thorowe with hys arrowes. He couched him selfe, and laye doune as a lyon, and as a lyonesse, who shall steepe hym vp: blessed is he that blesseth the, and cursed is he that curseth the.

And Balac was wroth wyth Balam, and smote hys handes together, & sayde vnto him: I sent for the to curse myne enemies: and beholde, thou haste blesseth them this thre tymes, and nowe get the quickly vnto thy place. I thoughte that I woulde promote the vnto honoure, but the Lorde hath kept the backe frome worshype. And Balam sayde vnto Balac: tolde I not thy messengers whiche thou sentest vnto me, sayinge: *If Balac woulde geue me hys house ful of siluer & golde, I can not passe the mouth of the Lorde, to do ether good or bad of myne owne mynde. *What the Lorde sayeth, I must I speake. And now beholde, I go vnto my people: come let me shewe the, what this people shall do to thy folke in later daies: And he began his parable and sayde: Balam the sonne of Beor hathe sayde and the man that hathe hys eye open hathe sayde, and he hath sayd that heareth thee wordes of God, and hath the knowledge of the moste hye, and beholdeth the byston of the almyghty, and when he falleth doune hath hys eyes opened, I se hym but not nowe, I beholde him but not nye. *There shall come a starre of Jacob, and rise a scepter of Israell, whych shall limite the costes of Moab and binder myne al the children of Seth. *And Edom shall be hys possession, and the possession of Seir shall be their enemies, and Israell shall do manfully. And out of Jacob shall come he that shall destroy the remnaunte of the cyties. Shew the

And he looked an Amaleck, and began his parable, and sayd: *Amaleck is the fyrst of the nacions, *but his later ende shall perishe utterly. And he looked on the Kenites, and toke his parable and sayd: stronge is thy dwellynge place, and put thy nest vpon a rocke, neuerthels thou shalt bee a burnynge to kaim, vntyll Assur take the presoner: And he toke hys parable, and sayde: Alas, who shall lyue when God doeth this: The

Kath said and thoo Myppes

and haureth the word of god And sothly

Phinehes shall come out of the college of Chittim, and subdue Assur, and subdue the land. And Balam rose up and went and dwelt in his place: and Balac also went with him. **Chap. xxv.** The people committed fornication with the daughters of Moab, which called the people unto the sacrifice of their goddesses. And the people ate and worshipped their goddesses, and Israel coupled himself unto Baal Peor. Then the Lord was angry with Israel, and said unto Moses: take all the heads of the people, and hang them up unto the Lord against the sunne, that the wrath of the Lord maye tourne away from Israel. And Moses sayde unto the judges of Israel: go and sle those menne that ioynded the selues unto Baal Peor. And beholde, one of the chyldren of Israel came and brought unto his brethren, a Madianitish wyfe euen in the syght of Moses, and in the syght of all the multitude of the chyldren of Israel, as they were wepyng in the doore of the tabernacle of witnesse. And when Phinehes the sonne of Eleazar the sonne of Aaron the prestes saw it, he rose up out of the companye and toke a weapon in his hande, and wente after the man of Israel into the horehouse, and thruste them thorow: bothe the manne of Israel and also the woman, euen thorow the belye of her. And the plague ceased from the chyldre of Israel: And there died in the plague. xxiii. thousand.

Chap. xxvi. The Lord spake unto Moses, saying: Phinehes the sonne of Eleazar the sonne of Aaron the prest, hath turned myne anger away from the chyldre of Israel, because he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. Wherefore saye: beholde, I geue vnto him my couenaunte of peace

and he shall haue it, and his seed after him, euen the couenaunte of the prestes of sacrifice for euer: because he was gelous for his Gods sake, and made an attonement for the chyldren of Israel. The name of the Israelite whiche was smytten with the Madianitish wyfe, was Zamarai the sonne of Salu, a lord of an aunciente house among the Simconites. And the name of the Madianitish wyfe, was Cozbi the daughter of Zura headeouer the people of an aunciente house in Madian.

And the Lord spake vnto Moses, saying: bere the Madianites, and smite them, for they haue troubled you with their wyles, with the whiche they haue begyled you, thorow Peor and thorow their sister Cozbi the daughter of a lord in Madian, whiche was dayne in the daye of the plague for Peors sake. And the chyldren of Israel are nombred agayne when they shoulde entre in to the lande of Canaan.

And after the plague, the Lord spake vnto Moses, and vnto Eleazar the sonne of Aaron the prest saying: take the number of all the multitude of the chyldren of Israel from xx. yere and aboue thorowe oute their fathers houses, all that are able to go to warre in Israel. And Moses and Eleazar the prest tolde them in the feldeg of Moab, by Jordane, fast by Jericho, from xx. yere and aboue, as the Lord commaunded Moses. And the chyldre of Israel that came oute of Egypte, were.

* Ruben the eldest sonne of Israel. The chyldren of Ruben were, Hanoch, of whome cometh the kynred of the Hanochites: and of Salu, cometh the kynred of the Saluites: And of Heston, cometh the kynred of the Hestonites: and of Carmi, cometh the kynred of the Carmites. These are the kynredes of the Rubenites, whiche were in nombre xliii. thousande. vii. hundred and xxx. And the sonnes of Salu, wer Eliab. And the sonnes of Eliab were: Reimuel, Dathan and Abiram.

This is that Dathan and Abiram, counselors in the congregation, which

Phinehes
Chap. xxv.
Chap. xxvi.
The people
committed
fornication
with the
daughters
of Moab
which
called
the people
unto the
sacrifice
of their
goddesses
And the
people
ate and
worshipped
their
goddesses
and Israel
coupled
himself
vnto Baal
Peor
Then the
Lord was
angry with
Israel
and said
vnto Moses
take all
the heads
of the
people
and hang
them up
vnto the
Lord
against
the sunne
that the
wrath of
the Lord
maye
turne
away
from
Israel
And
Moses
sayde
vnto the
judges
of Israel
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menne
that
ioynded
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selues
vnto
Baal
Peor
And
beholde
one of
the
chyldren
of Israel
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syght
of all
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multitude
of the
chyldren
of Israel
as they
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wepyng
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doore
of the
tabernacle
of
witnesse
And
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Eleazar
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Aaron
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and
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and
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into
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horehouse
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and
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And
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xxiii.
thousand
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the
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spake
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Moses
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Aaron
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prest
hath
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anger
away
from
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chyldre
of
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chyldren
of
Israel
in
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gelousye
Wherefore
saye
beholde
I
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my
couenaunte
of
peace

Phinehes
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peace

The Text Is The People Committed Fornication In the sight of all the Multitude with the daughters of Moab in the Doore of the Tabernacle of Witnesse And when

Beirael Plague the Lord Nameri, page to Moses in Moab.

the company of Corah, whē they stroue against the Lorde. And the erth opened her mouth, & swallowed the and Corah also, when the multytude dyed, what time the fyre consumed. ii. hundred and syfte men, and they became a sygne: Notwithstandyng, the chyldren of Corah dyed not.

* And the chyldren of Simeon in their kynredes were: Nemuel, of whom cometh the kynred of the Nemuelites: Jamin, of whome cometh & kynred of & Jaminites: Jachin, of whom cometh & kynred of the Jachinites: Zareth, of whom cometh the kynred of the Zarehites: Saul, of whom cometh the kynred of & Saulites. These are the kynredes of & Simeonites: in nombze. xxij. thousande and. ii. hundred.

And the chyldren of Gad in theyr kynredes were: Zephon, of whom cometh the kynred of the Zephonites: and of Haggi, cometh the kynred of the Haggites: and of Suni, cometh the kynred of the Sunites: and of Aleni, cometh & kynred of the Alenites: and of Cri, cometh the kynred of the Crites: and of Arod, cometh the kynred of the Arodites: and of Ariel, cometh the kynred of the Arielites. These are the kynreds of the children of Gad, in nombze. xl. thousande and. v. hundred.

The children of Juda: Er and Onan, which dyed in the land of Canaan. But the chyldren of Juda in theyr kynred were: Sela, of whome cometh the kynred of the Selamites: and of Phares cometh the kynred of the Pharemites: & of Zarech cometh the kynred of the Zarehites. And the chyldren of Phares were Helton, of whome cometh the kynred of the Heltonites: and of Hamul, cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombze. lxxvi. thousande, and. v. hundred.

And the chyldren of Issachar in their kynredes were: Thola, of whom cometh the kynred of the Tholaites: and Phuaa, of whom cometh the kynred of the Phuaaites: and of Jasub cometh the kynred of the Jasubites: and of Simtron, cometh the kynred of the Simtronites. These are the kynredes of Issachar in nombze. lxiiij. thousande and two hun-

dyed. And also to Eliazear & The chyldren of Zabulon in their kinredes were: Sered, of whome cometh & kynred of the Seredites: & Elon, of whome cometh the kynred of the Elonites: and of Jabeliel, cometh the kynred of & Jabelites. These are & kynreds of Zabulon: in nombze. lx. thousande and. v. hundred.

The chyldren of Joseph in theyr kinredes were: Manasse, & Ephraim. The chyldre of Manasse: Machir, of whom cometh the kynred of the Machirites. And Machir begat Gilead, of whome cometh the kynred of the Gileadites. And these are the chyldren of Gilead: Hieser, of whome cometh the kynred of the Hieserites: and of Helech, cometh the kynred of the Helechites: and of Asriel, the kynred of the Asrielites: and of Sicheim, cometh the kynred of the Sicheimites: and of Simida, cometh the kynred of the Simidites: and of Dopher, cometh the kynred of the Dopherites. And Zelaphead the sonne of Dopher had no sonnes but doughters. And the names of the doughters of Zelaphead wer: Mahela, Noa, Hagla, Milcha and Thirza. These are the kynredes of Manasse, in nombze. lii. thousande & seven hundred.

These are the chyldren of Ephraim in theyr kynredes: Suthelah, of whom cometh the kynred of the Suthelahites: and Becher, of whome cometh the kynred of the Becherites: and of Thahen cometh the kynred of the Thahenites. And these are the chyldren of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim in nombze. xxxii. thousande and fyue hundred. And these are the chyldren of Joseph in theyr kynredes.

These are the children of Ben Jamin in theyr kynredes: Bela, of whome cometh the kynred of the Belaites: and of Albel, cometh the kynred of the Albelites: and of Ahiram, the kynred of the Ahiramites: and of Supham, the kynred of the Suphamites: and of Hupham, the kynred of the Huphamites. And the chyldren of Bela were Ard, and Naaman, fro whence come the kynredes of & Ardites, and of Naaman, the kynred of

the Lord. These are the children of the Israelites, who provoked him to fury, and of the

the Paamites. These are the chyldren of Ben Jamin in theyr kynredes, and in nombze. xlv. thousande & fyve hundred. These are the chyldre of Dan in their kynredes: Suham, of whome cometh the kynred of the Suhamites. These are the kynredes of Dan in theyr generacions. And all the kynredes of Sushamites wer in nombze. lxxiiij. thousande and. iij. hundred.

The chyldren of Aser in theyr kynredes were: Jemna, of whom cometh the kynred of the Jemnites: and Jesui, of whome cometh the kynred of the Jesuites: & of Bria cometh the kynred of the Brites. And the chyldren of Bria were Heber, of whome cometh the kynred of Heberites: & of Malchiel came the kynred of the Malchielites. And the doughter of Aser was called Sarah. These are the kinredes of Aser in nombze. liii. thousande &. iiii. hundred. The chyldren of Nepthali in theyr kynredes were: Jahezziel, of whome came the kynred of Jahezzielites: & Guni, of whom came the kynred of the Gunites: and of Jezer, came the kynred of the Jezerites: and of Selem the kynred of the Selemites. These are the kinredes of Nepthali in their generacions in nombze. xlv. thousand and. iiii. hundred. * These are the nombzes of the chyldren of Israel: lixe hundred thousand, and a thousande and vii. hundred and. xxx.

And the Lorde spake vnto Moses, saying: vnto these the land shalbe deuided to enheret, accordynge to the nombze of names: * to many thou shalt geue the more enheritaunce and to fewe the lesse: to euery trybe shal the enheritaunce be geuen accordynge to the nombze ther of. Notwithstandynge, the lande shalbe deuided by lot, & accordynge to the names of thee tribes of theyr fathers, they shal enheret: & accordynge to theyr lotte thou shalt deuide theyr land, both to the many and to the fewe.

* These are the summies of y leuites in their kynredes: of Gerson, came the kynred of the Gersonites: & of Cahath came the kynred of the Cahathites: & of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libuites, the kynred of the Hebronites, the kynred of

the Mahelites, the kinred of the Muhites, the kynred of y Karahites. Rahath begatte Amram, and Amrams wyfe was called * Jochebed a doughter of Leui, whiche was bozne hym in Egypte. And she bare vnto Amram, Aaron & Moses and Mir Jam their syster. And vnto Aaron were bozne, Nadab, Abihu Eleazar & Jthamar. * But Nadab, & Abihu dyed as they offered straunge fyre before the Lorde. * And the nombze of the was. xxiiij. thousande, of all the males from a moneth olde and aboue for they were not nombzed amouge the chyldre of Israel, because there was no enheritaunce geuen them amouge the chyldren of Israell. These are the nombzes of the chyldren of Israell whiche Moses and Eleazar the pcest nombzed in the felde of Moab, laske by Jordane nye to Jericho. And amouge these there was not a manne of the nombze of the chyldren of Israell which * Moses and Aaron tolde in the wyldernes of Sinai. For the Lorde sayde vnto them, * they shoulde dye in the wildernes and that there shoulde not be lesie a man of them: saue Caleb the sonne of Jephune and Josua the sonne of Nun.

The. xxvij. Chapter.

The lawe of the heritage of the doughters of Zelaphead. The lande of promyse shewd vnto whose trade is appointed Josue. But Caleb & Josue. And the doughters of * Zelaphead the sonne of Heber the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kinredes of Manasse the sonne of Joseph (whose names were Rahela, Noha, Hagla, Melcha, & Chirza) came & stode before Moses and Eleazar the pceste, and before the lordes and al the multytude in the doore of the tabernacle of wytnesse sayinge: oure father dyed in the wildernes, and * was not amouge the compayne of them that gathered them selues together agaynste the LORDE in the congregacion of Corah: But dyed in hys owne synne, and had no sonnes. Wherefore shoulde the name of oure father be taken a waye from amouge hys kynred, because he had no sonne: * Geue vnto vs a possession amouge the brethren of oure father. And Moses broughte theyr cause before the Lorde.

The Law of Glorification. And the doughters of Zelaphead. And the doughters of Zelaphead.

in Moab

And Moses dyd as the Lorde com-
maunded hym, and he toke Josua and
set him before Eleazar p pceest and be-
fore all the congregacion,*and put his
handes vpon him & gaue him a charge,
as the Lorde commaunded thozow the
hande of Moses. *Son of God Take*

CThe notes. *Moses & Jo*
a. He is sayde to go in and out before the people,
that governeth, teacheth, comforteth, feareth, &
defendeth them &c.
b. After the iudgement of Urin, that is after the
Iudgement of Iyghe. Like Exod. xxviii. e.
It is verpe lyke that in the Ephod was some
bryght stone wherin the hygh preest looked & saw
þ wil of þ Lord, as appeareth by þ story of David

And the Lorde spake vnto

And Holles, laying: geue the chil-
dren of Israell a charge and
say vnto them, that they take
heede to offer vnto the offeringe of my
breade in the sacrifice of swete sauour
in his due reason. And saye vnto them:
* This is the offeringe whiche ye shall
offer vnto the Lorde. .ii. lambes of a
yeere olde without spot daye by daye, to
be a burnt offeringe perpetuallie. One
lambe thou shalt offer in the morninge,
and the other at euen. * And thereto the
tenth parte of an Ephah of flour for a
meat offering mingled with beaten oyle,
the fourth parte of an hin: whiche is a
dayly offering ordeyned in the mounte
Sinai vnto a swete sauour, in the sacri-
fice of the Lord. And the drinke offeringe
of the same: the fourth parte of an hin
vnto one lambe, and poure the drinke
offeringe in the holy place, to bee good
drynke vnto the Lorde. And the other
lambe thou shalt offer at euen, with the
meat offeringe, and the drinke offeringe af-
ter y manner of the morninge: a sacrifice
of a swete sauoure vnto the Lord. And
in the Sabbothe daye. .ii. lambes of a
yeere olde a pece, and without spotte, and
two tenth deales of flour for a meat of-
firing mingled with oyle, and the drinke
offeringe thereto. This is the burnt of-
fyringe of euerye Sabboth, besydes the
dayly burnt offeringe and hys drynke of-
fyringe. *Ho Answere Belongeth*

And in the firste daye of youre mo-
thes, ye shall offer a burnt offering
unto the Lorde: two young bullockes

m; And Doo the same **and** m
n no Inheritance. If no D

mes and. xlii. lambes that ace yerelyn-
ges and pure. And theyr meate & drinke
offerynges vnto the bullockes, rāmes
and lambes, accorbyng to theyr nom-
bre, and to the maner. And an he goote
for a synneofferynge, belyde the daylyre
burnteofferynge and hys meate and
drynkeofferynges.

And the seconde daye. xii. younge bullockes. ii. rāmes & xiiii. yerekyng lam-
bes without spot: & their meat offrynges
and drynk offrynges vnto the bullockes,
rammes and lambes accordyng to the
nombze of them and after the maner.
And an he goote for a syn offryng be-
syde the daylye burnt offryng and hys
meate and drynk offrynges. And the
thyrde day. xi. bullockes. ii. rammes and
xiiii. yerekyng lambes without spotte:
and theyr meate and drynk offrynges
vnto the bullockes, rammes and lam-
bes, after the number of the, and accor-
dyng to the maner. And an he goote for
a synne offryng, belyde the dayly burnt
offryng & hys meate & drynk offrynges.

These thynges ye shall do vnto the Lord in your feastes: belyde your vowes and frewyl offrynges, in youre burnt offrynges, meate offrynges, drynke offrynges, and peaccoffrynges. And Moses tolde the chyldren of Israell, accordynge to all that the Lorde commaunded hym.

Of bowes when they shalbe kept and when not.

and lambes, accordyng to the nom-
bre of them, and after the maner. And
an he goote for a synneckoffryng, besyde
the daylye burntoffryng and hys meate
and drynckoffrynges. Add the syxte
daye. viii. bullockes. ii. rammes and
xiiii. yerclyng lambes withoute spotte.
And theyr meate and drynckoffrynges
bnto the bullockes, rammes and lam-
bes, accordyng to the maner. And an
he goote for a synneckoffryng, besyde
the daylye burntoffryng and hys
meate and drynckoffrynges. And
the seventh daye. vii. bullockes. ii. ram

* If she had an husband whē she bowed

Madia is Numeri. destroyed, Fol. lxxxix.

A . This how here is p whi- ch a man maketh for a cer- te space, whether it be to fast or to chastice p bodi or an other thing, as it is say- ed Leuit. vii. d. or pronounced ought out of her lippes, wherwith she boude her soule, and her husbände hearde it and helde his peace there at p same daye he hearde it: Then her bowe and her bodes wherwith she bounde her soule, shall stande in effecte. But and yf her husbände forbade her the same daye that he hearde it, then hath he made her bowe whiche she had vpon her of none effecte, and that also whiche she pronounced with her lippes wherwith she bounde her soule, and the Lorde shall forgene her.

C The bowe of a wedowe and of her p is deuorced, and all that they haue bounde theyr soules with all, shall stāde in effecte with them.

I f she bowed in her husbādes house or bounde her soule with an othe, and her husbände hearde it, and helde hys peace, and forbade her not: then all her bowes and boudes wherwith she boude her soule, shall stande. But yf her husbāde disanulled the, p same daye that he hearde them, then nothyng that pro- ceeded out of her lippes in bowes and bondes (wherwith she boude her soule) shall stande in effecte: for her husbāde hath lousd them. And the Lorde shall forgene her.

A ll bowes and othes that bynde to humble the soule, maye her husbāde stablyshe or breake. But yf her husbāde holde his peace frō one day vnto ano- ther, then he stablysheth all her bowes and bondes which she had vpo her, be- cause he helde his peace the same daye that he hearde the. And yf he afterwarde breake them, he shall beare her synne hym selfe.

T hese are the ordynauces whiche the Lorde comaunded Moyses, betwene a man and hys wyfe, and betwene the father and his doughter, being a dam- sell in her fathers house.

C The. xxxi. Chapter.

T he Moabianites and Balaam are slayne. The price was broughte to Moyses and equallye deuyded. A presēt given of Israel because none of their men were slayne.



A nd the Lorde spake vnto Moyses sayinge: * a- uenge the childe of Is- rael of p Moabianites, & afterwarde be gathered vnto thy people. And Moyses spake vnto the folke, sayinge:

Harnesse some of you vnto warre, & let them go vpon the Moabianites, and a- uenge p Lorde of p Moabianites. Ye shall sende vnto p warre a thousande of euery trybe thoro we out all the tribes of Is- rael. And there were take out of p thou- sandes of Israel. xii. thousande prepa- red vnto warre, of euery trybe a thou- sande. And Moyses sent the a thousande of euery tribe, w Phineas the sonne of Eleazar p priest to warre, and the holy vessels and * the trompettes to blowe in hys hande.

A nd they warred against p Ma- dianites, as the Lorde comaunded Mo- ses, and slewe al the males. And they slewe the kynges of Moabian among o- ther that were slayne: Eui, Rekem, Zur, Hur and Reba: syue kynges of Moabi- an. And they slewe Balaam the sonne of Beor with the swerde. And the chyl- dren of Israel toke al the wemen of Ma- dian prisoners, and theire children, and spoyled al their catell, theyr substaūce and theyr goodes. And they burnt all their cityes wherin they dwelte, and all their castels with fyre. And they toke al the spoyle, and all they coulde catche, bothe of men and beastes. And they brought the captiues and that whiche they had taken, and al the spoyle vnto Moyses and Eleazar the priest, and vn- to the companie of the childe of Israel, eue vnto the hoste, in the felde of Mo- ab by Jordan, nye to Jericho.

A nd Moyses and Eleazar the priest, and all the lordes of the congregacion went out of the hoste against them. And Moyses was angrie with the officers of the hoste, with the captaynes ouer thousandes and ouer hundredes, which came from warre and battell: and sayd vnto them: Haue ye saued the wemen alyue: beholde * these caused the childe of Israel thoro we * Balaam, to comyt trespase agaynst the Lorde, by p reaso- of Beor, and there folowed a plague a- monge the congregacion of the Lorde. Howe therfore * sleē all the men chyl- dren, and the wemen that haue lye with men fleshye: But all the wemen chil- dren that haue not lye with men, kepe alyue for your selues. And lodge with- oute the hoste seuen dayes, all that haue kyllid anpe persone: * and all

Throw Balaam: To Commit Trespas agaynst the Lorde. And those followe a plague amonge the Moabianites.

The Requeste

that haue touched any dead body, and
purifie both your selues and your pri-
soners the.iii.day & the.vii. And sprin-
kle al your raimentes and al þis made
of skynnes, & al worke of gootes heere,
and al thinges made of wood.

And Eleazar the priest sayde vnto al
the men of warre, which wente oute to
battell: this is the ordinaunce of y^e lawe
whiche the Lord commaunded Moyses:
Golde, syluer, brasse, yeron, tyn & lead, &
all y^e maye abyde the fyre, ye shal make
it go thorowe the fyre, and then it is
cleane. Neuerthelater, it shalbe spryn-
kled with sprinklyng water . And
all y^e suffreth not the fyre, ye shal make
goo thorowe the water. And wash your
clothes the seuenth daye, & then ye are
cleane . And afterwarde come in to
the hoste. Wash ye f^{or} 7 Dayes by the waye

And the Lorde spake vnto Moses,
sayinge: * take the summe of the praye
that was taken, both of the women & of
catel, thou & Eleazar the p̄iest, and the
auncient heades of the congregacion.
And deuyde it into two partes, betwene
them that toke the warre vpon them, &
went out to battell, and all the congre-
gacion. And take a porcion vnto the
Lorde of the men of warre, which went
oute to battell: one of fyue hundred, of
the women and of the oxen, and of y^e as-
ses, and of the shepe: and ye shall take it
of their halfe and geue it vnto Eleazar
the p̄iest, an heue offerynge vnto the
Lorde. And of the halfe of the chyldren
of Israel, take one of tyfte, of the we-
men, of the oxen, of the asses, and of the
shepe, and of all maner of beastes: and
geue them vnto the leuytes whiche
wayte vpon the habytacion of the
LORDE.

And Moles and Eleazar þ priest dyd
as the Lord commaunded Moles. And
the botye, and the praye which the men
of warre had caught, was. vi. hundred
thousande and .lxxv. thousande shepe:
and. lxxii. thousande oren, lxi. thousade
asses: and. xxxii. thousande women that
had lye by no man.

And the halfe whiche was þ parte of
them that went out to warre, was. iii.
hundred thousande: and. xxxvii. thou-
sande and fyue hundred shepe: And the
Lordes parte of the shepe was, vi.

hundreded and. lxxv. And the oxen were
xxxvi. thousande, of whiche the Lordes
parte was. lxxii. And the asses were
xxx. thousande and fyue hundred, of
whiche the Lordes parte was. lxi. And
the wemen were. xvi. thousande, of which
the Lordes parte was. xxxii. soules.

And Moyses gaue the summe whiche was the Lordes heue offerynge, vnto Eleazar the p̄iest: as the Lorde commaunded Moyses. And the other halfe of the chyldren of Israel which Moyses separated from the men of warre, (that is to wete, the halfe that pertayned vnto the congregacion) was. iiii. hundred thousande and. xxxvii. thousande, and fyue hundred thepe: and. xxxvi. thousande oxen: and. xxx. thousande asses, and fyue hundred: and. xvi. thousande women. And Moyses toke of this halfe that pertayned vnto the chyldren of Israel: one of euery fyfthe, bothe of s̄ men and of the catell, and gaue thē vnto the Leuites, whiche wayted bp̄ the habitation of the Lorde, as the Lorde commaunded Moyses. And the officers of thousandes of the hoste, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forth, and saide vnto Moyses: Thy seruantes haue taken the summe of the men of warre, which were vnder our hāde, and there lacked, not one man of them. We haue therfore broughte a present vnto the Lorde what euery man founde of Jewels of golde, cheyngs, braceletes, rynges, earynges & spangels, to make an attonement for oure soules before the Lorde. *Leuites which wayted*

And Moles and Eleazar toke the golde of them: Jewels of all maner fa-
ciōs. And al the golde of þ heueoffryng
of þ Lord (of the captaynes ouer thou-
sandēs and hundredeg) was. xvi. thou-
sande. vii. hundred, and. l. syles, for the
men of warre had spoyled, euery man
for him selfe. And Moles & Eleazar the
priest, toke þ golde of þ captaines ouer
the thousandes, and ouer the hūdzeds,
and broughte it in to the tabernacle of
wytlesse: to be a memozial vnto the
children of Israel, before the Lorde. of

The xxxii. Chapter.
 ¶ To Buzen and Gad and to halfe the tribe of Ma-
 nasses, is promised þ possession beyonde Iordā eastwarde
 þe they bringe their brethren into the lande of promise.

The childre of Ruben, and the childre of Gad, had an exceeding great multitude of catel. And when they sawe the lande of Jazer, and the lade of Gilead that it was an apte place for catel, they came and spake vnto Moyses & Eleazar the priest & vnto the lordes of the congregation, saying: The lande of Ataroth & Dibon & Jazer, and Pemrah & Helbon and Elealeh, and Sabam & Bebo and Beon, which contre the Lord smote before the congregation of Israel: is a lade for catell, and we thy seruantes haue catel: wherfore (sayde they) yf we haue founde grace in thy syght, let this lade be geuen vnto thy seruantes to possesse, and brynge vs not ouer Jordan.

And Moyses sayde vnto the children of Gad and of Ruben: Hal your brethren go to warre, and ye tarpe here: wherfore discorage ye the heartes of the children of Israel, for to go ouer into the lande, whiche the Lord hath geuen them?

* This did your fathers, when I sent them from Cadeg barne to se the lade. And they went vp euen vnto the ryuer of Escol, and sawe the lande, and discoraged the heartes of the childre of Israel, & they should not go into the lade, whiche the Lord had geuen them.

And the Lord was wroth the same tyme, and sware, sayinge: * None of the men that came oute of Egypte from twentye yere olde and aboue, shal se the lande whiche I sware vnto Abraham, Isaac, and Jacob, because they haue not continuallye folowed me: saue Caleb the sonne of Iephune the Keneslyte, and Iosua the sonne of Nun: for they haue folowed me continuallye. And the Lord was angrie with Israel, & made them wandre in the wilderness. xl. yere, vntill al the generacions that had done euell in the syght of the Lord, were consumed.

And beholde, ye are rysen vp in youre fathers strade, to the increase of synful men, and to augmente the farse wrath of the Lord, to Israel warde. For yf ye tourne awaye from after him, he will yet agayne leaue the people in the wilderness, so shal ye destroy al this folke. And they wente nere hym and sayde:

We will bylde shepfoldes here for our shepe, and for our catel, and ctyes for our children: But we our selues will go readye armed before the children of Israel, vntill we haue broughte them vnto theyr place. And our children shal dwel in the fenced ctyes, because of the inhabytters of the lande. And we will not retourne vnto our houses, vntill the children of Israel haue enherited: euer y man his enheritaunce. For we will not enherit with them on yonder syde Jordan forwarde, because our enheritaunce is fallen to vs on this syde Jordan eastwarde.

And Moyses sayde vnto them: * If ye will do this thyng, that ye will go all harnessed before the Lord to warre, & will go all of you in harnesse ouer Jordan before the Lord, vntill he haue cast out his enemyes before him: and vntill the lande be subdued before the Lord, then ye shall retourne and be withoute synne againste the Lord, and againste Israel, and this lande shalbe your possession before the Lord. But and yf ye will not do so, beholde, ye synne againste the Lord: and he sure your synne will fynde you out. Bylde your ctyes for your children & fouldes for your shepe, and se ye do that ye haue spoken. And the childre of Gad and of Ruben spake vnto Moyses, sayinge: thy seruantes wil do as my lord commaundeth. Our children, our wyues, substance and all our catel shall remayne here in the ctyes of Gilead. But we thy seruantes will go all harnessed for the warre, vnto battel before the Lord, as my lord hath sayde.

And Moyses commaunded Eleazar the priest, and Iosua the sonne of Nun, and the auncient heades of the trybes of the children of Israel: and sayde vnto them: If the childre of Gad and Ruben will go with you ouer Jordan, all prepared to fyght before the Lord: the when the lade is subdued vnto you, geue the the lande of Gilead to possesse, but and yf they will not go ouer with you in harnesse, then they shall haue theyr possessions amonge you in the lande of Canaan. And the children of Gad and Ruben answered, saying: that which the Lord hath said vnto thy seruantes, we will do.

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The Iorneyes Nomer.

Ios. 22. a. wyl do. * We wyl go hartelied before the Lorde in to the lande of Canaan: & the possession of our enheritaunce shal be on this syde Iordan.

And Moses gaue vnto the children of Gad, and of Ruben, and vnto halfe the trybe of Manasse the sonne of Joseph, the kingdome of Sehon kyng of the Amorites, and the kyngdome of Og kyng of Basan, the lande that longed vnto the cittyes therof in the costes of the countre rounde aboute. And y children of Gad bylte Dibon, Ataroth, Aroer, Atroth, Sophan, Jaaser, Jegabeba, Bethnimitra and Betharan, fenced cittyes, and they bylte foldes for the shepe. And the children of Ruben bylte Heshbon, Eleale, Kiriathaim, Bebo, Baal Meon, and turned theyr names, & Sibbaima also: and gaue names vnto the cittyes whiche they bylte.

Gen. xv. d. And the childre of Machir y sonne of Manasse wente to Gilead and toke it, and put out the Amorites that were therein. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelte therein. And * Machir the sonne of Manasse went and toke y smal townes therof, and called them the townes of Hair. And Hobab went and toke Kenath with y townes longinge therto, & called it Hobab, after his owne name.

Deut. iii. b

The xxxiii. Chapter.

The iorneyes and departynges from place to place of Israel are nombred. They are commaunded to kyl the Canaanites.

I these are the iorneyes of y chyl dren of Israel, whiche wet oute of the lade of Egipte with theyr armiees vnder Moses and Aaron. And Moses wrote their goinge out by their iorneyes at the commaundemente of the Lord: euen these are y iorneyes of theyr goynge out. The chyldren of Israel departed from Rahmeses the .xv. daye of the first moneth, on y morowe after * Pascheduer: and wet out with an hye bande in y syght of al Egipt, while the Egiptians buryed all theyr fyrste borne, which the Lorde had smytten amonge them. And vpon theyr goddes also the Lord did execucion. And y chyl dren of Israel remoued from Rahmeses, and pitched in Socoth.

Exo. xii. b

And they departed from * Socoth &

pytched their tentes in Ethan, whiche is in the edge of the wyldernesse. And they remoued from Etha, and tourned vnto the entrynge of * Hiroth which is before Baal zephon, and pitched before Migdol. And they departed fro before Hiroth and * went thorowe the myddes of the sea in to the wyldernesse, and wet iii. dayes iourney in the wyldernesse of Ethan, and pytched in Harah. And they remoued from Harah, and wente vnto * Elim, where were .xii. fountaines and. lxx. paulmetrees and they pytched there.

And they remoued from Elim and laye fast by the red sea. And they remoued from the red sea & laye in the * wyldernesse of Sin. And they toke theyr iourney out of the wyldernesse of Sin, and set vp their tentes in Daphka. And they departed from Daphka, and laye in Alus. And they remoued fro Alus, & laye at * Raphedim, where was no water for the people to drynke. And they departed from Raphedim and pitched in the * wyldernesse of Sinai.

And they remoued from the deserte of Sinai, & lodged at y graues of Iust. And they departed fro the sepulchres of Iust, and lay at * Hazeroth. And they departed from Hazeroth, and pytched in Rithma. And departed fro Rithma, and pytched at Rimō Parez. And they departed from Rimō Parez, and pytched in Libna. And they remoued from Libna, and pytched at Risa. And they iourneyed from Risa & pytched in Rehelatha. And they went fro Rehelatha, and pytched in mount Sapher. And they remoued from mounte Sapher & lay in Harada. And they remoued from Harada, and pytched in Makeheloth.

And they remoued fro Makeheloth, and laye at Tahath, and they departed from Tahath, and pitched at Charath. And they remoued from Charath, and pitched in Mithea. And they went from Mithea, and lodged in Halmona. And they departed from Halmona, and laye at Moseroth. And they departed from Moseroth, and pytched in Bane Jakā. And they remoued from Bane Jakā, and laye at Horgadgad. And they wete fro Horgadgad, & pytched in Jathbatha. And they remoued fro Jathbatha,

Exo. xiii. a
Exo. xiii. c
Exo. xv. d
Exo. xvi. a
Exo. xvi. b
Exo. xvii. a
Exo. xvii. b
Exo. xviii. a
Exo. xix. a
Exo. xix. b
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Exo. xix. v
Exo. xix. w
Exo. xix. x
Exo. xix. y
Exo. xix. z

and laye at Abzond. And they departed from Abzond, and laye at Ezeon gaber. And they remoued fro Ezeon

gaber, and pitched in the * wyldernesse of Sin, whiche is Cades. And they remoued from Cades, & pitched in mount Hor, in the edge of the lande of Edom.

* And Aaron the priest wente vp in to mount Hor, at the commaundement of the Lorde, & dyed there, euen in the fortieth yere, after the chyl dren of Israel were come out of the lande of Egypte, & in the first daye of y fyfte moneth. And Aaron was an hundred and. xxiii. yere olde when he dyed in mount Hor. And kynge Etad y Canaanite which dwelt in the southe. of the lande of Canaan, hearde that the chyl dren of Israel were come.

And they departed from mount Hor, and pytched in zalmona. And they departed from zalmona, and pytched in Phimon, and they departed from Phimon, and pytched in Oboth. And they departed from Oboth, and pytched in Jehabartim in the borders of Moab. And they departed from Jehabartim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued from Almon Diblathama, and pitched in y mountaynes of Abarim before Ra-

bo. And they departed from the mountaynes of Abarim, and pytched in y fel des of Moab, fast by Jorda nye to Jericho. And they pytched vpon Jordan, from Beth Haelmoth * vnto the playne of Abel satim in the fel des of Moab.

And the Lord spake vnto Moses in the fel des of Moab, by Jorda nye vnto Jericho, saying: speake vnto y chyl dren of Israel, & lay vnto them: * when ye are come ouer Jordan in to the lade of Canaan, se that ye dzyue out all the inhabiteurs of the lande before you, and destroye their * chappelles and al theyr Images of Mettal, and plucke downe al their alters bylte on hylles: And possesse the lande & dwel therin, for I haue geuen you the lande to enioy it. And ye shall deuyde the enheritaunce of y lade by lot amonge youre kynredes, * and geue to the mo, the moze enherytauce, and to the fewer, the lesse enheritauce,

And youre enheritaunce shall be in the tribes of your fathers, in y place where euery mans lot falleth.

But and yf ye wyll not dzyue oute the inhabiteurs of the lande before you, the those which ye let remayne of the, shall be * thornes in your eyes and darteres in your sydes, and shall bere you in y lade wherin ye dwel. Mozeouer, it wil come to passe, that I shall do vnto you, as I thought to do vnto them.

The notes.

a. Thornes in your eyes and darteres in your sydes, that is, they shall bere your rodde, scourge and vndoars.

The. xxxiii. Chapter.

The Looses and borders of the lande of promise. Certen are assigned to deuyde the lande.

And y Lord spake vnto Mo ses, sayinge: commaunde the chyl dren of Israel, and laye vnto them, when ye come in to the lande of Canaan: this is the lade that shall fall vnto your enherytaunce, y lande of Canaan w al her costes. And * your south quarter shall be from the wilbernesse of Sin: a longe by the coite of Edom, so that your south quarter shall be from the side of the salte sea eastwarde: and shall set a compasse from the south by to Acrabim: & reache to zinna. And it shall go out on the south syde of Cades Barne, and go out also at Hazar Adar, and go a longe to Azim. And shall set a compasse from Azim vnto the ryuer of Egypte, and shall go oute at the sea.

And your west quarter shall be y great sea, which coste shall be your west coste. And this shall be your north quarter: ye shall compasse from the great sea vnto mounte Hor. And from mount Hor, ye shall compasse and go vnto Hemath, and the ende of the coste shall be at zedada, and y coste shall reache out to ziphro, and go out at Hazar enan. And this shall be your north quarter.

And ye shall compasse your east quarter from Hazar enan to Sepham. And the coste shall go doune from Sepham to Ribla on the east syde of Ain. And then descende and go oute at the syde of the sea of Cenereth eastwarde. And then go doune a longe by Jordan, and leue at the salte see. And this shall be your lande withall the costes ther:

Sanctuaries

Numeri.

of rounde aboute.

And Moses commaunded the chyldren of Israel, saying: this is the lande whiche ye shal enherit by lotte, & which the Lorde commaunded to geue vnto ix. trybes and an halfe: * for the trybe of the chyldre of Ruben haue receaued, in the householdes of their fathers, and the trybe of the chyldre of Gad, in their fathers householdes, and halfe the tribe of Manasse, haue receaued their enheritaunce, that is to wete. ii. trybes and an halfe haue receaued their enheritaunce on the other syde of Jordan, by Jericho eastwarde, towarde the sonne ryse.

And the Lorde spake to Moses, saying: These are the names of the men, whiche shal deuyde you the lande to enherit. Eleazar the priest, and * Josua p sonne of Nun. And ye shal take also a lorde of every trybe to deuyde the lade, whose names are these: In the trybe of Juda, Caleb the sonne of Jephune.

And in the trybe of the chyldren of Simeon, Semuel the sonne of Amud, and in the trybe of Ben Jamin, Elidad the sonne of Cisson. And in the trybe of the chyldren of Dan, the lorde Bucki the sonne of Jagli. And amonge the chyldre of Joseph: in the trybe of the chyldre of Manasse, the lorde Daniel the sonne of Ephod. And in the tribe of the chyldren of Ephraim, the lorde Camuel p sonne of Siphthan. And in the trybe of the sonnes of Zabulon, the lord Elizaphan p sonne of Pharnach. And in the trybe of the chyldre of Issachar, the lord Palthiel the sonne of Asan. And the trybe of the sonnes of Aser, the lorde Abihud the sonne of Salomi. And in the trybe of the chyldren of Nephthali, the lorde Beda El the sonne of Aminihud. These are they whiche the lorde commaunded to deuyde the enheritaunce vnto p chyldren of Israel, in the lande of Canaan.

The. xxxv. Chapter.

¶ Into the Leuites must be geuen Cities and Subburbes. The Cities of refuge or sanctuaries. The lawe of manquelling. For one mannes witnesse shal no man be condemned.



And p Lord spake vnto Moses in the feldeg of Moab by Jordā, ouer agāst Jericho, saying: commaunde p chyldren of Israel, that they geue vnto the

Leuites of p enheritaunce of their possession: * cities to dwell in. And ye shal geue also vnto the cities of p Leuites, suburbes rounde aboute them. The cities shal be for them to dwell in, & p suburbes for their catel, possessiō & al manner beastes of theirs. And p suburbes of the cities whiche ye shal geue vnto the Leuites, shal reach from p wal of p citie outwarde, a thousande cubytes rounde aboute. And ye shal measure wout the citie, and make the vtmost border of p eastsyde: two thousande cubytes. And the vtmost border of the southsyde: two thousande cubytes. And the vtmost border of p westsyde: two thousande cubytes: and the vtmost border of the northsyde: two thousande cubites also: and the citie shal be in the middes. And these shal be the subburbes of theyr cyties. East West North & South.

And amonge the cities whiche ye shal geue vnto p leuites, * there shal be sixe cities of fraunches whiche ye shal geue to that intent p he whiche killeth, maye flye thither. And to them ye shal adde xlii. cities mo: so that al p cities whiche ye shal geue the Leuites, shal be. xlviii. with theyr subburbes. And of the cities whiche ye shal geue oute of the possessions of the chyldre of Israel, ye shal geue many oute of their possessiōs that haue much, & fewe out of theyr possessiōs that haue lytle: so that euery trybe shal geue of hys cyties vnto the Leuites, accordynge vnto the enheritaunce whiche he enheriteth.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye vnto them: * when ye be come ouer Jordan in to p lande of Canaan, ye shal bylde cities whiche shal be priuyleged townes for you: that he whiche sleeth a man vnwares, maye flye thither. And the cities shal be to lie fro the executer of bloude, that he whiche kyllled dye not, vntil he stande before p congregaciō in iudgemēt. And of these vi. fre cities whiche ye shal geue, iii. ye shal geue on this syde Jordan, and iii. in the lande of Canaan. And these syre fre cyties shal be for the chyldren of Israel and for the straunger, and for him that dwelleth amonge you: that all they whiche kyll any persone vnwares,

Josu. xxi. a

Josu. xxi. a

Deu. xix. a

Josu. xx. a

The ryghte use of sanctuaries.

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maye flye thither. *But* *any* *one* *that* *kill* *an* *other* *man* *with* *a* *wepon* *of* *iron* *that* *he* *dye*, *then* *he* *is* *a* *murtherer*, *and* *shal* *dye* *for* *it*. *If* *he* *smyte* *him* *with* *a* *throwynge* *stone* *that* *he* *dye* *therwith*, *then* *he* *shal* *dye*: *for* *he* *is* *a* *murtherer* *and* *shal* *be* *slayne* *therfore*. *If* *he* *smyte* *him* *with* *a* *hāde* *wepon* *of* *wod* *that* *he* *dye* *therwith*, *thē* *he* *shal* *dye*: *for* *he* *is* *a* *murtherer* *and* *shal* *be* *slayne* *therfore*.

C The iustice of bloude shal see the murtherer, as soone as he fyndeth hym: *If* *he* *thrust* *at* *him* *of* *hate*, *or* *hurtle* *at* *him* *with* *layinge* *of* *wayte* *that* *he* *dye*, *or* *smyte* *him* *with* *his* *hāde* *of* *enuye*, *that* *he* *dye*, *he* *that* *smote* *him*, *shal* *die*, *for* *he* *is* *a* *murtherer*. The iustice of bloude shal see him as soone as he fyndeth him.

But and yf he pushed him by chaunce, and not of hate, or cast at him with any maner of thyng, and not of layinge of wait: or cast any maner of stone at him, that he dye therwith, and saw him not: And he cast it vpon him and he dye, but was not his enemye, nether sought him any harme: Then the congregaciō shal iudge betwene the sleer, and the executer of bloude in suche cases. And the congregacion shal delyuer the sleer out of the hande of the iudge of bloude, and shall restore hym agayne vnto the fraunchysed cite, whether he was fled. And he shal byde there vnto the deathe of the hye prieste, whiche was anointed with holy oyle.

B But and yf he came without the borders of his privileged cite, whether he was fled, yf the auenger of bloude finde him withoute the borders of hys fre towne, he shal see the murtherer and be gyltlesse, because he shoulde haue byde in his fre towne, vntyl the death of the hye prieste, and after the death of y hye prieste, he shal retourne agayne vnto the lande of his possession. And this shal be an ordinaunce and a lawe vnto you, amonge youre children after you in all youre habitacions.

Whosoener sleeth, shal be slayne at the mouth of witnesses. For one witnesse shal not answere against one person to put him to death. Moreover ye shall take none amendes for the lyfe of y

murtherer which is worthy to die: But he shal be put to deathe. Also ye shall take none attonement for him that is fled to a fre cite, that he shoulde come agayne, and dwel in the lāde, before the deathe of the hye prieste. And se that ye polute not the lande which ye are in for bloude defyleth the lande. And the lāde can none other wyse be clesed of the bloude y is shed therein, but by y bloude of him that shed it. Defyle not therfore the lande whiche ye inhabite, and in the myddes of whiche I also dwel amonge the children of Israel.

The xxxvi. Chapter.

C An order for the marriage of the daughters of zelaphead. One of the tribes maye not marie with a nother: but euerie one must take him a wyfe of his owne tribe.



And the auncient heades of the children of Gilead the sonne of Machir, the sonne of Manasse, of the kynted of the children of Joseph, came forth and spake before Moses and the prynces whiche were auncient heades amonge the children of Israel, and sayde: The Lorde commaunded my lorde, to geue the lande to inheret by lotte to the children of Israel. And then my lord commaunded in the name of the Lorde to geue the inheritaunce of zelaphead our brother vnto his doughters. Now when any of the sonnes of the trybes of Israel take them to wyues, then shall their inheritaunce be taken from y inheritaunce of oure fathers, and shal be put vnto the inheritaunce of the trybe in whiche they are and shal be taken from the lot of oure enherytaunce. And when the yere of iubelye cometh vnto the children of Israel, then shal their enherytaunce be put vnto the enherytaunce of the tribe wherin they are, and so shall their inheritaunce be taken awaye from the inheritaunce of y trybe of oure fathers.

And Moses commaunded the chyldren of Israel, at the mouth of y Lord, sayinge: the tribe of the children of Joseph haue sayde well. This therfore doeth the Lorde comaunde the doughters of zelaphead, sayinge: let them be wyues to whome they the selfe thincke best, but in the kynted of the trybe

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most: depart therfore & take your iourney and go vnto the hilles of p Amozites, and vnto all places nye therunto: bothe fildes, hylles and dales: and vnto the south, and vnto the sea syde, in the lande of Canaan, and vnto Libanon: euen vnto the greate ryuer Euphrates. Beholde, I haue set the lande before you: go in therfore & possesse p lande whiche the Lorde sware vnto youre fathers Abraham, Isaac and Jacob, to geue vnto them and theyr seed after them.

And I sayd vnto you p same ceason: I am not able to beare you my selfe alone. for the Lorde youre God hath multiplied you: so that ye are this day as the starrs of heauen in nombre (the Lorde God of youre fathers make you a thousande tymes so manye moo as ye are, and blesse you as he hath promised you) how (sayd I) can I my selfe alone, beare p combraunce, charge & strepe that is amonge you & brynge therfore men of wysdome, and of vnderstandynge, & expert, knowen amoge youre tribes, that I maye make them cuelars ouer you. And ye answered me and sayde: that whiche thou haste spokē is good to be done. And then I toke the heades of youre tribes, men of wysdome, and that were expert, & made the cuelars ouer you: captayns ouer thousandes, & ouer hundredes, ouer fiftie, and ouer tenne, and offycers amonge youre tribes.

And I charged your iudges p same tyme, sayinge: heare your brethren, and iudge ryghteously betwene euery mā and hys brother, and the straunger that is with hym. Se that ye know no man in iudgement: but heare p small as well as the greate, and be afrayed of no man, for the iudgement is Gods. And the cause that is to harde for you brynge vnto me, and I will heare it. And I commaunded you the same ceason, al p thynges which ye shoulde do. And then we departed frome Horeb, & walked thoro we al that great and terrible wyldernesse, as ye haue sene a longe by the way that leadeth vnto the hylles of the Amozites, as the Lorde our God commaunded vs, and came to Cades barne. And there I sayde vnto

you: Ye are come vnto the hylles of the Amozites, whiche the Lorde oure God dothe geue vnto vs. Beholde, the Lorde thy God hath set the lande before the: goo bp and conquere it, as the Lorde God of thy fathers sayeth vnto thee: *feare not, nether be discoraged. And then ye came vnto me euerie one and sayde: *Let vs sende men before vs, to seatche vs out the land, & to brynge vs worde agayn, both what way we shall go bp by, & vnto what cities we shall come. And the sayinge pleased me wel: and I toke out xii. men of you, of euerie tribe one. And they departed, & wet bp in to the hye contrey, & came vnto the ryuer Escoll, and seached it out, & toke of the fruite of the lande in their handes, & broughte it doune vnto vs, and broughte vs woorde agayne, and sayde: It is a good lande, whiche the Lorde our God doth geue vs.

Notwithstandinge, ye wolde not consent to goe bp, but were disobedyent vnto the mouth of the Lorde youre God, and murmured in youre tentes, and sayde: by cause the Lorde hateth vs, therfore he hath brought vs oute of the lande of Egypte, to deliuer vs in to the handes of the Amozites, and to dystroye vs. Howe shall we goe bp: Sure brethren haue discoraged oure heartes, saynge: the people is greater and taller then we, and the cities are great and walled euen bp to heauen, & moreouer we haue sene the sonnes of the Enakimes there.

And I sayde vnto you: dreade not, nor be afrayed of them. The Lorde your God whiche goeth before you, he shall fyght for you, accordinge vnto all that he dyd vnto you in Egypte before your eyes, and in the wyldernesse: as thou haste sene how that the Lorde thy God bare the, as a man shoulde beare hys sonne, thoro we out al the way whiche ye haue gone, vntyl ye came vnto this place. And yet for all thys sayinge ye dyd not beleue the Lorde youre God which goeth p way before you, to sette you oute a place to pytche youre tentes in. *In fyre by nyghte, that ye might see what waye to goe, and in a cloude by daye.

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Exo. xiii
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Gen. xv. 6
and xvii. 6

Ex. xviii. 1

Judg. i. 1
Joh. viii. 12

Psalm. xix. 1
Psal. cxviii. 1
Eccl. xlii. 1

Ex. xviii. 1

The passe. Deuteronomium, Fol. xciii.

your words, & was wrath, & swate, say-
 inge: *there shall not one of these men
 of this froward generacion see y good
 land which I swate to geue vnto your
 fathers, saue Caleb the sonne of Je-
 phune, he shall see it, *and to hym wyll
 I geue y lād which he hath walked in,
 & to his childrē, because he hath conti-
 nuallye folowed y Lorde. Lyke wise *y
 Lorde was angrye w me for your sakys,
 sayinge: thou also shalt not goe in thi-
 ther. But Josua y sōne of Nun which
 stādeth before the, he shal go in thither.
 Beholde hym therfore, for he shall de-
 uide the heritage vnto Israel. *More
 ouer, your childrē which ye sayd shuld
 be a praye, and youre sonnes whiche
 knowe nether good nor bad thys daye,
 they shal go in thither, & vnto them I
 wil geue it, and they shal enioye it. But
 as for you turne backe and take youre
 iourneye in to the wylbernes: euen the
 way to the read see. Then ye answered
 and sayde vnto me: *We haue sinned
 agaynst the Lorde, we wyll goe vp &
 fyght, accordynge to al that the Lorde
 our God cōmaunded vs. And when ye
 had girde on euery mā hys wepons of
 warre, & were ready to goe vp in to the
 hylls, the Lorde sayde vnto me:
 saye vnto them, see that they goo not
 vp, & that they fight not, for I am not
 amonge them: lest ye be plaged before
 your enemies. * And when I tolde you
 ye woulde not heare: but disobeyed the
 mouth of the Lorde, & wente presump-
 tuously vp in to the hylls.

Then the Amozites which dwelt in
 those hylls, came oute agaynst you
 and chased you (as bees do) and hewed
 you in Seir, euen vnto Horma. And ye
 came agayne, & wpt before the Lord:
 but the Lorde woulde not heare youre
 voyce nor geue you audience. And
 so ye abode in *Cades a longe ceason,
 according vnto y tyme that ye remain-
 ed in other places.

The notes.

a. The people beinge vnfaithful, woulde not go
 vnto the lande promised, but murmured against
 the Lorde y promised it, because they beleued
 not y he was faythful & wold fulfil his promis.
 b. Their conscience gaue them, that they had be-
 serued to be hated of the Lorde, & therfore throu-
 gh vnbelefe, they thought y what soeuer wente
 agaynst them, came of the hatred of God. Yea,
 this vnbelefe caused them to thincke, that their
 deliuerance out of the seruitude of Egypt came

of hatred. But yf euer God may be sayd to hate
 a man, it is when he regardeth him not but suf-
 fereth him so to reuue at large without any go-
 uernaunce of hys grace. *Deut. 1. 11*
 c. Here is the very pynage of barbat liue in thys
 most perillous tyme. For euen we likewise, where
 Goddes word is, there beleue we not: and where
 it is not, there be we bolde.

The. ii. Chapter.

A reherfall of that whiche was done from the tyme
 that they departed from Cades barme, vnto the battell
 agaynst the hynges Sichon and Og.

Then we tourned & toke oure
 iourney in to the wildernes,
 euen by the waye to the read
 sea as the Lorde commaun-
 ded me. And we compassed the moun-
 tayns of Seir a longe tyme. Then the
 Lorde spake vnto me, sayinge: ye haue
 cōpassed these moūtayns lōg ynough,
 tourne you northwarde. And warne y
 people, sayinge: Ye shal go thorow the
 costes of your brythre the childrē of E-
 sau whiche dwel in Seir, & they shalbe
 afrayed of you: But take good hede
 vnto youre selues, y ye prouoke them
 not, for I wyll not geue you of theire
 lande, no not so muche as a fote breade:
 *bycause I haue geuen mounte Seir
 vnto Esau to possesse: ye shal bte meate
 of them for money to cate, & ye shal bte
 water of them for money to dryncke.
 For the Lord thy God hath blessed the
 in all the workes of thyne hande, and
 knew the as thou wentest thorow this
 great wylbernesse. *Moreouer y Lorde
 thy God hath bene with the this. xl. ye-
 res, so that thou hast lacked nothinge.

And when we were departed frome
 our brythzen, y children of Esau which
 dwelt in Seir, by the felde way fro E-
 lath & Ezion Gaber we tourned and
 went the way to the wildernes of Mo-
 ab. Then y Lorde sayde vnto me, se *y
 thou beere not y Moabites, nether pro-
 uoke the to battel, for I wyll not geue
 the of theire lande to possesse: because I
 haue geuen it vnto y children of Loth
 to possesse. The Emims dwelt there
 in in tymes passe, a people great, many
 and tall, as the Enakims: whiche also
 were taken for grauntes as the *Ena-
 kims: And the Moabites called them
 Emims. In lyke maner the Moabites
 dwelt in Seir before tyme, whiche the
 childrē of Esau cast out, & destroyed the
 before the, & dwelt there in their stede:
 as Israel did in y land of his possessiō,
 which

When I
 told you,

Gene. 16. 6
 Gala. 4. 6

Loke at
 di. 1. 2.

They passe Deuteronomium.

whiche the Lorde gaue them. Nowe
ryse by (sayd I) & get you ouer the ry-
uer zared: and we went ouer the ryuer
zared the space in which we came from
Cades barne vntyl we were come ouer
the ryuer zared, was. xxxviii. yeres,
vntyll all the generacton of the men of
warre were wasted out of the host, as $\bar{p}$
Lorde sware vnto them. * for in dede
the hande of $\bar{p}$ Lorde was agaynst the,
to distrope the out of the holte, tyl they
were consumed.

And as sone as al the men of warre
were consumed and deade fro amonge
the people, then the Lorde spake vnto
me, sayinge: thou shalt go thorow Ar,
 $\bar{p}$ cost of Moab this day: & shalt come
nye vnto the childe of Ammon: se that
thou bere the not, nor yet prouoke the.
for I wyl not geue the of the lande of
 $\bar{p}$ childe of Ammon to possesse, because
I haue geuen it vnto the childe of
Loth to possesse. That also was taken
for a lande of geauntes, and geauntes
dwelt therein in olde tyme, & the Ammo-
nites called the zamzumims, a people
that was great, many & talle, as the
Enakims. But the Lorde destroyed the
before $\bar{p}$ Ammonites, & they cast the out
and they dwelt there in their steade: as
he dyd for the childe of Esau which
dwelt in Seir: Euen as he destroyed
the Hozims before them: and they cast
them out and dwelt in their steade vnto
this day. And the Amims which dwelt
in Hazarim euen vnto Aza, the Caph-
thozims whiche came out of Caphthoz
destroyed the & dwelt in their towmes.

Ryse by, take your iourney and go
ouer the ryuer Arnon. Beholde, * I
haue geuen in to thy hand Schon the
Amozite kinge of Helbon, & hys lande.
Goe to and conquere, and prouoke hym
to battell. Thys daye I wyl beginne
to sende the feare and dreade of thee,
vpon al nacions that are vnder al por-
tes of heauen: so that when they heare
speake of $\bar{p}$ they shall tremble & quake
for feare of thee.

Then I sent messengers oute of the
wyldernesse of the easte vnto Schon
kinge of Helbon, w wordes of peace,
sayinge: * Let me go thorowe thy land.
I wyl goo alwayes alonge by the hye
way: & wyl nether tourne vnto $\bar{p}$ right

hande nor to the lefte. Sell me meate
for money for to eate, & geue me drinke
for money for to dryncke. I wyl goo
thorow by fote onely * (as the childe
of Esau dyd vnto me whiche dwell in
Seir & the Moabites whiche dwell in
Ar) vntyll I be come ouer Jordan, into
the lande whiche the Lorde oure God
geueth vs.

But Schon the kynge of Helbon
wolde not lette vs passe by hym, for the
Lorde thy God had hardened his sprite
and made his heart tough, bycause he
woulde delouer hym in thy handes as
it is come to passe thys daye.

And the Lorde sayd vnto me: beholde,
I haue begonne to set Schon and his
lande * before the: goe to & conquere, $\bar{p}$
thou mayste possesse his lande. * Then
Bothe Schon and all hys people came
out agaynst vs vnto battell at Jahaza.
And the Lorde set hym before vs, & we
smote hym & his sones & al his people.

And we toke all his cities the same
reason and destroyed al the cities with
men, women and childe, & let nothing
remayne, saue $\bar{p}$ cattel onely we caught
vnto our selues, and the spoyle of the ci-
ties whiche we toke from Aroer vpon
the bynke of the ryuer of Arnon, and
the citie in $\bar{p}$ ryuer vnto Gilead: there
was not one citie so stronge for vs.
The Lorde oure God delouered al vnto
vs: onely vnto the lande of the chil-
dren of Ammon ye came not, nor vnto
al the coste of the ryuer Iabocke, nor
vnto the cities in the mountaynes, nor
vnto what soeuer the Lorde oure God
forbade vs.

The notes. $\bar{p}$ Emim, is a kind of giauntes, so called, because
they were terrible and cruell. For Emim signi-
fieth terriblenesse. $\bar{p}$ Hozims, a kynde of gyauntes, and signifieth
noble, because that of pride they called them sel-
ues nobles or gentles. $\bar{p}$ zamzumims, a kynde of gyauntes, and signi-
fieth mischeuousse. They were tyrantes, cruell
theues and pollars.

The.iii. Chapter.

Archerfall of chynge that chaunced frome the bys-
toppe of the.ii. kynge Schon & Og, vnto the inhabi-
tacion of Josua in Moses steade.

Then we tourned and wente by
the waye to Basan. * And Og
the kynge of Basan came oute
agaynst vs, bothe he and al his people
to battell at Edrai. And the Lorde

Lamzumims a people that was ynd

; of

26:14

Preceptes. Deuteronomium.



And now hearken Israel vnto the ordinaunces & lawes whiche I teache you, for to do them, that ye may lyue & go in & conquere the lande, whiche the Lorde God of youre fathers geueth you. * Ye shal a put nothinge vnto the worde whiche I commaunde you, neither do ought therfrom, that ye may kepe the commaundemētes of y^e Lorde your God which I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baall Peor: * for all the men that folowed Baall Peor, the Lorde your God hath destroyed from among you. But ye that claue vnto the Lorde your God, are al yue euery one of you this daye. Beholde, I haue taughte you ordinaunces & lawes, suche as the Lorde my God commaunded me, that ye shuld do euen so in the lāde whether ye goe to possesse it.

Kepe the therefore and do them, * for that is your wisdome and vnderstandyng in the light of the nacions: which when they haue herde al these ordinaunces, shall saye: O what a wyse and vnderstandyng people is this greates nacion. For what nacion is so greates, that hath Goddes so nye vnto hym: as the Lorde our God is nye vnto vs, in all thinges, when we call vnto him? Yea, and what nacion is so greates, that hath ordinaunces and lawes so ryghteouse, as all this lawe whiche I set before you this daye.

Take hede to thy selfe therfore, and kepe thy soule diligently, that thou forget not the thynges whiche thyne eyes haue sene, & that they departe not out of thyne hearte, al the dayes of thy lyfe: but * teache them thy sonnes and thy sonnes sonnes. The daye y^e I stode before the Lorde your God in Horeb, when he sayde vnto me, gather me the people together, that I may make the heare my wordes, that they may lerne to feare me as longe as they lyue vpon the earth: * and that they maye teache their children: ye came and * stode also vnder the hyll, and the hyll burnt with fyre: euen vnto the myddes of heauen, and there was darkenesse, cloudes and myste. And the Lorde spake vnto you out of the fyre, and ye herde the voyce

of the wordes, but sawe no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt, whiche he commaunded you to do, euen .x. verses & wrote them in two tables of stone. And the Lorde commaunded me y^e same reason, to teache you ordinaunces & lawes, for to do them in y^e lande whether ye goe to possesse it.

Take hede vnto your selues, diligently as pertainyng vnto your soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fyre: lest ye * marre your selues, & make you graue ymagis, after what soeuer lykenesse it be: whether after the lykenesse of man or woman, or any maner beast that is on the earth, or of any maner fethered foule that flyeth in the ayre, or of any maner woorme that creapeth on the earth, or of any maner fysh that is in the water beneth the erath. * Yea, & lest thou lifte by thyne eyes vnto heauen, & when thou seist the sunne and the moone, and the starres and whatsover is contayned in heauen, shouldest be deceaued, & thuldest bowe thy selue vnto them and serue the thinges * whiche y^e Lorde thy God hath distributed vnto al nacions, that are vnder al quarters of heauen.

For the Lorde toke you & broughte you out of the byzon * forname of Egypt, to be vnto him a people of inheritance, as it is come to passe this day. Forthermore, the Lorde was * angrie wth me for youre sakes, and swate that I shoulde not goe ouer Jordan, and that I shoulde not go vnto that good lande, whiche the Lorde thy God geueth the to inheritance. * For I muste dye in this lande, & shall not go ouer Jordan. But ye shall goo ouer and conquere that good lande.

Take hede vnto your selues therefore, y^e ye forget not the appoyntement of the Lorde your God which he made with you: & that ye make you no grauen ymage, of whatsover it be that y^e Lorde thy God hath forbidden thee. * For the Lorde thy God is a consuming fyre and a gelouse God.

If after thou hast gotten children and chyldrens chyldren, and hast dwelt longe in the lande, ye shall marre

Exod. xx. a
1. Joh. iiii. c

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Deut. v. a.

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Exod.

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Deut. xlii. a.

Exod. xlii. a.

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Exod. xlii. a.

Exod. xlii. a.

Exod. xlii. a.

Exod. xlii. a.

Exod. xlii. a.

Deut. xlii. b.

Exod. xlii. b.

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Exod. xlii. b.

Exod. xlii. b.

your selues and make graue* ymages
 after the lykenesse of what souer it be,
 and shall woozke wyckednesse in the
 sight of the Lorde thy God, to prouoke
 him.* I call heauen and erth to record
 vnto you this day, that ye shall shortly
 perishe frome of the lande, whether ye
 goe ouer Iordan, to possesse it: ye shall
 not prolonge youre dayes therein, but
 shall shortly be destroyed. And the Lord
 shall skater you* amonge the nations,
 & ye shall be left few in nombze amonge the
 people, whether y Lord shall bring you:
 & there ye shall serue Gods whiche are
 the worckes of mannes hande, wood &
 stone, whiche neither see nor heare, nor
 eate, nor smel.* Neuerthelatter ye shall
 seke the Lorde youre God euen there,
 and shall fynde hym yf thou seke hym
 with all thyne heart, and with all thy
 soule. In thy trybulacion, and when al
 these thynges are come vpon the, euen
 in the latter dayes, thou shalt tourne
 vnto the Lorde thy God, and shalt
 hearken vnto hys voyce. For the Lorde
 thy God is a pitiefull God: he wyl not
 forsake the, neither destroye the, * nor
 forget the apoyntment made w thy fa-
 thers, which he sware vnto them.

For alke I praye the of the dayes
 y are past, which were before the, sence y
 day y God created man vpon the erth,
 and from the one syde of heauen vnto
 the other, whether anye thyng hath
 bene lyke vnto thys greate thyng, or
 whether anye suche thyng hath bene
 herde as it is, y a nacion hath herde y
 voyce of God speakinge out of fyre, as
 thou hast herde, and yet lyued. Ethe
 whether God assayed to go & take him
 a people fro amonge nations, thorowe
 temptacions, and signes, & wondres,
 & thorowe warre, and with a myghtye
 hande, and a stretched out arme, and
 with myghty terrible spghtes, accor
 dyng vnto all that y Lorde your God
 dyd vnto you in Egypte before youre
 eyes. But shall shortly be Described

Unto the it was shewed, that thou
I mightest knowe, how y^e the Lorde he is
 God, and y^e there is none but he. * Out
 of heauen he made the heate his voyce,
 to nourter the, & vpon earth he shewed
 the his great fyre, & thou heardest hys
 wordes out of the fyre. And because he

loued thy fathers, therefore he chose
their seed after them, & broughte the
out wth hys presence, & with hys might
ty power out of *Egypte: to thrust out
nacions greater & myghtier then thou,
before the, to bring the in, & to geue the
their lande to inheritaunce: as it is
come to passe thys daye.

Understande therfore this daye, & tourne it to thyne hearte, þ the Lorde, he is God in heauen aboue, and vpon the earth beneth, there is no moo:kepe therfore his ordinaunces, & his cōmaundemētes, whiche I cōmaunde the this daye, that it maye go wel with the, & w thy chyl dren after the, & that þ mayste prolonge thy dayes vpon the earthe, which the Lorde thy God geueth the thy lyfe longe.

* The Moles-fettered. iiii. cities on y^e other syde Iordan towarde the sunne risinge, y^e he shoulde flee thither, which had kyled hys neyghboure vnwares, & hated him not in tymes past, & therefore shuld flee vnto one of y^e same cities, and liue: Bezer in y^e wilderness: euen in the playne contre amonge the Rubenites: & Ramoth in Gilead amonge the Gadmites, and Golan in Galan amōge the Manassites. *Numbers 32. 38.*

Thys is the lawe which Moſes ſet
before the children of Iſrael, and theſe
are the witneſſes, ordinaunces & ſtatu-
tes whiche Moſes tolde the children of
Iſrael after they came out of Egipte,
on the other ſyde Iordan, in the valey
beſyde Beth Pheoz, in þ lande of Se-
hon kyng of þ Amozites, which dwelt
at Heſbon: whom Moſes & the children
of Iſrael* ſmote after they were come
out of Egipte, & conquered hys lande,
and the land of Og kyng of Baſan. ii.
kyngeſ of the Amozites, on the other
ſyde Iordan towarde the Sunne
ryſinge: from Aroer vpon the bancke of
the ruer Arnon, vnto mount Sion:
whiche is called Hermon & al the feldeſ
on the other ſyde Iordan eaſtwarde: e-
uen vnto the ſea in the felde vnder the
ſpryngeſ of Phalgah.

The notes.

a. To put to the word of God, and to take away
therefro, is to iudge and thynke otherwise of the
wyl of God, then is shewed vs in the Scriptures.
as in Deutero. xii. d. and. Douer. xix. a.

b. By the iron furnace, is vnderstande anguiſhe,

Put not
this into
the word
I can for-
nace.

Preceptes: Deuteronomium.

and griefe, sorowe, and carefulnes of heart, as in the. iii. kynges, vii. f. & Iere. xi. a.

God is a
columnige
fyre.

¶ Because God proueth his by affliction, therefore he is called a consuming fyre, as Hebrues the. ii. g. and because he consumed the vnsapthful reinedileffe, for there is nothynge that can resist his anger towards them. And he is called Jealous, because he can not suffer that any thynge shoulde fall from hym.

The. v. Chapter.

¶ The ten commaundmentes of the lawe, no Image may be made:



And Moses called vnto al Israel, & sayd vnto them: heare ye Israel the ordinaunces & lawes whiche I speake in

thyne eares this daye, and learne the & take hede þe ye doe them. * The Lorde our God made an apoyntment with vs in Horeb. The Lorde made not this bonde with our fathers, but with vs: we are they, whiche are all here alpye this daye. The Lorde talked with you a face to face in the mounte, oute of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. for ye were afrayed of the fyre, and therefore went not vp in to the mounte and he sayde. * I am þe Lorde thy God, which brought the out of the land of Egypt the house of bondage. Thou shalt haue therfore none other goddes in my presence.

* Thou shalt make thee no grauen ymage of anye maner lykenesse þe is in heauen aboue, or in erth benethe, or in the water beneth the erth. Thou shalt nether bow thy selfe vnto the, nor serue them, * for I the Lorde thy God, am a gelouise God; visitynge the wickednes of the fathers vpon the children, euen in the thyrde and fourthe generacion, amonge the þe hate me: and shewe mercy vpon thousandes amonge them that loue me, and kepe my commaundmentes.

* Thou shalt not take the name of the Lorde thy God in bayne: for the Lorde wyl not holde him gyltlesse, that taketh hys name in bayne. * Kepe the Saboth daye, that thou sanctifie it, as the Lorde thy God hath commaunded the.

* Sixe dayes thou shalt labour & doe al þe thou hast to doe, but the seventh day is þe Saboth of the Lorde thy God: thou shalt doe no manner worke, nether thou nor thy sonne, nor thy doughter, nor thy seruaunte, nor thy mayde, nor

thyne oxe, nor thyne asse, nor any of thy catel, nor the straunger that is within thy cite, that thy seruaunte and thy mayde maye rest as well as thou. And remembre that thou wast a seruaunte in the lande of Egypte, & howe that the Lorde God, brought the out there with a myghtye hande and a stretched oute arme. for whiche cause the Lorde thy God commaunded thee to kepe the Saboth daye.

* Honour thy father and thy mother, as the Lorde thy God hath commaunded the: that thou mayst prolong thy dayes, and that it maye goo well with the in the lande, whiche the Lorde thy God geueth the.

* Thou shalt not slee.

* Thou shalt not breake wedlocke.

* Thou shalt not steale.

Thou shalt not beare false witnes agaynst thy neyghboure.

* Thou shalt not luste after thy neyghbours wyfe: thou shalt not couet thy neyghbours house, felde, seruaunte, mayde, oxe, asse, nor ought that is thy neyghbours. These wordes the Lorde spake vnto all poure multitude in þe mounte oute of the fyre, cloude and darckenes, with a loude voyce, & added no more thereto, and wrote them in ii. tables of stone, & deliuered the vnto me.

But as sone as ye hearde the voyce out of the darckenesse and sawe the hyl burne with fyre, ye came vnto me all the heades of poure trybes and poure elders: & ye sayde: beholde, þe Lorde our God hath shewed vs his glorie & hys greatnesse, & we haue herde his voyce out of the fyre, and we haue sene this daye þe God maye talke with a man and he yet liue. And nowe wherfore shoulde we dye that this great fyre shoulde consume vs? If we shoulde heare þe voyce of the Lorde our God anye more, we shoulde dye. for what is anye fleashe that he shoulde heare the voyce of the liuinge God speakynge out of the fyre (as we haue done) & shoulde yet lyue? So thou & heare all that þe Lorde our God sayeth, & tel thou vnto vs al that the Lorde our God sayeth vnto the, & we wyl heare it and doe it.

And the Lorde hearde the voyce of your wordes, when ye spake vnto me, & he sayde

Handwritten notes at the bottom of the page, including 'And the Lorde hearde the voyce of your wordes' and 'the Lorde sayde'.

he sayde vnto me: I haue herde þ voice of þ wordes of this people, whych they haue spoken vnto the: they haue well sayde al that they haue sayd. * Oh that they had suche an herte wpth theym to feare me, and kepe all my commaundes mentes alwaye, that it myghte go well with them, and with their children for euer. Go and saye vnto theym: get you into your tentes agayn, but stand thou here before me, and I wyll tell thee all the commaundementes, ordynaunces, and lawes, which thou shalt teache them, that they may do them in the lade which I geue them to possesse.

Take hede therfore, that ye do as the Lorde your God hathe commaunded you, & * turne not asyde: either to þ right hand or to the lefte: but walke in all the wayes whiche the Lorde your God hathe commaunded you, that ye maye lyeue, and that it maye go well wpth you, and that ye maye proulonge your dayes in the lande whyche ye shal possesse.

The Notes.

The Chaldee haue, word to word. That is to say, with so manifest wordes and signes, that it can not be denied but that it was God.

The. vi. Chapter.

The lawe must be earnestly pynted in their hertes and to kepe it in memory they must wryt it on the doores & postes of theyr houses. And teach it vnto their childre.

These are the commaundementes, ordynaunces, & lawes, which the **LORDE** your **GOD** commaunded to teache you, that ye mighte do theym in the lande: whyther ye go to possesse it: that thou myghtest & feare * the **LORDE** thy **GOD**, to kepe all his ordynaunces and his commaundementes which I commaunde the: both thou and thy sonne, & thy sonnes sonne all the dayes of thy lyfe, that thy dayes maye be proulonged. Heare therfore **Israell** and take hede that thou do thereafter, that it maye go wel with the, and that ye maye encrease myghtely, euen as the Lorde God of thy fathers hathe promysed the, a land that floweth with mylcke and honye.

* Heare **Israell**, þ Lorde thy God is Lord only, & and thou shalt loue þ Lord thy God with al thyne hart, with al thy soule, & with all thy myght. * And these wordes whiche I commaunde the this

day, shalbe in thyne herte, & thou shalt whet them on thy children, and shalt talke of theym when thou art at home in thyne house, and as thou walkest by the waye, and when thou lvest downe, and whē thou risest vp: and thou shalt binde them for a signe vpon thine hād. And they shalbe papers of remēbraūce betwene thine eyes, and shalt wryt them vpon þ postes of thyne house, and vpon thy gates.

And when the Lorde thy God hathe broughte the into the lande, whiche he sware vnto thy fathers, **Abrahā**, **Isaac** and **Jacob**, to geue the: with greate and goodly cōtries which thou byldedst not, and houses ful of all maner goods which thou filledst not, & welles digged which thou diggedest not, & bynes, and olyue trees which thou plantedest not and when thou hast eaten and arte full: Then beware lest thou forget þ Lorde whiche brought the oute of the lande of **Egypte** the house of bondage. * But feare the Lord thy God, & serue hym, & sweare by his name, & se that ye walke not after straunge gods: of the goddes of the nacyōs which are about you. For the Lorde thy God is a gelouse God amonge you: lest the wrath of the Lord thy God wage whote vpon the, and destroye the from the erth.

* Ye shal not tempte the Lorde your God, as ye dyd at * **Masa**. But se that ye kepe the commaundementes of the Lorde your God, his witnessses and his ordynaunces which he hath cōmaūded the, and se thou do that whiche is right and good in the syght of the **LORD**: that thou maist prouspere, and that thou mayst go and conquere that good land which þ Lord sware vnto thy fathers, and that the Lorde maye caste oute all thyn enemies before the, as he hath said.

* When thy sonne asketh the in tyme to come, sayinge: what meaneth these witnessses, ordynaūces and lawes, which the Lorde oure God hathe commaunded you: Then thou shalt say vnto thy sonne: We were bondmen vnto **Pharao** in **Egypt**, but þ Lord brought vs out of **Egypt** with a myghtye hand. And the Lord shewed sygnes and wonders, bothe greate and euill vpon **Egypt**, **Pharao** & vpon al his household,

before

Preceptes. Deuteronomium.

before our eyes, and brought vs from thence: to brynge vs in, and to geue vs the lande whiche he sware vnto our fathers. And therefore commaunded vs to do all these ordinaunces, & for to feare the Lord our God, for our welth, alwayes and that he myght saue vs, as it is come to passe this daye. Moreover, it shall be e righteousnes vnto vs before the Lord our God, yf we take hede to kepe al these commaundementes, as he hath commaunded vs.

And Reading. The Notes.
 a. To feare God, is to honour hym by puttynge thy confydence in hym, and in hauing a good and righteouse conuersacion in his syght.
 b. To wher the commaundementes of God vpon our children, is to exerceise them, in the hearyng and reading thereof, causyng them to practise the same in their lypynge.
 c. To ke beneith in the r. Chapter. d.
 d. To ke in Exodus. xx. a. and the Chapter nexte before thys. d.
 e. The outward dede is ryghtuousnes vnto the auoyding of punishment, threatenings & curses, and to obtayne temporal blessinges, but vnto the lyfe to come, thou must haue the ryghtuousnesse of faythe, and thereby to receyue forgiveness of synnes and promysse of eternall life, and power to worke of loue.

The. vii. Chapter.

The Israelites may make no couenaunt or appoint ment with the Gentyles. They must destroy theyr Idols. Them that kepe the commaundementes both God loue and blesse, and the contrary hateth & punisheth. Idols are must be layde.

When the Lord thy God hath brought the into y land whither thou goest to possesse it, he hath cast out many nacjōs before the: the Hethites, & Gergesites, the Amorites, the Cananites, & Phere sites, the Heuites and the Jebulites. vii. nacjōs mo in nombre & myghty: et than thou: * and when the Lord thy God hath set them before the, that thou shuldest smyte them, se that thou vtterlye destroye the, and make no couenaunt wyth theym, nor haue compassyon on theym. Also thou shalt make no maria ges with them, nether geue thy doughter vnto his sonne, nor take his doughter vnto thy sonne. * for they wil make poure sonnes departe fro me, and serue straunge Gods, and then will the wrath of the Lord waxe whote vpon you, and destroye you shortly.

* But thus ye shal deale wyth the: ouerthrowe their alters, breake downe

their pylles, cut downe their groūes, and burne their grauen ymages wyth fire. * For thou art an holy nacjō vnto the Lord thy God: the * Lord thy God hath chose the, to be a seueral people vnto hymselfe, of al nacjōs that are vpon the erth. It was not because of the multitude of you aboue al nacjōs, that the Lord had lust vnto you, and chose you. For ye were fewest of all nacjōs. But by cause the Lord loued you, and because he wold kepe the * othe which he had sworne vnto your fathers, therefore he brought you oute of Egypte wyth a mightie hand, and deliuered you out of the house of bondage: euen fro the hand of Pharaō, kynge of Egypte. vnderstande therefore, the Lord thy god, he is god, & that a true god * which kepeth poyntment and mercy vnto the that loue hym, and kepe his commaun demētes, euen thorow out a thousande generacyons, and rewardeth them that hate hym * before his face so that he bryngeth theym to nought, and wil not deferre the tyme, vnto hym that hateth hym, but wyll rewarde him before his face. Kepe therefore the commaun demētes, ordynaunces and lawes, whiche I commaunde you thys daye, that ye do them.

* If ye shall hearken vnto these lawes, and shal obserue & do them, the shal the Lord thy God kepe poyntmet with the, and the mercy which he sware vnto thy fathers, and wyl loue the, blesse the and multiply the: he wyl blesse the frute of thy wombe, and the frute of thy felde, thy corne, thy wyne, & thine oyle, & frute of thine open, & the stockes of thy shepe, in y lande, which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue al nacjōs: there shalbe neither man nor woman vnfrutefull amonge you, nor any thyng vnfrutful amonge your ratell. Moreover, the Lord wyll * turne from the, al maner infirmities, and wyl put none of the euell diseases * of Egypt (whiche thou knowest) vpon the, but wyl sende theym vpon theym that hate thee.

Thou shalt brynge to nought all nacjōs whiche the Lord thy God deliuereth the: thine eye shal haue no ppytie vpon the, nether shalt thou serue their gods.

to work of soul for

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

Deu. xxi. a
an d. xxi. b
1. d. c. xxi. b
1. d. c. xxi. b

and lawes, Deuteronomium, Fol. xcviij

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Exod. xx. a
Ios. viii. a.

for that shalbe thy detaire. If thou shalt say in thine hert: these nacyns are mo than I, how can I cast the out: * feare them not, but remembre what the Lorde thy GOD dyd vnto Pharaon and vnto all Egipte: and the great temptacyons whiche thyne eyes sawe, & the sygnes & wondres, & mighty hand and stretched out arme, where w the Lorde thy GOD brought the out: euen so shall y Lorde thy GOD do vnto all the nacyns, of whiche thou art afrayed.

What hornettes are loke
Exo. xxiii. d. and
Exo. xxiii. a
Iosue. c
Exo. xxiii. c

* Therto, the Lord thy God wil send hornettes amonge the vntyll they that are left, and hide them selues from the, be destroyed. Se thou feare the not, for the Lorde thy GOD is amonge you a myghtie God: and a terrible. The Lord thy GOD wyll put out these nacyns before the a lytle and a lytle: y mayest not consume them at once, lest the beastes of the felde encrease vpon the. And the Lorde thy God shall delpyer them vnto the, and styre by a myghty tepell among them, vntyl they be brought to nought. * And he shal deliuer their kinges into thyne hande, and thou shalt destroye theyr names frō vnder heuen. There shall no man stande before the, vntyll thou haue destroyed them. The ymages of theyr goddes thou shalt burne with fyre, and se that thou couet not the syluer or golde that is on the, nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Byngge not therefore the abhominacyon to thyne house, lest thou be a dāned thyng, as it is: but vtterlye despye it, & abhorre it, for it is a thing that must be destroyed.

Exod. xxiii. d

Iosue. xx. and. xxi.

as cursed.

Siluer or golde.

Bring ymages of the Notes.
a. Whatsoeuer golde or siluer, honour or profite, calleth the fēd y worde of God: beloggeth to y images of their goddes, & must be therefore abhorred. Yea, though thou be occupied in thynges which otherwyse be good: yet if the same do withholde the from that which Gods word byddeth the do, or if y do any thing y Gods word forbiddeth the, though thyne entent seme neuer so good, yet it is abhominable, and thou the doer thereof arte accursed.

Notes: The. viii. Chapter.

Wolke putteth the Israelites in remembrance of the afflictions and benefites that they hadde the. xl. yere which they were in the wyldernesse.

Al the commaundementes which I commaunde the this dape, ye shall kepe for to do them, that ye maye

lyue, and multiplie, and go and possesse the lande whiche the Lorde sware vnto your fathers. And thinke on all y waye which the Lord thy God lead the this xl. yere in the wildernes, for to humble the: and to proue the, to wete what was in thyne herte, whether thou wouldest kepe hys commaundementes or no. He a humbled the, and made the hongrye and fed the with Man; whiche nether thou nor thy father knewe of, to make the knowe, that a man must not lyue by bread onely: but by all that procedeth out of y mouth of the Lorde, must a man lyue. b Thy rayment waxed not olde vpon the, nether dyd thy fete swell this. xl. yeres.

Understande therfore in thyne hert, that as a man nourtereth his sonne, eue so the Lord thy GOD nourtereth the. Kepe therfore the comaundementes of the Lorde thy God, that thou walke in his wayes, and that thou feare him. For the Lorde thy God bynggeth the into a good lande, * a lande of ryuers of water, of fountaines, and of springes that spring out both in valeyes and hylls; a land of whete and of barley, of vynes, figtrees and pomegranates: a lande of olyue trees wyth oyle and of honye: a land wherein thou shalt not eate bred in skarcenesse, * and where thou shalt lack nothing, a lande whose stones are yron, and out of whose hylls y shalt digge brasse. When thou hast eaten therfore and fylled thy selfe, then blesse the Lord for y good lād, which he hath geue the.

But beware that thou forget not y Lord thy GOD, that thou woldest not kepe his commaundementes, lawes and ordinaunces, which I commaunde the this day: * yea, & whē thou hast eaten & fylled thy selfe, and haste bylte goodlye houses and dwelt therein, and when thy beastes, and thy shepe are waxed many, and thy syluer and gold is multiplied, and al that thou hast encreased, then beware lest thyne hert ryse, & thou forget the Lorde thy God, which brought the out of the lande of Egipte, the house of bōdage, and which lead the in y wildernes both great and terriblye, with fire serpentes, & scorpiōs, and drouth where was no water, whiche brought the water out of y rocke of synt: whiche fed

Exod. i. Num. x. Har. Pro. Mar. ii.

Exod. i. Num. x. Har. Pro. Mar. ii.

Deut. x.

Deut. x.

Deut. x.

Job. x.

Exo. x.

Num. x. i. Cor. x. i. Tim. x. i.

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Preceptes. Deuteronomium.

the in the wilderness with Man, wherof thy fathers knewe not, for to humble the, and to proue the, that he myght do the good at thy later ende.

D And beware that thou say not in thine herte, my * power and the myghte of myne owne hand hath done me all these actes: But remembre the **LORD** thy **GOD**, howe that it is he whiche gaue the power to do manfully, for to make good the promyse which he sware vnto thy fathers, as it is come to passe thys daye.

For if thou shalt forget the **Lorde** thy **GOD** & shalt walke after straunge * goddes, & serue them, & worship them, I testify vnto you this day, that ye shall surely perishe. As the nacjons which the **Lorde** destroyeth before y^e, euē so ye shall perishe, because ye wolde not hearken vnto the voyce of the **Lorde** your **GOD**.

The. ix. Chapter.

a. Take after. p. i. c. **b.** Here maifest thou se y^e they shall want nothing that beleue the worde and lyue after it, but that **GOD** careth for them in all thynges, if they commit them selues wholly to hys prouision. As. i. p. et. v. d.

c. By the good helpe of **GOD** onely doest thou whatsoeuer good is, and not by thyne owne helpe, no not by the helpe of any of the sayntes, were he neuer so holy.

The. ix. Chapter.

They are forbidden to trust in their own strength. A rehearsal of certayne thynges that were done after the lawe was geuen, vnto the murmuring at the graues of Iust.

Hearke **Israell**, thou goest ouer **Jordan** this daye, to go and conquere nacjons, greater & myghtier then thy selfe: and cities great and walled vp to heauen, and people * great and tall, euē y^e children of the **Enakims**, which thou knowest, and of whom thou hast herd saye, who is able to stande before the childre of **Enach**: But understande this daye, that the **Lorde** thy **GOD** which goeth ouer before the, a consuming fire, he shall destroye them, and he shall subdue the before the. And thou shalt cast them out, and bynge them out, and bynge them to nought quickly, as the **Lorde** hath sayde vnto the.

Where is mas the **Lorde** thy **GOD** hath cast them oute before the, saying: for my righteousnes the **Lorde** hath brought me in, to possesse

this land. * Nay, but for the wickednes of these nacjons the **Lorde** doth cast the out before the. * It is not for thy righteousness sake, & right hert that y^e goest to possesse their land: But partely for the wickednes of these nacjons, & **Lorde** thy **GOD** doth cast the out before the, & partly to performe that which y^e **Lorde** thy **GOD** sware vnto thy fathers, **Abraham**, **Isaac**, and **Jacob**.

Understande therfore that it is not for thy righteousness sake, that y^e **Lorde** thy **GOD** doth geue the this good lande to possesse it, for thou art a stiffnecked people. Remembre & forget not, howe thou prouokedest y^e **Lorde** thy **GOD** in the wilderness: for sence the day y^e thou camest out of the land of **Egypt** vntill ye came vnto this place, ye haue rebelled agaynst the **Lorde**. * Also in **Horeb** ye angred y^e **Lorde**, so that the **Lorde** was wroth wth you, euē to haue destroyed you, after that I was gone vp into the mount, to fet the tables of stone, the tables of appoyntemente, whyche the **LORDE** made with you. And I abode in the hill fortye daies and fortye nightes, and nether ate bread nor drak water. * And the **Lorde** deliuered me. ii. tables of stone written wth the finger of **GOD**, and in theym was accordynge to all the wordes which the **Lorde** sayde vnto you in the mount, out of the fire in the daye when the people were gathered together.

And when the fortye daies and fortye nyghtes were ended, the **Lorde** gaue me the. ii. tables of stone, the tables of the testament, and sayde vnto me: * Up, & get the downe quickly from hence, for thy people which y^e hast brought out of **Egypt**, haue marred them selues. They are turned attace out of the way, which I commaunded them, & haue made the a **GOD** of metall. Furthermore the **Lorde** spake vnto me, saying: I se this people how y^e it is a stiffnecked people, let me alone, that I maye destroye them, & put out the name of them from vnder heauen, and I wyll make of the a nacjon both greater and mo than they.

And I turned away, and came downe from the hyll (and the hyll burnte wth fire) & had y^e. ii. tables of y^e appoyntment in my handes. And when I looked: and

And lawes, Deuteronomium, fol. cxi

same that ye hadde spynned agaynst the Lord your god, & had made you a calfe of metal, and had turned attonce out of the way which y^e Lorde had commaunded you. * The I toke y^e .ii. tables & cast them out of my two handes, & brake the before your eyes. * And I fel before the Lord: euē as at the first tyme. xl. daies, and .xl. nightes, & nether ate breade nor drake water, ouer all your synes which ye had spynned: in doing wickedly in the sight of y^e Lord, & in prouokynge hym. For I was afraied of the wrath & fearnes wherwith the Lord was angry wth you, euen for to haue destroyed you. But the Lord herd my petition at that tyme also.

The Lord was very angry with Aaron also, euē for to haue destroyed him: But I made intercessyon for Aaron also y^e same tyme. And I toke your sinne, * the calfe whiche ye had made, & burnt him with fire, & staped hym & grounde him a good, euen vnto small dust. And I caste the duste therof into the broke, & that disceded out of the mount. Also at * Chaberah & at Malah, & at the sepulchres of lust ye angred the Lord, yea, and when the Lord sent you from Cadis Barne, sayinge: go vp, & conquere the lande which I haue geuen you, * ye disobeyed the mouth of the Lord your God, & nether beleued him, nor herkened vnto his voyce. * Thus ye haue bene disobedient vnto the Lord, sence the day that I knewe you.

And I fell before the Lord. xl. daies and .xl. nyghtes which I laye there, for the Lord was mynded to haue destroyed you. But I made intercessyon vnto the Lord, & sayde: * O Lord God, destroy not thy people & thin enheritaunce, which thou hast deliuered thorow thy greatnesse, & which thou hast broughte oute of Egypte with a myghtye hande. Remembre thy seruauntes, Abraham, Isaac, and Jacob, and loke not vnto the stuburnesse of this people, nor vnto they^r wyckednesse and synne: lest the lande whence thou broughtest theym, saye: Because the Lord was not able to bryng them into the land whiche he promised the: and because he hated the, therefore he caried them out, to destroye them in the wyldernes. Moreover they

are thy people and thynne enheritaunce, whiche thou broughtest oute with thy myghty power, and with thy stretched out arme. Or Drank water in the wilderness.

a. This is a figuratiue speach signifying that y^e wailes were hie and not easye to be woune.

The .x. Chapter.

Intercession of some of the Journeyers of the Israelites. The renewing of the tables. An exhortation to geue heede to the Lawe. In the .x. Chapter.

In the same reason the Lord sayde vnto me, * hewe y^e two tables of stone lyke vnto the first, and come vp vnto me in to the mount and make the an Arcke of wood, & I wyll wyte in the tables, the wordes y^e were in y^e first tables which y^e brakest, & thou shalt put the in y^e arcke. And I made an arcke of sethim wood, & hewed two tables of stone like vnto y^e first, & went vp into the mountaine, and the two tables in myne hande.

And he wrote in the tables, accordyng to y^e first writing (the .x. verses which y^e Lord spake vnto you in the mount of the fire, in y^e daye when the people gathered together) and gaue theym vnto me. And I departed, & came down from the hyll, and put the tables in y^e arcke whiche I had made: and there they remainyed, as the LORD commaunded me.

* And the children of Israell toke their tourney from Beroth of the chyl dren of Jakan, to Mosera, where Aaron died, and where he was buried, and Eleazar his sonne became priest in hye steade. And from thence they departed vnto * Gadgad: & fro Gadgad to * Jath bath a land of riuers of water. * And y^e same reason the Lord separated y^e tribe of Leui to beare the arcke of y^e appointment of the Lord and to stande before the Lord, and to mynster vnto hym, and to blesse in his name vnto this day. * Wherefore the Leuites haue no parte nor enheritaunce with their brethren, The LORD he is their enheritaunce, as the LORD thy GOD hath promysed them.

* And I taried in y^e mount, euen as at the first tyme. xl. daies and .xl. nyghtes, and the Lord herkened vnto me at that tyme also, so that the Lord wold not destroye the. And y^e Lord said vnto me: vp, and go forth in the tourney before the

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Exod.
Exod.

Deut.

Num.

Num.

Deut.

Exod.

Exod.

Num.

Exod.

Deut.

Exod.

Deut.

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people and let them go in and coquere the lande which I sware vnto theyr fathers, to geue vnto them.

And nowe Israel, what is it that the Lord thy God requireth of the* but to feare the Lord thy God, & to walke in al his wayes, and to * loue him, and to serue the Lord thy God w all thy heart and with all thy soule, & thou kepe the commaundementes of the Lord, & his ordinaunces which I commaunde the this day, for thy welth. * Beholde, heauen and the heauen of heauens is the Lordes thy God, and the erth wyth al that therein is: onely* the Lord had a lust vnto thy fathers to loue them, & therfore chose you their seed after them of all nacjons, as it is come to passe this daye.

* Circūcise therfore the foreskynne of your hertes, and be no longer styffnecked: for the Lord youre God, he is God of goddes, and Lord of lordes, a great God, a myghtye, and a terribyle: * whiche regardeth no mannes person nor taketh gytes: but doeth ryght vnto the fatherlesse and wydowe, and loueth the straiger, to geue hym fode and raiment. * Loue therfore the straiger, for ye were straungers youre selues in the lande of Egypte. * Thou shalt feare the Lord thy God, and serue hym, and cleaue vnto hym, * and * swere by hys name, for he is thy prayse and he is thy God, that hath done these great and terribyle thynges for the, whyche thyne eyes haue sene. * Thy fathers went downe into Egypte with lxx. soules and nowe the Lord thy God hath made the as the* starres of heauen in multitud.

The Notes. God of God's and of were a. To sweare that whiche is true in a cause of fayth ether to the honour of God, or profyte of thy neyghbour is leaful: and then wpll of othes that the othe be made by the name of God. By whyche he meaneth, & if we must nedes sweare, we refer the oth to god only, although & sweare by a boke or other thyng, as Isaac dyd by hys consecrūce. Rom. ix. a.

The xi. Chapter.

An exhortacion to regarde the lawe, and how they ought to haue it in theyr hertes alwayes and before they crye, & to talke of it when they rise when they set downe and when they walke by the way. &c.



One the Lord thy God, and kepe his obseruaunces, hys ordinaunces, his lawes, and hys commaundementes al-

waye. And call to mynde this daye that which your children haue neyther knowen nor sene: euen the nourtour of the Lord your God, his greatnesse, hys myghty hand, & his stretched out arme: his miracles, and his actes whiche he did amonge the Egipcians, euen vnto Pharaos & kynge of Egypt and vnto al his lande: and what he dyd vnto the host of the Egipcians, vnto their horses and charrettes, * howe he brought the water of the red see vpon theym, as they chased you, and how the Lord hath brought the to nought vnto this day: and what he dyd vnto you in the wyl-dernesse, vntyl ye came vnto this place: & what he dyd vnto * Dathā and Abirā the sonnes of Eliab the soune of Rubē, how & erth opened her mouth, & swallowed the in their householdes & their tēt, and all their substāce that was in their possession, in the myddes of Israel.

For your eyes haue sene all the great dedes of the LORD whiche he dyd. Kepe therfore all the commaundementes, which I commaunde the this day, that ye may be strong: & go and coquere the lande whyther ye go to possesse it, and that ye may prolonge youre dayes in the lande which the LORD sware vnto youre fathers, to geue vnto them and to theyr seede, a lande that floweth wyth mylke and honye. * For the land whether thou goest to possesse it, is not as the lande of Egypte whence thou camest oute, where thou sowedest thy seede: and a waterdest it with thy fete as a garde of herbes: but the land whither ye go ouer to possesse it, is a lande of hilles & valyes, and drynketh water of the rayne of heuen, and a land which the Lord thy God careth for. The eies of the LORD thy God are alwayes vpon it, from the beginning of the yere, vnto the later ende of the yere. Now see

If you shal hearken therfore vnto my commaundementes, whiche I comaund you this day, that ye loue & Lord your God and serue him wyth all youre hertes, and with all your soules: * then he wyl geue rayne vnto your lande in due ceason, both the first raine and the later, and thou shalt gather in thy corne, thy wyne, and thyne oyle. And he wyl sende grasse in thy felde for thy cattell

ware in the trust of the Lord thy God, as a full

G* Ye shall do after nothyng that
we do here this daye, euer ye man what
seemeth him good in his owne eyes.

When þ Lord thy God hath brought
thee into the laude, whether thou goest

And flee from, They 11

Receptes, Deuteronomium.

For ye are not yet come to rest, nor vnto the inheritaunce which the LORD your GOD geueth you. But ye shall go ouer Jordan, and dwell in the land which the LORD your GOD geueth you to inherit, & he shall geue you reste from all your enemyes rounde about: and ye shall dwell in safetie.

Therefore whē the Lorde your GOD hath chosen a place to make hys name dwel there, thither ye shal bring al that I commaunde you: your burnt sacrifices, & your offerings, youre tythes, & the heue offerings of your handes, and all your Godly vowes whiche ye vowe vnto the LORD. And ye shall reioyse before the LORD your God, bothe ye, your sonnes, and youre daughters, your seruautes, and your maydes, and the Leuite that is wythin your gates, *for he hath nether parte nor inheritaunce with you.

Take heede that thou offer not thy burnt offerynges in whatsoeuer place thou seest: but in the place whiche the LORD shall haue chosen amonge one of thy trybes, there thou shalt offer thy burnt offerynges, and there shalt do all that I commaunde the. Notwithstandyng thou mayest kyll & eate fleshe in all thy cytyes, whatsoeuer thy soule lusteth after, accordyng to the blessing of the LORD thy GOD whiche he hath geuen the, both the vncleane and the cleane mayest thou eate, euen as the Roe, and p Hart: onelpe eate not the bloud, but powze it vpon the earth as water. Thou mayst not eate wythin thy gates the tythe of thy corne, of thy wyne and of thy oyle, ether p firstborne of thyne oxen, or of thy shepe, nether any of thy vowes which thou bowest, nor thy freewyllofferynges or heue offerynges of thine handes: but thou must eate the before p LORD thy GOD, in the place which the Lord thy GOD hath chosen: bothe thou, thy sonne, and thy daughter, thy seruaunt, & thy mayd, and the Leuite that is wythin thy gates: and thou shalt reioyce before p Lorde thy God, in all that thou puttest thyne hande to. And * beware that thou forsake not the Leuite as long as thou lyest vpon the erth.

If when p Lord thy God hath enlar-

ged thy coastes * as he hath promysed the thou say, I wyl eate fleshe, because thy soule longeth to eate fleshe: then shalt eate fleshe, whatsoeuer thy soule lusteth. If the place whiche the Lorde thy God hath chosen to put hys name there, be to ferre fro the, the thou mayst kil of thy oxen, & of thy shepe which the Lorde hath gyuen the, as I haue commaunded the, & thou mayst eate in thyn owne cyty, whatsoeuer thy soule lusteth. Neuerthelater, as p Roe & the Hart is eaten, euen so thou shalt eate it: p vncleane & the cleane indyfferently thou shalt eate. But be strōg * that thou eate not the bloud. For the bloud p is p life, and p mayst not eate p lyfe with p fleshe: thou mayest not eate it: but must powze it vpon p erth as water. Se thou eat it not therefore p it may go wel with the, & with thy chyldezen after thee, when thou shalt haue done that which is ryght in the sight of the Lorde.

* But thy holy thynges whiche thou hast, & thy vowes, thou shalt take & go vnto p place which the Lord hath chosen, & thou shalt offer thy burnt offerynges, both fleshe and bloud vpon p alter of p Lord thy God, & the bloud of thine offerynges thou shalt powze out vpon the alter of the Lorde thy God, & shalt eate p fleshe. Take hede & heare al these wordes which I commaunde the, that it may go wel with the, & with thy chyldezen after the for euer, when thou doest that which is good and right in the sight of the Lorde thy God. For theye Burnty Sons.

When the Lorde thy God hath destroyed the nacyns before the, whether thou goest to conquere them, and when thou hast conquered the, and dwelte in their landes: Beware, p thou be not taken in a snare after theym, after p they be destroyed before the, & that thou aske not after their Gods, saying: howe dyd these nacyns serue their gods: that I maye do so lykewyse. Nay, thou shalt not do so vnto the Lorde thy God: for al abhominacyōs, which p Lord hated, did they vnto their goddes. * For they burnt both their sonnes & their daughters w fire vnto their gods. But what soeuer I commaunde you, that take hede ye do: and * put nought therto, nor take ought thercrom.

every man as it seemeth good

But ye shall not come to rest nor yet inherite any land. But ye shall go ouer Jordan and

and lawes, *Blood* **Deuteronomium** *Joseph* **Fol. c**

Abstaine from fornication from things offered to Idols and from Blood

The notes.
a. Here is uncleane taken for defoune, & list the hyndes of beastes that were forbidden.
b. By p they shoulde eate no bloude, is signified that they shoulde abhorre from bloud shedding and man slaughter. *Our Not Portakemy*

The .xiii. Chapter. Thy Deceit
The false prophet muste be put to death. God proueth our faith by false miracles.

If there aryse amonge you a prophete or a dreamer of dreames, & geue the a sygne or a wonder, and that signe or wonder whyche he hathe sayde come to passe, & then say: let vs go after straunge Goddes, whiche thou hast not knowen, and let vs serue them: herken not thou vnto p wordes of that prophete or dreamer of dreames. *a* For p Lord thy God tēpteth you, to wete whether ye loue the Lord your God with all your hertes, & wpyth al your soules. For ye must walke after the Lorde your God, & feare him, and kepe his comaundements, and herke vnto hys voyce, & serue him, & cleaue vnto hi. ** And that prophete or dreamer of dreames shall dye for it, because he hathe spoken to tourne you away from the Lord your God which brought you out of p lande of Egypt & deliuered you out of the house of bondage, to thruste the out of the way, whiche the Lord thy God commaunded the to walke in: and so thou shalt put euell awaye from thece.* *not knowne, let us forue them*

If thy brother, the sonne of thy brother, or thyne owne sonne, or thy doughter, or the wyfe that lyeth in thy bo: some: or thy frende whiche is as thyne owne soule vnto the, entyce the secretly, sayinge: let vs go & serue straunge Goddes, whiche p hath not knowe, nor yet thy fathers, of p Gods, of the people whych are rounde aboute the, whether they be nye vnto thee, or far of frō the, from the one ende of p lande vnto p other. ** Se thou consent not vnto him, nor herken vnto hym: nor let not thyne eye ptype hym, nor haue compassion on hym, nor kepe hi secrete, but cause hi to be slaine. Thyne hande shall be fyrste vpon him to kyll hym: and then the handes of all the people. And thou shalt stone hym with stones that he dye, because he hath gone aboute to thruste thee awaye frome the Lorde thy God, whiche brought p out*

of Egypt, the house of bondage. And al ** Israel shall heare and feare, and shall do no more anye suche wyckednesse as this is amonge them. Stone him with* *of* If thou shalt heare saye of one of thy cities whiche the Lorde thy God hath geuen the to dwell in, that certen being the chyldren of Beliall are gone oute from amonge you, and haue moued the enhabitors of theyr cite, sayinge: let vs go and serue straunge Goddes, whych ye haue not knowen. Then seke, & make serche, and enquire dyligently. If it be true, and the thyng of a surty, that such abhominacion is wrought among you: then thou shalt smyte the dwellers of that cite with the edge of the swerde, and destrope it mercelesse, and all that is therein, and euen the very cattel ther: of with the edge of the swerde. And gather al p spoyle of it in to the myddes of p streates therof, and butne it with fyre both the cite and al the spoyle therof: uery whytte, vnto the Lorde thy God. And it shall be an heape for cuer, & shall not be bylt agayne. ** And se that there cleaue noughte of the damned thing in thyne hande, that the Lord maye turne from his feare wrathe, and shewe the mercy, and haue compassion on the, and multiplye the, as he hathe sworne vnto thy fathers: when thou hast herkened vnto the voyce of the Lord thy God, to kepe all hys comaundementes which I commaunde the this day, so that thou do that which is righte in the eyes of p Lord thy god.* *the thyns of a fury*

The notes. *Is not in the*
a. God geueth vs his word, & confirmeth it with miracles, to proue who hath a true hert. For p he knoweth not who is true herced (for al thynges are open vnto hym) but that therby the herces of men, may be knowen to men, for God seeth them alwayes. And we must be very circumspecte and wyse, that in no case we credyte false prophetes, and fayned miracles, in tēde of Gods true worde and signes. *And gather all*
b. Beliall by interpretation, signifyeth malice, as some wyll wyckednes. Wherfore, all mischeuoute, wycked, and cursed men that caste the yocke of God of theyr necke, and wyll not obeye Gods: are called the chyldren of Belial, or men of Belial. *i. Reg. i. c. Audi. p. f. It with*

The .xiii. Chapter. spoyle; duery
The maners of the gentyles maye not be folowed. What beastes are cleane to be eaten and what not. *thy God, se*

Mare the a chyldre of the Lord your God, ** cut not your selues, nor make you any baldnes be*

Receptes. Deuteronomium.

thene the eyes for any mans death. * For thou arte an holy people vnto the Lord thy God, and the Lord hath chosen the to be a seuerall people vnto hym selfe, of all the nacyns that are vpon the erthe. *Will haue it wicked of us*
* Ye shall eate no maner of abhominacyon. These are the beastes which ye shall eate of: oxen, shepe, & gootes, hert, roo, and bugle, wylde goote, vnicorne, orygen and Camelion. And all beastes that cleaue the hofte, and styte it in to two clawes, and chewe the cud, them ye shall eate. *Deuethesse*, these ye shall not eate: of them that chew the cud, and of them þ deuyde and cleaue the hofte: þ camell, the hare, and the conye. For they chewe cud, but deuide not the hofte: and therfore are they vncleane vnto you: & also the swyne, for though he deuide þ hofte, yet he cheweth not cud, & therfore is vncleane vnto you: ye shall not eate of the flesh of them, nor touche the dead carckesses of them.

* These ye shall eate of al that are in the waters: Al that haue fynnes and scales. And whatsoeuer hathe not finnes & scales, of that ye may not eate, for that is vncleane vnto you.

Of al cleane byrdes ye shal eate, but these are they of which ye may not eate: the egles, þ goshaue, the cormerant, the ixion, the vultur, the kyte, & her kinde, and all kynde of rauens, the Estrich, the nyghterow, the kuckou, the sparou: hauke and al her kynde, þ little oule, the greate oule, the backe, the bytture, the pye, þ storke, the heron, the Jay in hys kynde, the lapwinge, the swallowe.

And all creppynge foules are vncleane vnto you and maye not be eaten of: but of all cleane foules ye maye well eate.

Ye shal eate of nothig that dieth alone: But thou mayst geue it vnto the straunger that is in the cytie that he eate it, or mayst sell it vnto an Allant. For thou art an holy people vnto the Lord thy God. Thou shalt not sethe a kynd in his mothers mylke.

Thou shalt tythe all the encrease of thy seed, that cometh oute of the felde yere by yere. And thou shalt eate before þ Lord thy God in the place, which he hath chosen, to make hys name dwell there) the tith of thy cozne, of thy wile, &

of thyne oyle, and the fyrstborne of thine oxen and of thy flocke, that thou mayest learne to feare þ Lord thy God alway.

* If the waye be to longe for the, so that thou art not able to cary it, because the place is to farre from, the which the Lord thy God hath chosen to set hys name there (for the Lord thy God hath blessed the) then make it in money, and take the moneye in thyne hande, and go vnto the place which the Lord thy God hath chosen, and bestowe that moneye on what so cuer thy soule lusteth after: of oxen, shepe, wyne, and good drynke, & of whatsoeuer thy soule desyreth, and eate there before the Lord thy God and be merye: bothe thou and thyne householde, and the leutte þ is in thy cytye. Se thou forlake not the Leuite, * for he hathe nether parte nor enherytaunce with the. *of thy good year By year*

* At the ende of thre yere, thou shalt byynge forth all the tythes of thyne encrease the same yere, and laye it vp with in thine owne cytye, and the Leuite shal come because he hathe nether parte nor enheritaunce with the, and the straunger, and the fatherlesse and the wedowe, whiche are with in thy cytye, and shall eate and sell them selues: that the Lord thy God may blesse the in al the workes of thine hande whych thou doest.

Thou shalt carry it in money and thyne soule. *Thendres. Just after*
a. They are called the chyldren of the Lorde, because al other people of þ world they were enured with about the giftes & benefices of þ Lord.

C The .xv. Chapter. *Thy soul*
The forgiveness of dettes in the seventh yere. If the Israelites obey God they are promised that they shall not suffer pouerty. How and after what maner we oughte to lende.

A The ende of seuen yere thou shalt make a fre yere. * And this is the maner of the free yere, * whosoever lendeth ought with his hande vnto hys neyghboure, may not aske agayne (þ which he hathe lent) of hys neyghboure or of his brother: because it is called the Lordes fre yere: pet of a straunger thou mayst call it home againe. But * that which þ haste with thy brother thyne hande shal remyt, and that in any wyse, that ther be no begger amonge you. For the Lord shall blesse the lande whych the Lord thy God geueth thee, an enherytaunce

for thou shalt not put your trust in any man, for any man is as a shofon people to

to possesse it, so that thou hearken vnto
the voyce of the Lorde thy God, to ob-
serue & do al these commaundementes,
whych I comaunde you thys daye: yea,
and then the Lorde thy God shall blesse
the as he hath promysed the, and * thou
shalt lende vnto manye nacyons, and
shalt borrowe of no man, & shalt raigne
ouer manye nacyons, but none shall
raigne ouer the.

* When one of thy brethren amonge
you is waxed poore in anye of thy cites
within thy lande, whiche the Lorde thy
God geueth the, se that thou harden not
thyne herte, nor shut to thine hand from
thy poore brother: * But open thyne
hand vnto him, & lende him sufficiēt for
hys nede, whych he hath. And beware ꝑ
there be not a pointe of a Belial in thine
herte, ꝑ thou woldest say. The seventh
yere, the yere of freedomē is at hande, &
therfore it greue thee to loke on thy
poore brother, and geuest him noughte,
and he then cry vnto the Lord agaynste
the, and it besynne vnto the: But gene
him, and let it not greue thyne hearte to
geue. Because that for that thyng, the
Lorde thy God shall blesse the in all thy
workes, & in all that thou puttest thyne
hande to. * For the lande shall neuer be
without poore: Wherfore I comaunde
the, saying: open thine hande vnto thy
brother, that is neddy & poore in þ lande.

* If thy brother an Hebreue sell hym
self to the, or an Hebreuelle, he shal serue
the syxe yere, and the seventh yere thou
shalt let him go fre from the. And when
þ sendest hym out fre from the, & shalt
not let him go awaye emptye: but shalt
geue hym of thy shepe, & of thy corne, &
of thy wyne, and geue him of that wher-
with the Lorde thy God hathe blessed
the: And remembre that thou wast a
seruaunte in the lande of Egypte, and
the Lord thy God deliuered the thence:
Wherfore I comaunde the thys thing
to daye. Many But non shal Raige on the

* But and ys he saue vnto the: I will
not go away from the, because he loueth
the and thyne house, & is well at ease w
the: ¶ Then take a naule, and nayle hys
care to the dooze therewith, and let him
be thy seruaunte for euer: and vnto thy
mayde seruaunte thou shalt do lyke-
wyse. And let it not greue thyne eyes to

let him go out from the, for he hath bene
worth a double hyred seruauite to thee
in his seruice. vi. yeres. And the Lorde
thy God shall blesse thee in all that thou
doest. *Woe & fowd Jos Canaan*

* All the firstborne that come of thine
oxen, & of thy shepe that are males, thou
shalte halowe vnto the Lorde thy God.
Thou shalt do no seruyce wyth the fyrst
of thyne oxen, nor there the fyrst borne
of thy shepe: but shalt eate them before
the Lorde thy God yere by yere * in the
place which the Lord hath chosen, both
thou and thyne housholde. * If there be
any deformite therē, whether it be lame
or blinde, or what soeuer euell fauerd:
nesse it hath, thou shalt not offer it vnto
the Lorde thy God: But shalt eate it in
thyne owne cite, the vncleane and the
cleane indifferentlye, as the roo and the
harte. Onelye eate not the blowde ther-
of, but poure it vpon the grounde as wa-
ter. *Shall Be said to those Children of Belial*

The notes. *from the word*
a. Here is a popyt of Belial taken for the wicked
and feoward counsell of belial, or of them that
be wyched. *orne mofox Rand soon Instrument*
b. The intent of thys law is, to cause them to ab-
horre bondage, wherunto this open shame should
dryue them. For God would not that þ love of a
ny man should be deareer vnto vs then lyberte.
c. Loke afore in the. xii. chap. b. In the Heb. it is
indifferent in all these places to apply the clea-
nes & vncleanes, to the person that eateth it, or
to the beast that is eaten. *To Distinction By*

The. xvi. Chapter. *Backbiting B*
Col of Easter, whysonnyde, and the feast of tabernacles
what officers ought to be ordeined. *As p ditions Roays*

Serue þ moneth of a Abyb, and
offer þ passeouer vnto þ Lord thy
God. for in the moneth of Abib,
the LORD thy GOD brought the
oute of Egipte by nighte. *Hawd spee*
Thou shalt therefore offer passeouer vn-
to the Lord thy God, and shepe and ox-
en in the place whiche the Lorde shall
chose to make hys name dwell there.
Thou shalt eate no leuened bread ther-
with: but shalt eate therewith the breade
of tribulacyon. vii. dayes longe. For þ
camest oute of the lande of Egypte in
haste that thou maist remembre the day
when thou camest out of the lande of E-
gypte, all dayes of thy lyfe. And so that
there be no leuened bread sene in al thy
costes. vii. daies longe, and that ther re-
maine nothing of þ flesh which þ hast of-
fered þ first day at enē, vntil þ morning.
Thou

The fourenens of Days y 7 year. Ify Isra Rites Oboy Go
Promised that they shall not suffer Poverty; How and

* When one of thy brethren amonge
 you is waxed poore in anye of thy cites
 within thy lande, whiche the Lorde thy
 God geueth the, le that thou harden not
 thine herte, nor shut to thine hand from
 thy poore brother : * But open thyne
 hand vnto him, & lende him sufficiēt for
 hys nede, whych he hath. And beware ꝑ
 there be not a pointe of a Belial in thine
 herte, ꝑ thou woldest say. The seventh
 yere, the yere of freedomē is at hande, &
 therefore it greue thee to loke on thy
 poore brother, and geuest him noughte,
 and he then cry vnto the Lord againste
 the, and it be synne vnto the : But geue
 him, and let it not greue thyne hearte to
 geue. Because that for that thyng, the
 Lorde thy God shall blesse the in all thy
 workes, & in all that thou puttest thyne
 hande to. * For the lande shall neuer be
 without poore: Wherfore I comaunde
 the, saying : open thine hande vnto thy
 brother, that is neddy & poore in ꝑ lande.

xxv. And
it Raigne
iii. a.
C 15
e chapter
24
age
D
 * But and yf he save vnto the: I will
 not go away from the, because he loueth
 the and thynne house, & is well at ease w
 the:^b Then take a naule, and nayle hys
 eare to the doore therewith, and let him
 be thy seruaunte for euer: and vnto thy
 mayde seruaunte thou shalt do lyke
 wyse. And let it not greue thynne eyes to

let him go out from the, for he hath bene
worth a double hyred seruaunte to thee
in his seruice. vi. petes. And the Lorde
thy God shall blesse thee in all that thou
doest. *wherefore for* Job Cap. 1

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Dulerue þ* moneth of a Abyb, and offer + passeouer vnto þ Lord thy GOD. for in the moneth of Abyb the LORD thy GOD brought the oute of Egipte by nighte. *Har. fest.* Thou shalt therfore offer passeouer vnto the Lord thy GOD, and shepe and oxen* in the place whiche the Lord shall chose to make hys name dwell there. Thou shalt eate no leuened bread therewith: but shalt eate therewith the bread of tribulacyon. vii. dayes longe. For þ camest oute of the lande of Egipte in haste that thou maist remembre the day when thou camest out of the lande of Egipte, all dayes of thy lyfe. And so that there be no leuened bread sene in al thy costes. vii. daies longe, and that ther remaine nothyng of þ flesh which þ hast offered þ first day at enē, vntil þ morrow.

7. year, Ify Isra likes O
of pishon Powerly; How can

Preceptes Faith Deuteronomium for Pardon & Remission of Sins

Thou mayste not offer pasche in any of thy cities whiche the Lord thy God geueth the: But in the place whych the Lord thy God shall chose to make hys name dwell in, there shalt thou offer pasche: at even aboute the goynge downe of the sunne, euen in the reason that thou camest oute of Egypte. And thou shalt sette and eate it, in the place which the Lord thy god hath chosen, & departe on the morowe, and get thee vnto thy tente. Sixe dayes thou shalt eate swete breade, and the seuenth daye is for the people to come together to the Lord thy God, that thou mayst do no worke.

Then reken the. vii. wekes, & begin to reken the. vii. wekes, when thou beginnest to put the sickle to the corne, and kepe the feast of wekes vnto the Lord thy God, that thou geue a freewill offering of thyne hand vnto the Lord thy God, accordig as the Lord thy god hath blessed the. And reioyce before the Lord thy God, both thou, thy sonne, thy daughter, thy seruaunte and thy mayde, and the leuite that is within thy gates, and the straunger, the fatherlesse and the widowe, that are amonge you, in the place which the Lord thy God hath chosen to make his name dwell there. And remember that thou wast a seruaunt in Egypte, that thou obserue and do these ordynances.

Thou shalt obserue the feast of tabernacles. vii. dayes longe, after thou hast gathered in thy corne and thy wine. And thou shalt reioyce in that thy feast, both thou and thy sonne, thy daughter, thy seruaunt, thy mayde, the leuite, the straunger, the fatherlesse, & the widowe, that are in thy cities. * Seuen dayes thou shalt kepe holy day vnto the Lord thy God, in the place whiche the Lord shall chose: for the Lord thy God shall blesse the in al thy frutes, & in al the workes of thine handes, & therefore shalt thou be glad. * Three tymes in the yere shalt thou kepe the feast of the Lord thy God in the place which he shall chose.

In the feast of swete breade, in the feast of wekes, and in the feast of tabernacles. * And they shall not appere before the Lord empty: but euerye man with the gifte of hys hande, accordyng to the blessing of the Lord thy God, whiche

he hath geuen the. To save But this Blessed Name

Judges and officers thou shalt make the in al thy gates whiche the Lord thy God geueth the thorow out thy tribes: & let them iudge the people righteously. * Drest not the lawe, nor knowe anye person, nether take anye rewarde for gyftes bynde the wise, and peruert the words of the righteous. But in al thing folow righteousnesse, & thou mayst lyue and enioy the land whych the Lord thy God geueth the.

Thou shalt plante no groue of what soeuer trees it be, nye vnto the alter of the Lord thy God, which thou shalt make. Thou shalt set by no pillar, which the Lord thy God hateth. Other Gods

The Lord of The notes. Lords & God of Gods: E. a. That is April, when all thinges do sprynge a fresh. As in Exod. xxi. b. O Lord Let Grace Sprin b. By gates is oftymes understand, cities turisdiction, rule, & gouernance, as in this same chapter beuech in. d. In Abide & Abide from month

Month The. xvii. Chapter. thy Children E. The paine & punishment for Idolatrie. The doubtfull sentence must be referred vnto the greates Judges. The punishment of a rebel or presumptuous withstander of the lawe. The Institution of a King.

Thou shalt offer vnto the Lord thy God no ore nor shepe: wher in is any deformitie, whatsoever euell fauorednesse it be: for that is an abhominacion vnto the Lord thy God: **Lord Jesus Christ,** If there bee founde amonge you in any of the cyties, whiche the Lord thy God geueth the, manne or woman that hath wrought wyckednesse in the sight of the Lord thy God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes and wourshipped them, whether it be the sunne or moone, or anye thyng contayned in heauen whiche I forbade, and it was tolde the, and thou hast herd of it: then thou shalt enquire diligently. And if it be true, and the thyng of a suertye, that suche abhominacion is wrought in Israell, then shalt thou bring forth the man or that woman (which haue commytted that wicked thinge) vnto the gates, and shalt stone them with stones, tyl they shall dye. * At the mouth of. ii. or. iii. witnesses shall he that is worthy of death, dye: but at the mouth of one witnesse he shall not dye. And the handes of the witnesses shall be fyrste by

Feast of Tabernacles; him What Offe

IESV

Juges

And of the

Deut. x. c.

Deut. xix. c.

Exo. xxiii. c.

Eccl. x. b.

In Church

Country

Ham. x. c.

In all work

1. Cor. xv. c.

1. Cor. xv. c.

To the D

of Etern

thy Glory

All our

Leuit. xxi. c.

Deut. xv. c.

Saluati

Hirough

Exo. xxi. c.

1. Cor. xv. c.

And Goe

Heauen

will come

Inflame

fire Take

Deut. xxi. c.

and on a

Know Not

Deu. xxi. c.

and, xv. c.

Obey not

Gods

Lord Gods

To name

Deu. xxi. c.

Deut. xxi. c.

And

AMEN

What Offe

And when he is set vpon the seate of
his kyngedome, he shal wyte hym out
this seconde lawe in a booke takynge a
coppe of the preestes the Leuites. And
it shalbe with hym, and he shall reade
it any man or woman in city or in sign
of worship. If it bee in moon or in
that such a domination it w^oght

* When thou arte come into the land
whiche the Lord thy God geueth the, se
that thou leue not to do after the abho-
minacions of these nacions. Let there
not be founde among you that maketh
his sonne or doughter to go thorow the

...by Geo. Nath. Mearns, M.D., New York, 1840. Type, 10/12
...in Ringe in Rangen, New York, 1840, and H. 10

Preceptes. Deuteronomium.

fyre, or that vseth * witchcraft, or a
* choser out of dayes, or that regardeth
the flying of foules, or a sorcerat, or a
charmer, or p councelesh with spirites,
or a propheciar, or that * asketh the ad-
uyce of the the dead. For al that do such
thinges are abhomy nacyon vnto the
Lorde: and because of these abhomy-
nyons the Lorde thy God doeth cast the
out before the, be pure therfore with the
Lorde thy God. For these nacions which
thou shalt conquere, herken vnto cho-
sers oute of dayes and prophesyars.
But the Lorde thy God permytteth not
that to thee.

The Lorde thy God wyl * slyce bp a
Prophete amonge you: euen of thy bre-
thren, lyke vnto me: and * vnto hym ye
shall herken accordynge to al p thou des-
syrest of the Lorde thy God in Horeb,
in the daye when the people wer gathe-
red, saying: * Let me heare the voyce of
my Lorde God nomore, nor se this great
fire any more, that I dye not. And the
Lorde sayde vnto me: they haue wel spo-
ken, I wyl rayse them bp a prophet fro
amonge theyr brethren lyke vnto thee,
and wyl put my wordes in to hys
mouth and he shal speake vnto them all
that I shal commaunde him. * And who
soeuer wyl not herken vnto p wordes,
which he shal speake in my name, I wyl
require it of him.

* But the prophet whiche shall pre-
sume to speake ought i my name, which
I commaunded not to speake, & he that
speaketh in the name of straunge God-
des, the same prophet shall dye. And yf
thou saye in thine harte, howe shall I
knowe that whiche the Lorde hath not
spoken: When a prophete speaketh in
the name of the Lorde, yf the thyng fo-
lowe not, nor come to passe, that is the
thyng whiche the Lorde hath not spo-
ken. But the prophete hath spoken
it presumptuously: be not ascerde ther-
fore of hym.

The xix. Chapter.
The fraunchised townes. The punishment of hym
that heareth false witness.

When the Lorde God * hath des-
troyed the nacions, whose
lande, the Lorde thy God ge-
ueth the, & thou haste conquere
d them, & dwellest in theyr cities, & in

their houses: thou shalt appointe. iii. ci-
ties in p lande which the Lorde thy God
geueth the to possesse it: thou shalt pre-
pare the way, & deuide the costes of thy
lande, which the Lorde thy God geueth
the to enheryt, in to. iii. partes p * who-
euer comynytteth murther, may flee the-
ther. And thys is the cause of the slayer
that shal flee thither and be saued: a If
he * smyte his neighbour ignorantly,
and hated hym not in tyme passed: As
when a man goeth vnto the wood wth
hys neighbour to hew wod, and as his
hande fetcheth a stroke with the axe, the
heade slippeth from the helme, & smiteth
his neyghboure p he dye: the same shall
flee vnto one of p same cities & be saued.
Let p executer of bloude folow after p
slayer while his herte is whote, and o-
uertake him, because the way is longe,
and flee him, and yet there is no cause
worthy of deathe in him, in as muche
as he hated not hys neighbour in tyme
passed. Wherefore I commaunde thee,
sayinge: se that thou appoynte oute. iii.
cittyes.

And if the Lorde thy God enlarge thy
costes (as he hath sworn vnto thy fa-
thers) and geue the al the land which he
sayde he wold geue vnto thy fathers (so
p thou kepe al these comaundementes
to do them, which I comaunde the this
day, that p loue p lord thy God & walke
in his wayes euer) then p shalt adde. iii.
citties mo vnto those. iii. that innocente
bloude be not shed in thy land whiche p
Lorde thy God geueth the to enheryt, &
so bloud come vpon the. * But & if ther
be any man p hateth hys neyghboure, &
layeth awayte for hym, & riseth against
him and smiteth him that he die, & fleeth
vnto anye of these cities. Then let p el-
ders of his citey sende & fetch hi thence,
and deliuer him in to p handes of p iu-
stice of bloude, & he shall dye. Let thine
eye haue no pitie on hym, and so thou
shalt put awaye innocent bloude frome
Israell, and happye arte thou. * Thou
shalt not remoue thy neighbors marke,
which they of olde time haue set in thine
enheritaunce, that thou enheritest in p
lande which the Lorde thy God geueth
the to enioye it.

* One witnesse shal not ryle against
a man in any maner trespase or synne,

Blood:

When thou hast beseged a citie longe tyme, in making war againste it to take it, destroie not the trees thereof, that wouldest thrust an are vnto them. for þu mayst eate of them, and therefore destroie them not. for þu trees of þu felde are no men, þu they might come agaynste

Preceptes. Deuteronomium.

the, to beseege the. Neuerthelater those trees which thou knowest that men eate not of them, thou mayst destrope & cut them downe, and make bolwerkes agaynste the citie that maketh war with the, vntyl it bee ouerthrowen.

The notes.

a. By this it is to be supposed, that as we vse to halowe oure newe shippes: so dyd the Jewes vse to dedicate their new houses by makinge a feast and offeringe of sacrifice at the first dwelling therein. A lyke thyng we haue also amonge vs, which we call warming of houses.

b. The .iii. first peres, the fruite might not be eaten, the fourth it might be offered, and the fyfth eaten. And that is to make it commune to bring it to the vse of the commune people, & they might eate the fruite therof.

The .xi. Chapter.

The purgacion of him that is found dead and is not knowne how he was slayne. Howe we ought to take to wyfe her that is taken in war. The ryght of the first begotten. The punishment of the sonne that is disobedient to his father and mother.

If one be founde slayne in the land, which the Lord thy god geueth the to possesse it, and lieth in place: & not knowne who hath slayne him. Then let thyne elders and thy iudges come forth and mete vnto the cyties that are rounde aboute the slayne. And let the elders of that citie whiche is next vnto the slayne man, take an heyffer that is not laboured with, nor hath drawen in the pocke, and let them bringe her vnto a valeye, wher is nether eating nor sowinge, and strike of her head there in the valeye.

Then let the preestes the sonnes of Leui, come forth: for the Lord thy god hath chosen them to minstre, & to blesse in the name of the Lord, and therfore at their mouth shall all stryfe and plage be tryed. And all the elders of the citie that is next to the slayne man, shall wash their handes ouer the heyffer that is beheaded in the playne, and shall answer and saye: oure handes haue not shedde thys bloude neyther haue oure eyes sene it. Be mercyfull Lorde, vnto thy people Israel, whiche thou haste deliuered, & put not innocent bloude vnto thy people Israel: and the bloude shall be forgeuen them. And so shalt thou put innocent blood from the, when thou shalt haue done that which is right in the syght of the Lord.

When thou goest to warre agaynste thyne enemies and the Lord thy God

hath deliuered them into thine handes & thou hast take them captiue, & seyst among the captiues a bewtiful woman, and hast a fantasie vnto her, that thou wouldest haue her to thy wyfe. Then bring her home to thine house, and let her shau her heade and pare her nayles, and put her raiment that she was taken in, from her, and let her remayne in thine house and bewepe her father and her mother a moneth longe, & after that go vnto her, & marry her, and let her be thy wife. And if thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sell her for money, nor make chensauce of her, because thou haste humbled her. * If a man haue two wyues, one loued & another hated, & they haue bozne him chylde, both the loued & also the hated. If the first bozne bee the sonne of the hated: then when he dealeth his goodes among his chylde, he maye not make the sonne of the beloued first bozne, before the sonne of the hated, whiche is in dede the first bozne: But he shall knowe the sonne of the hated for his first bozne, that he geue him double of all that he hath. For he is the first of hys strengthe, and to hym belongeth the ryghte of the first boznes shyppe.

* If any man haue a sonne that is stoburne & disobedient, that he will not herken vnto the voice of his father, and voice of his mother, & they haue taught him nought, but he woulde not herken vnto them: Then let his father and his mother take him, & bring him out vnto the elders of the citie, and vnto the gate of that same place, & saye vnto the elders of the citie: This our sonne is stoburne & disobedient, and will not herken vnto our voyce: he is a ryoter, and a drone-karde. Then let all the men of that citie stone him with stones vnto deathe. And thou shalt put euell awaye from thee, & all Israel shall heare & feare. * If a man haue commytted a trespase worthy of death, & is put to deathe for it, and hanged on tre: let not hys body remayne all nyghte vpon the tree, but bury hym the same daye. For the curse of God is on him that is hanged. Defile not thy land therfore, whiche the Lord thy God geueth the to enherit.

Thou shalt put innocent blood from thee.

and lawes. Deuteronomium. Fol. cv.

Here were they permitted to take a wyfe of y gentyles but fprte to haue her heade and cut her napples &c. which ceremony fignified y the woulde be inducete to cut away the watonnesse, & fupervuoyse deckynge w the dely cate condicions of y gentyles, lest y cleare people of the Jewes woulde in thore fpace abhorre her, yf the continued in her olde maners.

b. Haft humbled her, that is, afflicte, vexed and greued her by takinge awate her father, contrey, and goodes &c. as in the pfall. xxxvii. b

The xxii. Chapter.

What thou oughtest to do when thou fendest thy neyghbours beaste goynge a ftrape. A man shall not were womens clothinge, or a woman mannes clothinge. To were a cote of woolle and of fize is also forbidden. The punyement of him that accufeth a man vneightes oufperot an aduowterer also and of him that rauygeth a mayde.

If thou fe * thy brothers ore or thepe go a ftrape, y Chalre not withdraue thy felfe fro them: But Chalre byrnyng them home agayne vnto thy brother. If thy brother be not nye vnto the, or yf thou knowe him not, then byrnyng them vnto thine owne house, and let them be with the, vntyll thy brother afke after them, & then deliuer him the agayne. In like maner Chalre thou do with his afse, w his rayment and with all loft thynges of thy brother whiche he hath loft, and thou hafte founde, and thou mayft not withdraue thy felfe.

* If thou fe that thy brothers afse or ore is fallen doune by the waye, thou Chalre not withdraue thy felfe fro the: but Chalre helpe hym to heue them vp agayne.

The woman Chal not were y which pertayneth vnto the man, nether Chal a man put on womans rayment. For all that do fo, are abhominacion vnto the Lorde thy God.

If thou chaunce vpon a byrds nest by the waye, in what locuet tree it be, or on y groude, whether they be youge or egges, and the damme fpytynge vpon the youge, or vpon the egges: Thou Chalre not take the mother with the younge. But Chalre in any wyfe let the damme go and take the younge, that y mayft profpere & prolonge thy dayes.

When thou byldest a * newe house, thou Chalre make a battelment vnto the rouffe, that thou laide not bloude vpon thyne house, yf any man fall therof.

* Thou Chalre not fowe thy vyneyarde with y dperfe feedes: lest thou ha

lowe the feede whiche thou hafte fowen with the frute of thy vyneyarde. Now

Thou Chalre not plowe with an ore and an afse together. Thou Chalre not were a garmente made of wol and flaxe together. To put ribandes on me

* Thou Chalre put ribandes vpon the.iiii. quarters of thy velture, where with thou couerest thy felfe.

If a man take a wyfe, and when he hath lye with her, hate her, and lepe shamefull thynges vnto her charge, and byrnyng vp an euil name vpon her, and fay: I toke his wyfe, and when I came to her, I founde her not a mayde: Then let the father of y damfelle & the mother byrnyng forthe the tokens of y damfells virginite vnto the elders of the cytpe, euē vnto the gate. And let the damfells father faye vnto the elders: I gaue my doughter vnto this man to wyfe, & he hateth her: and lo, he layeth shamefull thynges vnto her charge, faying: I found not thy doughter a mayde. And yet these are the tokens of my doughters virginite. And let them fprede the velture befoze the elders of the citie. Then let the elders of that cytpe take that man and chaftice him, and mearce hym in an hundred fylles of fpluer, & geue the vnto the father of the damfelle, becaufe he hath brought vp an euil name vpon a mayde in Ifrael. And the Chalre bys wyfe, and he may not put her awaye all his dayes. But and yf the thyng be of a fuertie, that the damfelle be not foude a virgyne, let them byrnyng her vnto the doze of her fathers house, and let the me of that cytie ftone her with stones * to deathe, becaufe she hath wroughte folpe in Ifrael, to playe y whore in her fathers house. And io thou Chalre put euil awaye from the.

* If a man be founde lpyng with a woman, y hath a wedded husbande, the let them dye ether other of them: both y man y laye with the wyfe, and alfo the wyfe: fo thou Chalre put awaye euill from Ifrael.

If a mayde be handefafte vnto an husbande, and then a man frnde her in the towne and lye with her, then ye Chal byrnyng them both oute vnto the gates of y fame citie, & Chal ftone the w stones to deathe: The damfel becaufe she cryed

not

Preceptes Daniel Deuteronomium. In the

not, beinge in the citye: And the man, because he hath humbled his neyghbours wyfe, and thou shalt put away euell from the. *man that lay with her* But yf a man fynde a betrouthed damsell in the felde, and force her, & lye with her: Then the man that laye with her shall dye alone, and vnto the damsel thou shalt do no harme: because there is in the damsell no cause of death. For as when a man vsseth againste hys neyghboure and slepyeth him, euen so is this matter. For he founde her in the felde, and the betrouthed damsel cryed: but there was no man to succoure her. * If a man fynde a mayde y^e is not betrouthed, and take her, and lye with her, and be founde: Then the man that laye with her shall geue vnto the damselfs father .l. syles of syluer. And she shall be his wyfe, because he hath humbled her, and he maye not put her away all his dayes.

* No man shall take his fathers wyfe, nor vnhylle his fathers couerynge.

The notes.

a. It is not forbydden but that to exchue or auoyde Jeopardye, or to passe the tyme merely or to begyle oure enemyes a woman maye weere a mans harnesse or vestimentes and contraywyse a man womans clothes: but that they be not necessarily and customably vsed, that due honesty and dygnitye maye be obserued of bothe kyndes: seynge to do othertwyse is vnicommely.

b. Thou shalt not hyl the mother &c. This lawe myll no more but that in dealinge mercifullye wth beastes we shoulde lerne mercifulnesse vnto oure neyghbours.

c. With dyuerse seede for then the one shoulde hurt the other: so the maners and dealinge of men may not be double but single, simple, agreeable in opinions and not of contrarie seeres and dyuerse doctrynes.

d. To not plowe with an oxe and an asse, and not to weere a garment of wollen and linnen, do meane bothe one thyng, & are expounded in Leviti. ix. d.

23 Cap^l The. xxiii. Chapter.

What maner of men maye not be admyte in to the churche. Sollusions that hadde in the upght. Alsurpe.

NOne that is gelded or hath his preuye membris cut of, shall come in to the congregacion of y^e Lord. And he y^e is borne of a comen woman, shall not come in to the congregacion of the Lord, no not in the tenth generacion he shall not enter in to the congregacion of y^e Lord. * The Ammonites, and the Moabites shall not come in to the congregacion of the Lord, no, not in the tenth generacion, nor they shall neuer come in to the

congregacio of the Lord, because they met you not with breade, & water in y^e way, when ye came out of Egypt, & because they hyred against the, * Balaam y^e sonne of Beor, the interpreter of Mesopotamia, to curse the. Neuerthelesse, y^e Lord thy God woulde not herken vnto Balaam, but turned the curse to a blessinge vnto the, because y^e Lord thy God loued y^e. Thou shalt neuer there fore seke that whiche is prosperouse or good for them all thy dayes for euer. * Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt y^e abhorre an Egipcian, because y^e waste a straüger in his lade. The childre y^e are begottē of the shall come in to y^e congregacion of y^e Lord, in the. iii. generacio.

When y^e goest out with y^e host against thyne enemyes, kepe y^e from al wickednesse, for the Lord is amonge you. If there be any man y^e is vncleane by the reason of vncleannesse y^e chaunceth hym by night, let him go out of the host, and not come in agayne vntil he haue washed himselfe with water before y^e euen: & then when the sunne is doune, let him come in to the host agayne. Thou shalt haue a place without the host whether y^e shalt resorte to & thou shalt haue a sharpe poynte at y^e ende of thy wepon: and whē thou wilt ease thy selfe, dygge therewith, & turne & couer y^e which is departed fro y^e. For y^e Lord thy God walketh in thyne host, to ryp the, and to set thine enemies before the. Let thine host be pure, that he se no vncleane thyng amonge you, and turne from you.

Thou shalt not delyuer vnto his master the seruaunt whiche is escaped fro his master vnto the. Let him dwel wth the, euen amonge you, in what place he himselfe lyketh best, in one of thy cities where it is good for him, & bere him not. * There shall be no whore of y^e daughters of Israel, nor whorekeeper of y^e sonnes of Israel. * Thou shalt nether bring y^e hyre of an whore, nor y^e price of a dog in to the house of y^e Lord thy God, in no maner of bolue, for euen both of the are abhominacion vnto the Lord thy God.

* Thou shalt be no vsurer vnto thy brother, nether in money nor in fode, nor in any maner thing that is lent vpon vsurpe. Vnto a straüger thou

In to the congregacion. Ammonites nor Moabites shall not come in to the congregacion. For thou shalt not come in to the congregacion.

mayst lende vpon vsurpe, but not vnto thy brother, that y Lord thy God may blesse the in all that thou settest thyne hande to, in the lande whether y goest to conquere it.

* When thou hast bowed a bowe vnto the Lorde thy God, se thou be not slacke to paye it. For he wyll surely requyre it of the, and it shalbe synne vnto the. If thou shalte leue bowynge, it shalbe no synne vnto the: but y whiche is once gone out of thy lypes, y muste kepe and do, accor dyng as thou hast bowed vnto the Lord thy God of a freewyl: whiche thou hast spoken with thy mouth.

When thou comest in to thy neighbours vynegarde, y maist cate grapes thy hely ful at thine owne pleasure: but thou shalte put none in thy bagge.

When thou goest into thy neighbours corne, thou maist plucke the eares with thyne hande, but thou mayst not moue a sheele vnto thy neighbours corne.

The Notes.

a. To come into the congregacion is to haue office or ministracion, amonge the congregacion: whiche no deformed person myght haue: let his deformitie shoulde be an occasion to despyse the office or admystracion wherein he was ordeyned.

b. If suche polycies muste be hadde in soldiares tentes to kepe them cleane, muche more in cities and towncs. If suche a thynge, whiche of it selfe is not euill, must be so cunctly seene: what singular prouisiō ought there to be hadde that no open whoredome, aduowtry, theft, pollunge, exaction &c. were vsed.

c. There be now many that desyre no better reuerence.

The xxxiii. Chapter.

Deuorcement is permittyd. He that is newly married shal not be compelled to go to warre. The remnantes of corne must be lefte in harow: for the poore.



When a man hath take a wife and maryed her, yf she fynde no fauoure in hys eyes, because he hath spyed some vncleanness in her. Then let him wyte her a bylle of deuorcement, and put it in her hade, and sende her out of his house.

* If when she is departed oute of hys house, let her go, and be another mans wyfe, and y seconde husbande hate her, and wyte her a letter of deuorcement, & put it in her hande, and sende her out of his house: or yf the seconde man dye whiche toke her to wyfe, her first man

whiche sent her awaye, maye not take her agayne to be his wyfe, in as muche as she is defyled. For that is abhominacion in the syght of the Lorde: y thou desyle not the lande with synne, whiche y Lorde thy God geueth the to enherite.

* When a man taketh a newe wyfe, he shal not go a warre fare, nether shal be charged with anye busynesse: but shalbe fre at home one yere, and reioyse with his wyfe whiche he hath taken.

* No mā shal take the nether or y vpper myllstone to pledge, for then he taketh a mans lyfe to pledge. * If anye man be foude stealyng anye of his brethren the chyldren of Israel, & maketh cheuesauce of hym, or selleth him, the thefe shal dye. And thou shalt put euell awaye fro the. Take heade to thy selfe as concernynge the plage of leprolye, y thou obserue dyligentlye to do accor dyng to al that the priestes the Leuytes shal teache the, as I commaunded them, so ye shal obserue to do. Remember what the Lorde thy God dyd vnto Mt Iam by the waye, after y ye were come out of Egypte.

If thou lende thy brother anye manner locoure, thou shalte not go in to his house to fetch a pledge: but shalt stāde withoute, and the man to whome thou lendest, shal brynge thee the pledge out at the doore. * Furthermore yf it be a poore bodye, go not to slepe with hys pledge but deliuer hym the pledge agayne by that the sunne go doune, & let him slepe in his owne raymēt, & blesse y.

And it shalbe ryghteousnes vnto the, before the Lord thy God. * Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren or a straunger that is in the lande with in thy cityes. Geue him his hyre the same day, and let not the sunne go doune thereon. For he is nedye, and therewith susteyneth his lyfe, lest he crie agaynst the vnto the Lorde, and it be synne vnto the. * The fathers shal not dye for the chyldren, nor the chyldren for the fathers: but euery man shal dye for his owne synne.

* Hynder not the ryght of the straunger, nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou walte a seruaunte in Egypte.

Preceptes Deuteronomium. Weigh

D Egypte, and howe the Lorde thy God deliuered thence. Wherefore I commaunde the to do this thyng.

Leui. xix. b

* When thou cuttest downe thy heruest in the felde, & hast forgotte a sheke in the felde, thou shalt not go agayne and fet it: But it shall be for the straunger, the fatherlesse, and the wedowe, & the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest downe thyne olyue trees, & shalt not make cleane ryddaunce after the: but it shall be for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneparde, & shalt not gather cleane after the: but it shall be for the straunger, the fatherlesse and the wedowe. And remembre & thou walste a seruaunte in the lande of Egypte: wherefore I commaunde the to do this thyng.

By the Nether or upper mill stone. The notes. Is moant

By the nether or upper mill stone.

a. By the nether or upper mylstone is signified anye thinge which is necessarily required to a borrower or debtour, wherof he nouryseth & sustenteth himselfe, that maye no creditoure take from him, in especial his craft and occupation wheron he chekely lyueth maye he not by enprisonement (whiche some moste cruelllye do) kepe him from: Lest he be compelled to paye his dett double disprofyt. One, that his mylstone is ydell in the meane tyme. Another, that he is constrained to come further in dett otherwayes: or to sell his necessarpe gooddes with out which he cannot lyue, to make payement.

Wherof he nouryseth himselfe. The. xxv. Chapter.

The punishment of offenders. The lawe of reasping seed to the brother that is deade. Measures & weyghtes.

If there be stryfe betwene me, let them come vnto the lawe, and let the iudges geue sentence betwene them, iustifye the ryghteous, and condemne the trespasser. And yf the trespasser be worthe of stryfes, then let the iudge cause to take him doune, and to beate him before his face, accordinge to his trespass vnto a certayne nuber. * xl. stryfes he shall geue him and not passe: lest yf he should excede and beate him aboue that with many stripes, thy brother shoulde appere vngoodlye before thyne eyes.

* Thou shalt not mofel the oxe that treadeth out the corne.

* When brethzen dwell together, and one of them dye and haue no chylde, the wyfe of the deade shall not be geuen out vnto a straunger: but her brother in

lawe shall go in vnto her, and take her to wyfe, and marie her. And the eldest sonne whiche she beareth, shall stande by in the name of his brother which is deade: that his name benot put oute in Israell.

But and yf the man wyll not take his syster in lawe, then let her go to y gate vnto the elders and say: My brother in law refuseth to styre by vnto his brother a name in Israell, he wil not marie me. Then let the elders of his cytie cal vnto him, and commen with hym. If he stande and saye: I wil not take her, then let his syster in lawe goe vnto him in the presence of the elders, and loose hys shoue of his fote, and spyt in hys face, and answere, and saye. So shall it be done vnto that man, that wyl not bylde his brothers house. And his name shall be called in Israell, the vnshoed house.

If when men styre together, one with another, the wyfe of the one runne to, for to ryde her husbände oute of the handes of him that smyteth hym and put forthe her a hāde, and take him by the secrettes: cut of her hande, & let not thyne eye pytie her.

* Thou shalt not haue in thy bagge two maner of weyghtes, a greate and a smal: nether shalt thou haue in thyne house dyuerse measures: a great and a smal. But thou shalt haue a perfecte & a iust measure: that thy dayes maye be lengthed in the lande, whiche the Lorde thy God geueth the. for al that do such thyges and al that do vnrigh, are abomination vnto the Lorde thy God. Remembre what Amalech dyd vnto the by the waye, after thou camest oute of Egypte, he met the by the waye, & smote the hyndmost of you, all that were ouerlaboured and dragged behynde, when thou wast faynted and werpe, & he feared not God. Therfore, when the Lorde thy God hath geuen the rest from all thyne enemyes rounde about in y lāde, whiche the Lorde thy GOD geueth the to enherit & possesse: * se that thou put out the name of Amalech from vnder heauen, and forget not.

From vnder the notes. Heauen not a. God wyll that a woman be more shamefast then ether to excepte the feare of a man in figh-tyngs or to touche that membre.

The. xxvi. Chapter.

Therefore had saict Paule no mo at any tyme. ii

Cor. xi. f.

i. Cor. ix. a.

i. Tim. v. c.

Mar. 12. b

Ruth 4. b

Deut. xx. d

Thou shalt not muzzle

the mouth of the ox

that treadeth out the corne

So yf he should be the child of the brother that deede was and not his y gat him.

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and lawes. Deuteronomium. Fol. cxiij.

The firste Leuites and tythes to the Leuites, fatherlesse, widowes, and straungers.



When thou arte come in to the lande whiche the Lorde thy God geueth þ to enherit, and halste enioyed it and dwellest therein: take of the first of al the frute of the erthe, whiche thou hast brought in oute of the lande that the Lorde thy God geueth the, and put it in a maide, and go vnto the place whiche the Lord thy God shall chole to make his name dwel there. And thou shalt come vnto the priest, that shall be in those dayes, & saye vnto him, I knowlege this daye vnto the Lorde thy God, that I am come vnto the contre which the Lorde sware vnto our fathers for to geue vs.

And the priest shall take the maunde out of thyne hande, and set it doune before the aulter of the Lorde thy God. And thou shalt answer and say before the Lorde thy God: a The Sirians woulde haue destroyed my father, and he went doune in to Egypt, and sojourned there with a fewe folke, and grewe there vnto a nation great, mightie and ful of people. And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage. And we cryed vnto the Lorde God of oure fathers, and the Lorde hearde oure voyce and looked on oure aduersyte, laboure, and opprestion. And the Lord brought vs out of Egypt with a myghtie hande, and a stretched out arme, and with great terribleness, and with sygnes and wonders. And he hath brought vs in to this place, and hath geuen vs this lande that floweth with mylke and honye. And now loo, I haue brought the first frutes of the lande which þ Lord hath geue me. And set it before the Lorde thy God, & worshipp before the Lord thy God, and reioyse ouer al the good thinges whiche the Lord thy God hath geuen vnto the, and vnto thyne house, bothe þ the Leuite a the straunger that is amoge you.

When thou hast made an ende of thy thynges al the tythes of thyne increase, the thirde yere, the yere of tithyng: and hast geuen it vnto the Leuite, þ straunger, the fatherlesse and the widowe, and they haue eaten in thy gates and fylled them selues. Then saye before the

Lorde thy God: I haue broughte the halowed thinges oute of myne house, and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the widowe, accordyng to all the commaundementes whiche thou commaundest me: I haue not ouerskypped thy commaundementes, nor forgotten the. I haue not eaten therof in my mounyng, nor taken awaye therof vnto any vnclennesse, nor spent therof about any deade corse: but haue herkened vnto the voyce of the Lorde my God, and haue done * after all that he commaunded me, * loke doune from thy holy habitation heauen, and blesse thy people Israel, & the lade which thou hast geue vs (as thou swarest vnto our fathers, a lade that floweth with milke & hony.

This daye the Lorde thy God hath commaunded the to do these ordinaunces, and lawes. Kepe them therfore, and do them with all thyne herte, and all thy soule. b Thou hast set vp the Lord this daye to be thy God, and to walke in his wayes, & to kepe his ordinaunces, his commaundementes, and hys lawes, and to herken vnto his voyce. And the Lord hath set the vp this daye, to be a seueral people vnto him (as he hath promised the, & that thou kepe his commaundementes, and to make þ hye aboue al nations (which he hath made) in prayse, in name, and honoure: þ thou mayst be an holy people vnto the Lord thy God, as he hath sayde. Be a Holy People.

The notes.

a. The Chalde. interpretate readeth. The Sirian went about to destroye my father, meanyng (as some suppose) laban, of whome Gene. xxi. The lxx. my father leste or forsooke Siria. The comen translation readeth, the Sirian dyd persecute my father, signyfyinge, as some interpretate, þ Siria the contreye of their fathers had expelled them and thrust them out.

b. Or thou hast caused to be sayde that þ Lorde should be vnto the for thy god: or as many wyl, he made the to say, that is, he was the cause that thou shouldest saye, that the Lorde would be vnto the for thy God.

The. xxvii. Chapter.

An Aulter must be builded before they go ouer Iordā. The b'elleges in the hell Garzim. The Curses in the hell Chail.

And Moses w the elders of Israel commaunded þ people, saying: kepe all the comaundementes, which I comaunde you this day. * And whē ye be coe ouer Iordā vnto þ lād which þ lord

B. Or thou hast caused to be sayde that þ Lorde should be vnto the for thy god: or as many wyl, he made the to say, that is, he was the cause that thou shouldest saye, that the Lorde would be vnto the for thy God.

Blessinges Deuteronomium.

thy God geueth the, set vp great stones, and playster them with playster, & wyte vpon them al the wordes of this lawe, when thou arte come ouer: & thou maist come in to the lande whiche the Lorde thy God geueth the: a lade that floweth with mylke and honye, as the Lord God of thy fathers hath promysed the. When ye be come ouer Iordā, se that ye set vp these stones, whiche I commaunde you this daye in mounte Ebal, & playster them wth playster. And there bylde vnto the Lorde thy GOD, * an altare of stones, and se thou lyfte vp no yron vpon them: But thou shalt make the altare of the Lord thy God of rough stones, & offer burnt offerynges thereon vnto the Lorde thy God. And thou shalt offer peace offerynges, and shalt eate there and reisyle before the Lorde thy God. And thou shalt wyte vpon the stones all the wordes of this lawe, manifestly and well.

And Moles with the priestes the Leuites, spake vnto al Israel, sayinge: take hede & heare Israel, this day thou arte become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lorde thy God, and do his commaundemētes & his ordynaūces which I commaunde you this day. And Moles charged the people the same daye, saying. These shall stande vpon* mount Garizim, to blesse the people, when ye are come ouer Iordan: Symeon, Leui, Iuda, Issachar, Joseph & Ben Jamin. And these shall stande vpon mounte Ebal to curse: Ruben, Gad, Aser, Zabulō, Dan and Nephthali. And the Leuites shall begynne and saye vnto all the men of Israel with a loude voyce.

* Cursed be the man that maketh any carued ymage or ymage of metal (an abhominacion vnto the Lorde, & worke of the handes of the craftesman) & putteth it in a secret place: and all the people shall answere, and saye. Amen.

* Cursed be he that curseth his father or hys mother, and all the people shall saye. Amen.

* Cursed be he that remoueth hys neighbours marcke, and all the people shall saye. Amen.

* Cursed be he & maketh the blynde go oute of hys waye, and al the people

shall saye. Amen. vnto the lande whiche I geue

* Cursed be he that hyndreth the ryghte of the straunger, fatherlesse and wedowe, and all the people shall saye. Amen.

* Cursed be he that lyeth with hys fathers wyfe, because he hath opened his fathers couerynge, and all the people shall saye Amen.

* Cursed be he that lyeth with anye maner beast, and al the people shall say Amen.

* Cursed be he that lyeth with hys syster, whether she be the doughter of his father or of his mother, and all the people shall saye. Amen.

* Cursed be he that lyeth with hys mother in lawe, and all the people shall saye Amen.

* Cursed be he & smyteth his neighbour secretylye, and all the people shall saye Amen.

* Cursed be he that taketh a rewarde to slea innocent bloude, and al the people shall saye Amen.

Cursed be he that mayntayneth not all the wordes of this law, to do them: and al the people shall say Amen.

The xxviii. Chapter. **AME**

The promyses of the blessinges vnto them that reserue the commaundemētes: and the curses to the contrarye. The 28 Chapter of Deuteronomie

If thou shalt hearken diligently vnto the voyce of the Lorde thy God, to obserue and to do al hys commaundementes, whiche I commaunde the this daye. The Lorde wyll set & on hye aboue al nacions of the erth. * And al these blessinges shall come on the, & ouertake the, yf thou shalt herke vnto the voyce of & Lorde thy God. Blessed shalt thou be in the towne, and blessed in the felde, blessed shall be the frute of thy body, the frute of thy grounde, & the frute of thy cattel, the frute of thyne or: en, and thy flockes of shepe, blessed shall thyne aulmery be and thy store. Blessed shalt thou be, both whē thou goest out, and blessed when thou comest in.

* The Lorde shall smyte thyne enemyes that ryle agaynst the, before thy face. They shall come out agayst & one waye, & flee before & seven wayes. The Lorde shall commaunde & blessinge to be with

Boys Mark and all the People the Cursed be he that maketh the blind go out of his way Amen

and curses. Deuteronomium. Fol. cxiij

the in thy store houses, and in all that
thou settest thyne hande to, and wyl
blesse the in the lande whiche the Lord
thy God geueth the

The Lorde shall make the an holly
people vnto him selfe, as he hath swo-
ren vnto the: yf thou shalt kepe the co-
maundementes of the Lorde thy God,
and walke in his wayes.

And all nacions of the erth shall see that thou arte called after the name of the Lord, and they shall be afeard of the. And the Lord shall make the plentuous in goods, in the frute of the body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whiche the Lord swaie vnto thy fathers, to geue þ.

* The Lorde shall open vnto þy hys
good treasure, euen the heauen, to geue
raine vnto thy lande in due reason, and
to blesse al the laboures of thyne hāde.

* And thou shalt lende vnto many nations, but shalt not nede to borrowe thy selfe. And the Lorde shall set thee before and not behynde, and thou shalt be as boue onely and not beneth: yf that thou hearken vnto the commaundementes of the Lord thy God which I commaunde thee this daye, to kepe and to do them.

And se that * thou a bowe not from any
of these wordes, whiche I commaunde
the this daye, ether to the ryght hande
or to the lefte, that thou woldest goo af-
ter straunge goddes to serue them.

* But and yf thou wylte not hearken
vnto the voyce of the Lorde thy God,
to kepe and to do all his commaundes
mentes and ordinaunces whiche I com-
maunde the this daye: then * all these
curses shal come vpon the, & ouertake
the: Cursed shalt thou be in the towne

and curled in the felde, curled thal thine
aulmery be and thy floze. Curled thal
the frute of thy body and þ frute of thy
lande be and the frute of thyne oxen, &
þ flockes of thy shepe. And curled thalt
thou be when thou goest in, and when
thou goest oute. And the Lorde thal
sende bpon the cursynge, goynge to
nought, and cōplaynyng in al þ thou
settest thine hande to, what soener thou
doest: vntyl þ be destroyed, & broughte
to nought quickly, because of þ wyc-
kednesse of thyne inuencions, in þ thou
hast forsaken þ Lord. And þ Lorde thal

make the pestilence cleaue vnto the, vntyl he haue consumed the from the lade, whether thou goest to enioys it. * And the Lord shall smite the with swellinge, with feuers, heet, burninge, wetherynge, with smitinge and blastynge. And they shall folowe the vntyll thou peryshe.

* And the heauen that is ouer thy heade
shalbe brasse, and the erthe that is vnder
the yeron. And the Lord shal turne
the rayne of the lande vnto powder and
dust: euen from heauen they shall come
downe vpon the, vntyl thou be brought
to nought. And the Lord shal plage the
before thine enemies: Thou shalt come
out one waye against them, and flee se-
uen wayes before them, and shalt be
scatered amonge all the kyngdomes of
the erthe. And thy carkeffe shalbe meate
vnto all maner foules of the ayre & vnto
the beastes of the erthe, and no man
shall fraye them awayne.

* And the Lorde wyl smyte the with the botches of Egypte and the emorordes, scalle and maungynesse, that thou shalt not be healed therof. * And the Lorde shall smyte the with madnesse, blyndnesse and dasyng of herte. And thou shalt grope at noone daye as the blynde gropeth in darkenesse, and shalt not come to the ryghte waye. And thou shalt suffre wzonge onely and be polluted euermore, and no man shall soker the, * thou shalt be betrouthed vnto a wyfe, and another shall lye with her.

* Thou shalt bylde an house, and another shalt dwel therein. Thou shalt plante a vineyard, and shalt not gather the grapes. Thine ore shall be layne before thine eyes, and thou shalt not eate thereof. Thine ass shall be violently taken away euen before thy face, and shall not be restored the agayne. Thy shepe shall be geuen vnto thine enemyes, and no man shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacion; and thine eyes shall see, and dale vpon them al daye longe, but shalt haue no myghte in thine hande. The scute of thy lande and all thy laboures shall a nacion which thou knowest not, eate, and thou shalt continuallye suffre violence onely, and be oppressed alwaye: that thou shalt be cleane besyde thy selfe, for the

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sight of thyne eyes which thou shalt se.

The Lord shall smyte the with a myscheuous botche in the knees and legges, so that thou canste not be healed: euen from the sole of the fote vnto the toppe of the heade.

* The Lorde shall brynge bothe the and thy kynge (whiche thou haste set ouer the) vnto a nacion whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euen wod and stone. And thou shalt go to waste and be made an ensample, and a iestyng stocke vnto al nations, whether the Lorde shall carpe the. * Thou shalt carie muche seede out in to þe felde * and shalt gether but lytle in: for the greshoppers shall destroy it. Thou shalt plante a vyneyard & dresse it, but shalt nether dryncke of the wyne, nether gether of þe grapes, for þe wormes shall eat it. Thou shalt haue olive trees in al thy costes, but shalt not be anoynted with the oyle, for thyne olyue trees shall be rote out. Thou shalt get sonnes and daughters, but shalt not haue the: for they shall be carped awaye captiue. All thy trees and frute of thy lande shall be marred with blastynge.

The straungers that are among you, shall clyme aboue the vpon hye, & thou shalt come doune beneth alowe. He shall lende the, and thou shalt not lende him, he shall be before, and thou behinde.

Moreouer al these curses shall come vpon the, and shall folowe the and ouer take the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lorde thy God, to kepe his commaundementes, and ordynaunces which he commaunded the, and they shall be vpon the as miracles and wonders, & vpon thy seede for euer. And because þe seruedest not the Lorde thy God wth ioyfulness, and wth a good herte, whā thou hadst abundaunce of al thynges, therfore þe shalt serue thyne enemye which the Lorde shall sende vpon the: in hūger and thrust, in nakednesse, and in nede of al thing: and he shall put a yocke of yron vpon thyne necke, vntyll he haue brought the to noughte.

* And the Lorde shall brynge a nacion vpon the from a farre, euen from þe ende of the worlde, as swyfte as an e-

gle flyeth: a nacion whose tonge þe shalt not vnderstande: a harde fauoured nacion, whiche shall not regarde the person of the olde, nor haue compassion on the younge. * And he shall eat the frute of thy lande, and the frute of thy cattel vntyll he haue destroyed the: so that he shall leaue þe nether corne, wyne, nor oyle, nether þe encrease of thyne oxen, nor the flockes of thy shepe: vntyll he haue broughte to noughte. And he shall kepe the in, in all thy cities, vntyll thy hye and stronge walles be come doune, wherein thou trustedest, thorow all the lande. And he shall besege the in all thy cytyes thorow oute all thy lande, whiche the Lorde thy God hath geuen the.

* And thou shalt eat the frute of thyne owne bodye: the fleshe of thy sonnes and of thy daughters, whiche the Lorde thy God hath geuen the, in that straytenesse and sege wherwith thyne enemye shall besege the: so that it shall greue the mā (that is tender and excreasynge delycate amonge you) to loke on his brother, and vpon his wyfe that lieth in his bosome, and on the remnaūte of his chyldren, whiche he hath yet lefte, for feare of geuyng (vnto anye of them) of the fleshe of his chyldren, which he eateth, because he hath nought lefte hym in that strayghtenesse and sege, wherwith thyne enemyes shall besege the in all thy cytyes.

Yea, and the woman that is so tender, and delycate amonge you, that she dare not aduenture to set the sole of her foote vpon the grounde (for softnesse and tendernesse) shall be grieved to loke on the husbāde that lyeth in her bosome, and on her sonne, & on her daughter: euen because of the after byrthe, (that is come out from betwene her legges,) and because of her chyldren which she hath borne, because she woulde eat them for nede of al thynges secretly, in the straytenesse & sege wherwith thyne enemye shall besege the in thy cytyes.

* If thou wylte not be diligent to do all the wordes of this lawe (that are wyrtten in this boke) for to feare this glorious and fearful name of the Lord thy God: the Lorde wyll smyte bothe the, and thy seed, with wonderfull plagues.

and curses. Deuteronomiū. Fol. cix.

The. xxix. Chapter.

ges, & with great plagues, and of longe continuance, and with euell sicknesses and of longeduraunce. Moreouer, he wyl brynge vpon the al the diseases of Egypte, whiche thou wast atrayed of, and they shall cleue vnto the. Thereto all maner sicknesses, and all maner plagues whiche are not wrytten in the booke of thys lawe, wyl the Lord bring vpo the, but pl thou be come to nought. And ye shall be lefte fewe in numbze, where befoze ye were as the starres of heauen in multitude: bycause thou wouldest not herken vnto the voyce of the Lorde thy God.

*And as the Lord reioysed ouer you to do you good, & to multiplie you: euē so he wyl reioyce ouer you, to distrope you & to bring you to nought. And ye shall be wasted frome of the lande, whether thou goest to enioye it. And the Lord shall scatter the among al naciōs, from the one ende of the worlde vnto y other, and there thou shalt serue straunge goddes whiche nether thou nor thy fathers haue knowē: euen wod and stone.

And among these naciōs thou shalt be no smale reason, and yet shalt haue no reste to the sole of thy foote. For the Lorde shall geue the there a tremblinge hearte, and dasinge eyes, & sorrowe of mynde. And thy lyte shall hāge befoze the, & thou shalt feare both daye and nyghte, & shalt haue no trust in thy lyfe. In the mornynge thou shalt saye: woulde God it were nyghte. And at nyght thou shalt say: wold God it were mornynge: for feare of thine hert, which thou shalt feare, and for the spght of thine eyes whiche thou shalt se.

And the Lorde shall brynge the in to Egypte agayne with shyppes, by the waye whiche I bade the y thou shouldest se it no more. And there ye shall be solde vnto youre enemies, for bondmē and bondwomen: and yet no man shall bye you.

The notes.

- a. To bowe vnto y right hande is to adde to the worde of God. And to bowe vnto the lefte is to take awaye. As in prouer. iiii. d
- b. Miracles do come tyme strengthen the weaknesse of the faythful and blynde the vnfaythfull, and be vnto them a witnesse of dampnacion.

The people are exhorted to obserue the commandmentes, for the consideration of the benefytes receaued: whyche yf they breake they are threatened to be plagued.

These are the wordes of the appoyntemente whiche the Lorde commaunded Moses to make with the children of Israell in the lande of Moab, besyde y appoyntmēt whiche he made w the in Horeb. And Moses called vnto all Israell, & sayd vnto them: Ye haue sene al y the Lorde dyd befoze youre eyes in the lande of Egypt: vnto Pharaο, and vnto al his seruauntes, & vnto all hys lande, and the great temptaciōs which thine eyes haue sene, and those greate myracles & wonders: & yet the Lorde hath not geuē you an hert to perceauē, nor eyes to see, nor eares to heare, vnto thys daye.

*And I haue led you. xl. yere in the wyldernesse: and youre clothes are not waxed old vpo you, nor are thy shoues waxed olde vpon thy feete. Ye haue eaten no breade, nor droncke wyne, oz strange dryncke: that ye might knowe, howe y he is the Lorde youre God.

*And at the laste ye came vnto thys place, & Sehon the kynge of Heshon & Og kynge of Basan came out agaynst you vnto battel, and we smote them: & toke their lād, & gaue it an inheritaūce vnto the Rubenites, and Gadites, and vnto the halfe trybe of Manasse. Kepe therefore the wordes of thys appoyntment, and do them, that ye maye vnderstande all that ye oughte to doe.

*Ye stande here this daye euery one of you befoze y Lorde your God: both the heades of your tribz, your elders, your officers, & all the men of Israell: youre childz, your wyues, and the straunger that are in thine host, *from the hewer of thy wod, vnto the drawer of thy water: y thou shouldest come vnder the appoyntment of the Lorde, thy God, & vnder his othe, *whiche the Lorde thy God maketh with the this day. For to make the a people vnto hym selfe, and that he maye be vnto the a God, as he hath sayde vnto thee, and as he hath sworn vnto thy fathers, Abraham, Isaac and Jacob.

Also I make not thys bonde & thys othe

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othe with you only: but both with him that standeth here with vs thys day before the Lord our God, and also with him that is not here with vs this day. For ye knowe, howe we haue dwelte in the lande of Egypte, and howe we came thozowe the middes of þ nationes whiche we passed by. And ye haue sene their abhominacions and their ydols: wood and stone, syluer and golde whiche they had.

¶ Lett there be amonge you, man or womā, kynred or tribe, þ turneth away in his heart this daye from the Lorde our God, to goe & serue þ gods of these nationes: & lett there be among you some roote that beareth gall and wooz: wood, so that when he heareth þ wordes of thys curse, he blesse him selfe in hys hearte, sayinge: I shall haue peace. I wyll therfoze worke after the luste of myne owne hearte, that the a droncken maye peryshe with the thyrstye. And so the Lorde wyll not be mercyfull vnto hym, but then the wraethe of the Lorde and his gelousye, shal smoke against that mā, & al the curses that are wrytten in this boke, light vpon him: & the Lorde doe out his name frome vnder heauē, and separate him vnto euell out of al þ tribes of Israel, accordinge vnto all the curses of the appoyntemente, that is wrytten in the boke of thys lawe.

¶ So that the generacion to come of your children, that shall ryse vp after you, and the straunger that shall come from a ferre lande, say when they se the plages of þ lande, & the diseases wherewith the Lorde hath smitten it, how al the lande is burnt vp with brimstone & salte, & þ it is nether sowen, nor beareth, nor any grasse growe therein, after the ouerthrowinge of * Sodome, Gomor, Adama and zebolim: whiche the Lord ouerthrew in his wraeth & angre.

And then shall all nationes also saye: * wherfore hath the Lorde done on this facion vnto this lande? O howe fearse is thys greate wraethe? And men shall saye: bycause they left the testament of the Lorde God of their fathers, whiche he made with them, when he broughte them oute of the lande of Egypte. And they went & serued straunge goddes, &

worshipped them: goddes whiche they knewe not and whiche had geuen them nought. And therfore the wraethe of the Lord waxed whote vpon that land, to bringe vpo it al þ curses þ are wrytten in this boke. And the Lorde caste them out of their lande in anger, wraeth, and great furiousnesse, and caste the in to a straunge laude, as it is come to passe thys daye. The secretes of the Lorde oure God are opened vnto vs, and oure children for euer, that we do al the wordes of this lawe.

¶ The notes. And in his anger, for a. By this is signified, that both the wicked teachers & the discipline which receyuech euil doctrine shall perish together. Some reader that þ dronke maye be put to the thyrstie. Some that droukenesse maye be put to thyrstie.

b. That is the Lorde hath opened vnto vs hys weyl before all other people.

The xxx. Chapter.

¶ The worde of God is not farre from them that seke for it, but in their mouthes and heartes.



¶ When al these wordes are come vpon thee, whether it be the * blessinge or the curse which I haue set before the, yet yt thou turne vnto thine hert amog all the nationes whether the Lorde thy God hath thruste the & come agayne vnto the Lorde thy God, & herke vnto his voyce accordige to al þ comaunde the this daye: bothe thou and thy children w al thyne hearte, & all thy soule. * Then þ Lord thy God wyll turne thy captiuitie & haue compassion vpon the, & go & fet the agayne from al the nationes, amonge whiche the Lorde thy God shall haue scatered thee. Though thou wast caste vnto the extreme partes of heauē: euen fro thence wyll the Lorde thy God gather the, & fro thence fet the, and bringe the in to the lande whiche thy fathers possessed, & thou shalt enioye it. And he wyll shewe the kyndnes, and multiplie the aboue thy fathers. * And the Lorde thy God wyll circumsise thyne hearte, and the hearte of thy seed, for to loue the Lord thy God with al thyne heart, & al thy soule, that thou mayste lyue. And the Lorde thy God wyll put all these curses vpon thyne enemyes, and on them that hate the, and persecute the.

¶ But thou shalt turne & herken vnto the voyce of the Lorde, and doe all hys commaundes.

and curses. Deuteronomium. Fol. cr.

The. xxxi. Chapter.

Moses begynne to speake vnto the people in the tabernacle by the hande of the Levites.



And Moses went and spake these wordes vnto all Israel, and sayde vnto them: I am an hundred and .xx. yere this day, & can no more goe out & in. Also the Lord hath sayd vnto me, thou shalt not goe ouer this Iordan. The Lord your God he wyl go ouer before the, & he wyl dystroye these nacions before the, and thou shalt conquere them. * And Iosua, he shall goe ouer before the, as the Lord hath sayde. And the Lord shall goe vnto them, as he dyd to * Schon & Og kynges of the Amorites, & vnto their landes, whiche kynges he dystroyed. And when the Lord hath deliuered them to the, see that ye do vnto them accordyng vnto all the commaundementes whiche I commaunded you. Pluck by your heartes and be ströge, dreade not, nor be afrayde of them: for the Lord thy God hym selfe wyl goe with the, and wyl neither lette the goe nor forsake the.

And Moses called vnto Iosua, and sayde vnto him in the sight of al Israel. * Be ströge and bolde, for thou must go with this people vnto the lande whiche the Lord hath sworn vnto their fathers, to geue them, and thou shalt geue it them to inheryt. And the Lord he shall go before the: and he shall be with the, and wyl not let thee goe nor forsake the, feare not therefore nor be discomforted. And Moses wrote this lawe, and deliuered it vnto the priestes the sones of Levi (whiche have the arcke of the testament of the Lord) and vnto all the elders of Israel, and commaunded them, sayinge: * At the ende of .vii. yere, in the tyme of the feare yere, in the feast of the tabernacles, when all Israel is come to appeare before the Lord thy God, in the place whiche he hath chosen: see that thou reade this lawe before all Israel in their eares. Gather the people together: both men, women and children, & the straungers that are in thy cities, that they maye heare, learne & feare the Lord your God, & be diligent to kepe all the wordes of

commmaundementes, whiche I commaunde the this day. And the Lord thy God wyl make the plenteous in al the workes of thyne hand, and in the fruite of thy bodye, in the fruite of thy catell, & fruite of thy lade & in riches. * For the Lord wyl turne agayne and reioyce ouer the to do the good, as he reioyced ouer thy fathers: Vt thou herken vnto the voyce of the Lord thy God, to kepe his commmaundementes & ordinaunces whiche are writen in the booke of this lawe, vt thou turne vnto the Lord thy God with al thyne hert, & al thy soule. * For the commaundement which I commaunde the this day, is not separated from the, neither farre of. It is not in heauen, vt thou needest to saye: who shall goe by for vs to heauen, and fette it vs, that we maye heare it and doe it: Neither is it beyonde the sea, that thou shouldest say: who shall go ouer the sea for vs, & fet it vs, that we maye heare it, and doe it. But the worde is very nye vnto the: euen in thy mouthe, and in thyne hearte, that thou do it.

Beholde I haue set before you this daye lyfe and good, deathe and euil: in that I commaunde the this daye to loue the Lord thy God, & to walke in his wayes, & to kepe his commaundementes, his ordinaunces & his lawes: that thou mayst lyue and multiplie, & that the Lord thy God may blesse the in the lande, whether thou goest to possesse it.

But if thyne heart turne awaye, so that thou wylt not heare: but shalt go astraye and worship strange goddes, and serue them, I pronounce vnto you this day, that ye shall surely perish, and ye shall not prolonge your dayes vpon the lande whether thou passest ouer Iordan to goe and possesse it.

* I cal to recorde this day vnto you, heauen and earth, that I haue set before you lyfe & deathe, blessinge & cursyng: therefore chose lyfe, that bothe thou and thy seed may lyue, that thou mayst loue the Lord thy God, be obedyente vnto his voyce & cleaue vnto hym. For he is thy lyfe, & the length of thy dayes, that thou mayst dwel vpon the earth whiche the Lord swore vnto thy fathers: Abraham, Isaac and Jacob, to geue them.

And to returne to a better country than this
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And Moses went and spake these wordes vnto all Israel, and sayde vnto them: I am an hundred and .xx. yere this day, & can no more goe out & in. Also the Lord hath sayd vnto me, thou shalt not goe ouer this Iordan. The Lord your God he wyl go ouer before the, & he wyl dystroye these nacions before the, and thou shalt conquere them. * And Iosua, he shall goe ouer before the, as the Lord hath sayde. And the Lord shall goe vnto them, as he dyd to * Schon & Og kynges of the Amorites, & vnto their landes, whiche kynges he dystroyed. And when the Lord hath deliuered them to the, see that ye do vnto them accordyng vnto all the commaundementes whiche I commaunded you. Pluck by your heartes and be ströge, dreade not, nor be afrayde of them: for the Lord thy God hym selfe wyl goe with the, and wyl neither lette the goe nor forsake the. And Moses called vnto Iosua, and sayde vnto him in the sight of al Israel. * Be ströge and bolde, for thou must go with this people vnto the lande whiche the Lord hath sworn vnto their fathers, to geue them, and thou shalt geue it them to inheryt. And the Lord he shall go before the: and he shall be with the, and wyl not let thee goe nor forsake the, feare not therefore nor be discomforted. And Moses wrote this lawe, and deliuered it vnto the priestes the sones of Levi (whiche have the arcke of the testament of the Lord) and vnto all the elders of Israel, and commaunded them, sayinge: * At the ende of .vii. yere, in the tyme of the feare yere, in the feast of the tabernacles, when all Israel is come to appeare before the Lord thy God, in the place whiche he hath chosen: see that thou reade this lawe before all Israel in their eares. Gather the people together: both men, women and children, & the straungers that are in thy cities, that they maye heare, learne & feare the Lord your God, & be diligent to kepe all the wordes of

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Moses songe, *Book* Deuteronomium. *of Deuteronomy*

written in the Table before the ark the Levites are charged to read it to the
thys lawe, and y^e their children whiche knowe nothyng maye heare, and letne to feare the Lorde your God, as longe as ye lyue in the lande, whether ye goe ouer Iordan to possesse it.

D And the Lorde sayde vnto Moses: Behold, thy dayes are come, that thou must die. Cal Iosua and come & stande in the tabernacle of wytnesse, that I maye geue hym a charge. And Moses and Iosua went and stode in the tabernacle of wytnesse. And y^e Lorde appeared in the tabernacle: euē in y^e pillar of the cloude. And the pillar of the cloude stode ouer y^e doore of the tabernacle. And the Lorde sayd vnto Moses: beholde, thou must slepe with thy fathers, and thys people wyl goe a whoorvyng after straunge goddes of y^e lande (whether they goe) and wyl forsaake me, & breake the appoyntmēt, whiche I haue made with them. And then my wrathe wyl waxe whote agaynst them, and I wyl forsaake them, and wyl hyde my face frō them, & they shalbe consumed. * And when much aduersite and tribulacion is come vpon them, then they wyl say: because our God is not amouge vs; these tribulacions are come vpon vs. But I wyl hyde my face that same tyme, for al the euels sake whiche they shall haue wroughte, in that they are turned vnto straunge goddes.

Nowe therfore write ye this songe, & teache it the children of Israel, & put it in their mouthes, that this sōge may be my wytnesse vnto the children of Israel. For when I haue broughte them in to the lande (whiche I sware vnto their fathers) that runneth with milke and honye, then they wyl eate, and fyll them selues, & waxe fat, and turne vnto straunge goddes, and serue them, and sayle on me, and breake my testamēt. And then when much mischefe & tribulacion is come vpon them, thys songe shal answere before them, and be a wytnesse. It shal not be forgotten out of y^e mouthes of their seed: for I know their imaginacion, whiche they goe aboute euē now, before I haue brought them in to the lande whiche I sware. And Moses wrote this songe the same ceason, and taughte it the chyldren of Israel. And the Lord gaue Iosua the

sonne of Nun a charge, and sayde: * be helde & stronge, for thou shalt byng y^e children of Israel into the lande, which I sware vnto them, & I wyl be wth the.

When Moses had made an ende of wytyng out of the wordes of thys law in a boke vnto the ende of them, he commaunded the Leuites, which bare the arcke of the testament of the Lord, sayinge: take ye the boke of thys lawe * & put it by the side of the arcke of the testament of the Lorde your God, and let it be there for a wytnesse vnto the. I forknowe thy stuburnesse * and thy styffe necke: beholde, whyle I am yet a lyue with you thys daye, ye haue bene disobedient vnto y^e Lorde: & how much more after my death. *Go about ouer no*

Gather vnto me all the elders of your tribes, and youre officers, that I maye speake these wordes in their eares, & call * heauen and earth to recorde agaynst the. For I am sure y^e after my death, they wyl vtterly marre the selues, & turne frō the way which I haue comaunded you, & tribulaciō wil come vpon you in y^e latter dayes, when ye haue wrought wickednesse in the sight of the Lorde, to prouoke hym with the workes of youre handes. And Moses spake in the eares of all the congregacion of Israel: the wordes of this sōge, vnto the ende of them. *Of Iosua the notes.*

John of Narbonne

a. To go in & cut is to exercise the office of a minister and leader of them: as Christ sayeth of the ministers and pastours. John. x. a.

b. To hyde his face is as muche as not to heare to and to take awaye the tokens of his kindness as when he geueth no care to our prayers, nor sheweth vs any token of loue, but setteth before our eyes greuous afflictions, and euen very death, as Job. xiii. d. Mich. iii. v.

The xxxii. Chapter.

The songe of Moses. He goeth by vnto the toppe of Harim to see the lande of promise. when Moses had made

Eate O^a heauen, what * I shal speake, & heare O^{erth} y^e wordes of my mouth. * My doctrine droppe as doeth y^e rayne, and my speach flow as doeth the dew, as the myselyng vpo the herbes, and as the droppes vpon the grasse. For I wyl cal on y^e name of the Lorde: Magnifie the might of our God.

He is a b^rocke * and perfect are hys dedes, for all hys wayes are with discression.

He will hide my face if erection

Now write you this

Land which Runne

Moses songe. Deuteronomium. Fol. cxi.

crecion. God is saythfull and without wickednes, both righteous & iust is he. The frowarde and ouerthwart generation hath married them selues to himwarde, and are not his sonnes for their deformities sake. Doest thou so rewarde the Lorde? O foolish nacio and vnwise. * Is not he thy father, & thyne owner? * hath he not made the, & ordeyned the? Remembre the dayes that are paste: consider the yerres from tyme to tyme. * Aske thy father, & he wyl shewe the, thyne elders, and they wyl tel the. * When the most hyghest gaue the nacions an inheritaunce, and deuided the sonnes of Adam, he put the borders of nacions, fast by the multitude of the chyldren of Israel.

* For y^e Lordes part is his folcke, & Jacob is y^e porcio of his inheritaunce. He founde him in a desert lande, in a voyde grounde, & a roynge wylder- nesse. He led him about, and gaue him vnderstandynge, and kepte hym, as the aple of his eye.

As an Egle that stirreth vp her nest, and flettereth ouer her younge, he stretched out hys wynges, and toke hym vp, & bare him on his shoulders. The Lorde alone was his guyde, and there was no straunge God with him.

He set hym vp vpon an hye lande, and he ate the encrease of the felde. * And he gaue him honye to sucke oute of the rocke, and oyle oute of the harde stone. With butter of kine & milcke of the shepe, with fatte of the lambes and fat rammes and he gootes, with fatte kidneies & w^h wheate. And of y^e bloude of grapes thou dronkest wyne.

And Israel waxed fatte and kicked. Thou wast fatte, thicke & smothe. And he let God goe that made him & dispised the rocke that saued hym. They angered him with straunge goddes, and with abhominacions prouoked hym.

* They offered vnto felde deuels & not to God, & to goddes which they knewe not & to newe goddes that came newe- lye vp, which their fathers feared not. Of the rocke that begat the, thou arte vnmindful, & hast forgotten God that made the. And when the Lorde sawe it, he was angre bycause of the prouokynge of his sonnes and doughters.

God saythfull and without wickednes, both righteous & iust is he.

And he sayde: I wyl hyde my face from them, & wyl see what their ende shalbe. for they are a froward generation, and children in whom is no sayth. They haue angered me with that which is no God, & prouoked me with their vanities. * And I agayne wyl angre them with them whiche are no people, and wyl prouoke them with a folyshe nacyon. * For fyre is kyndled in my wrathe, and shal burne vnto the botome of hell. And shal consume the erth with her encrease, and sette a fyre the botoms of the mountaynes. I wyl heape mischeues vpon them, and wyl spende al myne arowes at them.

Burnt with hungre & consumed w^h heate and with bitter pestilence. * I wyl also sende the teethe of beastes vpon them, and poyson serpentes. Without forth, the swerde shal robbe them of their chyldre: and within, in the chamber, feare: bothe younge men and younge women, and the suckelynges with the men of gray heades. I haue determined to skater them thorowout the worlde: and to make awaye the remembraunce of them fro amonge men. were it not that I feared the saylyng of their enemies, lest their aduersaries woulde be proude, and saye: oure hye hande hath done all these worckes and not the Lorde. or Portion of his iudgement.

For it is a nacion that hath an vnhappye forcast, and hath no vnderstand- ing in them: I wolde they were wyse and vnderstode this and wolde con- sider theyr latter ende.

Howe it cometh that one shal chase a thousande, and two put ten thousande of them to flyghte: excepte their rocke had solde them, and bycause the Lord had deliuered them.

* For oure rocke is not as their rocke, of thys our enemies them selues be iudges. But their vines are of the vines of Sodome, and of the felde of Gomorra. Their grapes are grapes of gal, and their clusters be bitter.

Their wine is the poyson of dragons, and the cruel gal of aspes. Are not suche thynges layde in store with me, and sealed amonge my treasures? * When geaunce is myne, and I wyl rewarde: their feete shal slide, when the tyme cometh.

Generation haue they

Loke as
fore in p
xxi. d.
Roma. x. d
Iere. xv. c.
Iere. v. v
Joel. i. a.
Exo. xiii. a
Iere. v. d
Eccle. i. b
Rom. xii. d
Iere. x. c
1000
cometh

Moses songe. Deuteronomium.

cometh. For the tyme of their distruc-
tion is at hande, & the tyme that shall
come vpon them maketh haste.

* For the Lorde wyl do iustice vnto
hys people, and haue compassion on
his seruantes. For it shalbe sene that
their power shal faile, and at the laste
they shalbe prised and forsaken.

And it shall be sayde: * Where are
their goddes and their rocke wherein
they trusted.

The fat of whose sacrifices they ate,
and dranke the wyne, of their drinke-
offerings, let the ryle be a helpe you,
and be your protection.

See nowe howe that I, * I am he,
and that there is no God but I. * I
can kyll and make alyue, and what I
haue smitten that can I heale: * nether
is there that can deliuer any man oute
of my hande.

For I wyl lyfte by myne hande to
heauen, and wyl saye: I lyue euer.

Yf I whette the edge of my swerde,
and myne hande take in hande to doe
iustyce, I wyl shewe vengeance on
myne enemies, and wyl rewarde them
that hate me.

I wyl make myne arrows droncke
with bloude, and my swerde shal eate
fleshe of the bloude of the slayne, and
of the captiue and of the bare heade of
the enemye.

* I prayse ye hethen his people, for
he wyl auenge the bloude of his ser-
uantes, & wyl auenge him of his ad-
uersaries, and wyl be merciful vnto y
lande of hys people.

And Moses wente and spake al the
wordes of this song in the eares of the
people, bothe he and Josua the sonne
of Nun. And when Moses had spoken
all these woordes vnto the ende to all
Israel, then he sayd vnto them. * Set
your heartes vnto all y wordes which
I testify vnto you this daye: that ye
commaunde them vnto your chyldre,
to obserue and do al the wordes of this
lawe. For it is not a bayne worde vnto
you: but it is your lyfe, and thowse
this woorde ye shall prolonge your
dayes in the land whither you go ouer
Jordan to conquere it.

And the Lorde spake vnto Moses
y selfe same daye, saying: get the by in

to this mountayne Abarim vnto mount
Rebo, whyche is in the lande of Mo-
ab ouer agaynst Jericho. And behold,
the lande of Canaan, whiche I geue
vnto the chyldren of Israel to possesse.
And dye in the mounte which thou go-
est by, and be gathered vnto thy peo-
ple. * As Aaron thy brother dyed in
mounte Hor & was gathered vnto hys
people. For ye trespassed agaynst me a-
monge y chyldre of Israel: at y waters
of strife, at Cades in y wilderness of zin:
because ye sanctified me not amonge y
chyldren of Israel. Thou shalt see the
lande before the, but shalt not goe thy-
ther, vnto the lande which I geue the
chyldren of Israel.

The notes.

a. The Prophetes customably, whē they speake
with a feruent affection, do speake vnto thynges
p haue no lyfe, euen as they speake vnto men, as
in Esai. i. a. And here Moses thinking that the
chyldren of Israel wold not earnestly heare him,
& that he shold lose his labour willeth yet hea-
uen & earth to heare him & to be his witness p
he recited this songe vnto them. y. y. y. y. y.
b. Rocke. God is called a rocke, because he & his
worde lasteth for euer, he is sure to trust to, and a
perfect comfort to beleuers, and their singuler
defence at all tymes. ii. Reg. xxi. a.

c. Onely the saythfull whiche are, signified by
Jacob, are Goddes porcion: the vbeleuers be-
longe not vnto him.

d. To beare them on his shoulders is to saue and
kepe them from euil, & let them haue fruition of
his goodnes, as in Rume. xi. c.

e. By these thynges named are signified abun-
dauce of all good thynges as it is sayde in the
psalme. lxxi. b.

f. Here reciteth he. iii. plages of the swerde, that
many shal be slayne, p they shal be leade captiue
& brought in to bondage, and p their heades shuld
become bare, that is their kingdome and priuile-
ge shoulde be taken awaye from them.

g. To testifie the worde is to preache the worde
and therefore is the worde called a testimony or worde,
witness. psalme. cxviii. b.

The. xxxiii. Chapter.

Moses prayse blesseth all the tribes of Israel.

Bys is the blessinge wherby
Moses Goddes man blessed
the chyldren of Israel be-
fore hys deathe, sayinge:

* The Lorde came from Sinai & he
wed his beames from Seir vnto the
appeared gloriously fro mount Phara,
and he came with thousandes of sainc-
tes, and in hys ryght hande a lawe of
fyre for the. Howe loued he the people.

* Al his sayntes are in his hade. They
ioyned them selues vnto thy foote and
receaued thy wordes: Moses gaue vs

of this song in a lawe

into all the wordes

The blessinges. Deuteronomiū. Fol. cxii.

a lawe whiche is the inheritaunce of þ
congregacio of Iacob. And he was in
Israell kynge when he gathered the
heades of the people, and the tribes of
Israell together. *Perfectly in Moses*

Ruben shall lyue, and shall not dye:
but his people shall be fewe in nombre.
This is the blessing of Iuda. And he
sayde: heare Lorde, the voyce of Iuda,
and bringe hym vnto his people: lette
his handes fight for hym: but be thou
hys helpe agaynst his enemies.

And vnto Leui he sayde: thy ^a per
fectnes and thy light be after thy mer
cyful man whō thou tēptedest at Ma
sah with*whom thou stryuedest at the
waters of strife.* He þ sayeth vnto his
father & mother: I sawe hym not, and
vnto his brethren I knew not, and to
his sōue I wote not: for they haue ob
serued the wordes, and kept thy testa
mente. They shall teache Iacob thy
iudgemētes, & Israell thy lawes. They
shall putte cens before thy nose, and
whole sacrificys vpon thyne autare.
Blesse Lorde their first frutes, & accept
þ worckes of their handes: smyte the
backes of them that ryle agaynst the,
and of them that hate them: that they
ryle not agayne.

Vnto Ben Jamin he sayde. The
Lordes derlyng shall dwel in safetie
by him, and kepe him selfe in the haue
by hym continuallye, and shall dwell
betwene his shoulders.

And vnto Ioseph he sayde: blessed* of
the Lorde is his lande, with the good
ly frutes of heauen, with dewe and
with sprynges that lye beneth: & with
frutes of the encrease of the sonne, and
with rype frute of the moone, and with
the toppes of the mountaynes þ were
frome the begynninge and with the
dayntes of hylles that laste cuer and
with goodly frute of the earthe and of
the fulnesse thereof.

And þ good wil of hym that dwelleth
in the*bushe, shall come vpon the head
of Ioseph and vpon the toppe of the
head of hym that was separated frome
amonge his brethren, his bewtie is as
a first borne oxe, and hys hornes as the
hornes of an vnicorne. And with them
he shall pushe the nacions together, euē
vnto the endes of the world. These are

the manye thousandes of Ephraim, &
the thousandes of Manasses.

And vnto zabulon he sayd: Reioyse
zabulon in thy goinge out, and thou
Isachar in thy tentes. They shall call
the people vnto the hyl, and there they
shall offer offeringes of righteousnes.
For they shall sucke of the aboun
daunce of the sea, and of treasure hyde
in the lande. *King when he gathered the tribes*

And vnto Gad he sayde: blessed is þ
rowmemaker Gad. He dwelleth as a
lyon, and caught the arme and also the
toppe of the head. He sawe hys begin
nyng, that a part of the*teacher was
hydde there and came with the heades
of the people, and executed the righte
ousnes of the Lorde, and his iudgemē
tes with Israell. *But his people shall be fewe*

And vnto Dan he sayde: Dan is a
lions whelp, he shall flow frome Basan.

And vnto Nephthali, he sayd: Neph
thali he shall haue aboundance of plea
sure, and shall be fylled with the bles
syng of the Lorde, & shall haue his pos
sessions in the south west. *For him But he shall be fewe*

And of Aser he sayde: Aser shall be
blessed with childzen, he shall be accep
table vnto his brethren, and shall dippe
his fote in oyle: Yron and brasse shall
hange on thy howes, & thyne age shall
be as thy youth. *His mercy full man*

There is none like vnto the God
of Israell: he that sitteth vpon heauē,
shall be thyne helpe, whose glorie is in
the cloudes, that is the dwelling place
of God from the begynnyng and from
vnder the armes of the worlde: he
hathe caste oute thyne enemies before
the, and sayde: dystroie. And Israell
shall dwell in safetie alone. And the
eyes of Iacob shall loke vpon a lande
of corne and wyne, more ouer hys hea
uen shall droppe wyth dewe. Happye
art thou Israell, who is like vnto the
A people that arte saued by the Lorde
thy hynde, and helper, and swerde of
thy glorie. And thyne enemyes shall
hyde them selues frome thee, and thou
shalt walke vpon their hye hylles.

The notes.

a. That is, let thy priestes office be happye & for
tunate before God and men, by prayer, teaching
and good ensample geuyng, as it was in Mo
ses. This is the lyght and perfectnesse, whiche
Moses put in the brest lappe of iudgemente.

Exod. 118. Rom. 12.

of Moses. Deuteronomium.

Exod. xxvii. c. and Num. xxvii. d.

The Chald. interpre. readeth, with perfect-
ness and light inducedst thou the man that was
founde holpe.

b. That is they shall haue abundance of riches,
what of marchaundysse compunge by sea, and of
metalles of the earth.

c. A worlde maker, because with warre he made
countrie, for he was a valiant warriour.

d. The Chald. interpre. was buried there

e. In safetie alone, loke Num. xxvii. b. vpon this
worde. To dwell by him selfe.

The xxxiii. Chapter.

Moses dyeth, Israel wepeth. Iosua succeedeth in
Moses rowme.



And Moses went from
the felde of Moab vp
into mount Nebo, which
is the toppe of * Phas-
gah & is ouer agaynst
Jericho. And the Lorde
shewed him al the lande of Gilead euen
vnto Dan, and all Nephtali and the
lande of Ephraim and Manasse, and
al the land of Iuda: euen vnto the vt-
most sea, and the south, and the region
of the playne of Jericho the citie of
paulmetrees euen vnto zoar. And the
Lorde sayde vnto hym. * Thys is the
lande which I sware vnto Abraham,
Isaac and Iacob, sayinge: I wyl geue
it vnto thy seed. I haue shewed it thee
before thyne eyes: but thou shalt not
goe ouer thither.

So Moses the seruaunte of the

Lorde dyed there in the lande of Mo-
ab, at the commaundement of the Lorde.
And he buried hym in a valey in the
land of Moab besyde Bethpheor: but
no man wist of his sepulchre vnto this
day. And Moses was an hundred and
xx. yere olde when he dyed, and yet his
eyes were not dyme, nor hys chekes
abated. And y children of Israel wept
for Moses in the felde of Moab. xxx.
dayes. And the dayes of wepyng and
mournynge for Moses, were ended.

And Iosua the sonne of Nun was
ful of the spirite of wisdom: for Mo-
ses had put his hande vpon him. And
all y childre of Israell herkened vnto
him & did as y Lorde commaunded Moses.
But there arose not a prophete sence
in Israell lyke vnto Moses, whom the
Lorde knewe face to face, in all the
myracles and wonders whiche the
Lorde sente hym to doe in the lande of
Egypte, vnto Pharaon and all his ser-
uauntes, and vnto all hys lande: and
in all the myghtye dedes and greate
terrible thynges which Moses dyd in
the syghte of all Israell.

The ende of the fyfth boke
of Moses.

Quoniam Moyses
seruus dei
Moses the seruant of the Lord dyed there in the land of Moab at
the commaundement of the Lord and he buried him in a valey in the land of Moab
besyde Bethpheor But no man wist of his sepulchre vnto this day, m
120 years old when he dyed and yet his eyes were not dimmed
nor his chekes abated And the children of Israel wept for Moses 30 dayes
in the felde of Moab and then ended And Iosua the son of Nun was full
of the spirit of wisdom for Moses had put his hand upon him
and all the children of Israel did as the Lord commaunded Moses
But there arose not a prophet sence in Israel lyke unto Moses
whom the Lord knewe face to face in all the myracles & wonders
whiche the Lord sente him to doe in the lande of Egypte vnto all his
seruauntes and vnto all his lande and in all the myghtye dedes
and greate terrible thynges which Moses dyd in the syghte of all
Israell



The seconde parte of the Byble con- taynyng these bokes.

The booke of Josua.
The booke of Judges.
The boke of Ruth.
The first boke of Samuel.
The seconde boke of Samuel.
The.iii.boke of kynges.
The.iiii.boke of kynges.
The.i.boke of the chronicles.
The.ii.boke of the chronicles.
The first boke of Esdras.
The.ii.boke of Esdras.
The boke of hester.
The boke of Hiob.



The booke of

The Lord courageth Josua to invade the land of promysse, and commaundeth him continually to reade Deuteronomium.



fter the death of Moyses the seruāt of the LORD: the LORD spake vnto Josua the sonne of Nun, * Moyses mynister, sayinge: Moyses my seruāt is dead. Nowe therfore vp & go ouer Jordan, both thou & al this people, vnto the lande the which I geue vnto the children of Israell. * All the places that the soles of your fete shall treade vpon, haue I geuen you, as I sayd vnto Moyses: from the wyldernesse & thys Libanon vnto the great riuer Euphrates: and all the lande of the Hethites, euen vnto the great sea toward the going downe of the sunne, shall be youre coastes. There shall not a man be able to wythstande the all the dayes of thy lyfe. * For as I was wyth Moyses, so wyll I be wyth the, * & will nether leaue the, nor forsake the. * Be strong & bold: for vnto this people shalt thou deuyde the lande which I swaie vnto their fathers to geue them.

I haue all thyng be stronge and harden thy self, to obserue and to do, accordyng to all the lawes, whiche Moyses my seruauēt commaunded the. * Tourne there fro nether to y^e right hand, nor to the lefte: that thou mayest haue vnderstandyng in all thou takest in hand: let not the boke of this lawe depart out of thy mouth: But recorde therein day and nyght that thou mayest be circumspect to do accordyng to all that is wyrtten therein: For then shalt thou make thy waye prosperouse, and then thou shalt haue vnderstandyng. Beholde, I haue sayde vnto the, be strong and bold: neether feare, nor dread: for the LORD thy god is wyth the, whether soeuer y^e goest. Then Josua commaunded the officers of the people, sayinge: Go thorowe the middes of the host, and commaund y^e people, sayinge: prepare you vitayles

for after thre dayes ye shall passe ouer this Jordan, to go and enioye the land, which the LORD your GOD geueth you, to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribbe of Manasses, spake Josua, sayinge: * Remember that which Moyses the seruauēt of the LORD commaunded you, saying: the Lorde youre GOD hath geuen you rest, and hath geuen you this lande. Let your wyues, your children, and your cattell remaine in the lande whych Moyses gaue you on thys syde Jordan: But go ye before youre brethren armed, all that be men of warre, and helpe theym vntyll the LORD haue geuen your brethren rest, as he hath you, and vntyll they also haue optayned, the lande whiche the LORD your GOD geueth theym. And then retourne vnto the land of your possession and enioye it, which lande Moyses the LORDS seruauēt gaue you on this syde Jordan, toward the sunne risinge. And they answered Josua, sayinge: * All that thou byddest vs, we wyl do, and whither soeuer thou sendest vs, we wyl go. Accordyng as we obeyed Moyses in all thynges, so we wyl obey the, onlpe the LORD thy God be wyth thee as he was wyth Moyses. And whosoever disobey thy mouthe, and wyl not hearken vnto thy wordes in all that thou commaundest him, let him dye: Onely be stronge and of good courage.

The.ii. Chapter.

Josua sendeth searchers of spies to Jericho, which were hyde of Rahab and so escaped the handes of the pursuers. Rahab belongeth vnto the confederacy of the Canaanites.

hen Josua the sonne of Nun sent out of Settim two spies secretly, saying: go and beue the lande and also Jericho. And they wente, and came into a hartolotes house, named Rahab, and lodged there. And it was tolde the kynge of Jericho, sayinge: Beholde there came men in hither to night, of the children of Israell, to spie out y^e countrey. And the kynge of Jericho sent vnto Rahab, saying: brig forth the men y^e are come to the, which are entred into thy house: for they

Then Josua commanded his officers saying God honoure

Jericho. Joshua sent out **Joshua.**

Contesteth the God of Israel with the King of Jericho: But out of the

be come to searche out all the lande.
And the woman toke the two men & hyd them. And sayd: in dede there came men vnto me, but I wote not whence they were. And about the tyme of shuttynge of the gate when it was darcke, they wente oute, whether they wente I wote not: but folowe after them quickly, & ye shal take them. But she brought them by vpon the rofe of the house, and hyd them vnder flaxe (yet in the scales) which she had lying abroad vpon the rofe. And the men pursued after the, the waye to Jordan euen vnto the passage, and as sone as they whiche pursued after the were gone out, they shut the gates immediatly.

And oz euer they were a slepe, she came by vnto them vpon the rofe, and said vnto the men. I knowe that the Lorde hath geuen you the lande, both because that the feare of you is fallen by vs, and because that the enhabytters of the lande saynt at your commynge. For we haue hearde howe the Lorde dyed by the water of the red sea before you, when you came out of Egypte, and what you dyd to the two kynges of the Amorites on the other side Jordan: **Sehon**, and **Og**, whiche ye vtterlye destroyed. And as sone as we had heard these thinges, our hertes dyd faynte. And there remained no more courage in any manne for feare of youre commynge. For the **LORDE** poure **GOD**, he is the **GOD** in heuen aboue: and on the erth beneth.

Nowe therfore sweare vnto me by the Lorde because I haue shewed you mercye, that ye shal also shewe mercye vnto my fathers house, and geue me a true token. And that ye shal saue a liue, both my father, and my mother, my brethren, and my sisters, and all that pertaine vnto them. And that ye shal deliuer our soules from death.

And the men answered her, oure lyues for you to dye, yf ye vtter not this oure communicacion. And so when the Lorde hath geuen vs the lande, we wyll deale mercyfullie and truly with thee. And then she lette them downe wyth a coarde thoroowe a wyndowe. For her house stode in the towne wall. And she dwelt in the town wal. And she said vnto

to them, get you into the mountaynes, lest the folowers mete you, and hyde your selues there thre dayes, buttill the pursuars be returned, and then may ye go your wayes. - on the Roofe, And said vnto

And the men sayde vnto her, we wyll be blamelesse of thy othe, whyche thou haste made vs sweare. Scholde, when we come into the lande, thou shalt bynd this purple thyeden coarde in the wyndowe, which thou lattest vs downe by. And thou shalt bynge thy father, thy mother, thy brethren, and all thy fathers houtholde, euen into the house to thee. And then whosoever go oute at the doores of thy house, into the streete, by his bloude shall be vpon his owne head, and we guiltlesse. And whosoever shall be wyth the in the house, his bloude be on oure heades, yf any mannes hande be vpon hym: And euen so yf thou vtter these oure woordes, we wyll be quyte of thy othe whyche thou haste made vs sweare. And she sayde: accordynge vnto your wordes so be it: and so sente them awaye, and they departed. And the bound y purple coarde in the windowe. And what you did to 2 Kinges

And they departed and got them into the mountaynes, and there abode thre dayes, buttill the pursuars were returned. And the pursuars sought thoroowe oute all the waye, and founde them not. And the two menne returned, and descended from the mountayne, and passed ouer, and came to Joshua the sonne of Nun, and tolde hym all that hadde chanced theym. And they sayde vnto Joshua: the **LORDE** hath deliuered into our handes all the lande, for al the inhabyters of the countrey saynte for feare of vs. for the Lord your God he is the God

The Notes. Because shewd you more a. To were by the Lorde, & to the Lorde, are two thynges as it is said. ii. Para. xv. c. b. That is he shal because of his own deeth. Some saye that the bloud doeth here signifye synne as in **Dece. iiii.** And in the second of the kinges. i. c. **The. iiii. Chapter.** A Token The water of Jordan dyeth by, and Joshua with the people passe ouer.

And Joshua rose early, and they removed from **Settim**, and came to Jordan, bothe he and all the childe of Israel, & sojourned there before they wet ouer. And after. iiii. dales,

And Joshua rose early, and they removed from Settim, and came to Jordan, bothe he and all the childe of Israel, & sojourned there before they wet ouer. And after. iiii. dales,

the officers went thorow out the hoost, and commaunded the people, sayinge: when ye se the arcke of the testament of the Lorde your God, and the priestes that are Leuites bearynge it: then departe ye from your places and folowe after it. So yet that there be a space betwene you and it, about a two thousande cubites by measure. And come not nye vnto it, that ye maye know the way, by whiche ye must go: for ye haue not gone by it in tymes paste (and beware, that ye appoach not nye vnto the arcke.) And Josua sayd vnto þ people: *purifye your selues, for to morowe the Lord shall shewe wonders among you. Then Josua spake vnto the priestes, sayinge: Take vp the arcke of the testament, and go before þ people. And they toke vp the arcke of the testament, and went before the people.

And the Lorde sayde vnto Josua: this day wyl I begynne to magnifye the, in þ syghte of all Israell, that they may knowe how þ as I was with Moses, so wyl I be wth thee. And commaund thou the priestes that beare the arcke of the testament, sayinge: when ye are entered a lytel into þ water of Jordan, then stande styll in it.

Then spake Josua to the children of Israell, sayinge: come hyther and heare the wordes of the Lorde your God. And Josua sayd: Herbye ye shal know, that the lyuynge God is amonge you, and that he wyl without fayle caste out before you, the Cananites, the Hethites, the Hittites, the Pherezites, the Gerge sites, the Amorites, and the Jebusites. Beholde, the arcke of the appoyntment of the Lorde of al the world shall go before you into Jordā. And now take you twelue men of the children of Israel, of euery trybe a man. And as sone as the sooles of the fete of the priestes þ beare the arcke of Jehouah (the Lorde of all the worlde) treade in the water of Jordan, the water of Jordan shal deuyde it selfe: and the waters that commeth fro above, shall stande styl vpon an heape. And when the people were departed fro their tentes to go ouer Jordan (* the priestes bearyng þ arcke of þ appoyntment before þ people) as sone as they þ bare the arcke came vnto Jordan, and

the fete of the priestes that bare þ arcke were dipped in the brim of the water. * Jordan beyng full ouer al his banc: kes all the tyme of haruest: the water þ came down from aboue dyd stoppe and stode vpon an heape, a great way toin Adam, a cite besyde zarthan. And the water that went downe banished into the sea of the wyldernes, called the salt sea as sone as it was deuided: & the people went right ouer agaynst Jericho. And þ priestes þ bare the arcke of the appoyntment of the Lorde, stode styll vpon drye lande, vntyll all the people were cleane ouer Jordan.

The.iiii. Chapter.

Twelue stones are reared vp for a remembrance that Jordan was dyed, & it returneth agayne his course.



As as sone as the people were all gone ouer Jordan, * the LORD spake vnto Josua, sayinge: Take you twelue men out of the people, of euery trybe a man. And commaunde you the, sayinge: take you hence oute of the myddes of Jordan euery out of the place where the priestes stode in a redynes) twelue stones. And take ye them a way with you, & put them in the place where you lodge at nyght. And Josua called vnto the twelue men whiche he had prepared of þ childre of Israell, of euery trybe a mā, & sayd vnto the: * get you before the arcke of the Lorde your God, euē into þ myddes of Jordā, and take vp euerye man a stone vpon his shoulde, accordynge vnto the nombre of the trybes of the children of Israell, that this may be a sygne amonge you. And when your children aske theyr fathers in tyme to come, sayinge: what meane ye with these stones: the shal say vnto them, how that þ water of Jordā, deuyded at þ presence of þ arcke of the appoyntment of the Lorde: euen while it wet ouer Jordā, þ water of Jordā deuyded. And these stones shalbe a memorie al vnto the children of Israell for euer.

And the childre of Israel dyd euē so as Josua commaunded, and toke vp

Iosua.

daile before you, vntyll ye were ouer, as
the **LORDE** your **GOD** dyd vnto
the red sea, * whiche he dyed by before
vs, tyl we were ouer, that al þe people of
the world may knowe the hande of the
Lorde, howe myghtie it is, and that ye
might feare þe Lord your god for euer.

The Notes. *of Reason*
a. These maners of speche, vnto thys dape, vnto
this present day, and suche lyke, be therfore sayd
because the thynges were so done that they wer
not after chaunged by hym that dyd the, nor in
his tyme that wrote the hy storye of them. iii. Es.
ii. f. Act. xxi. a.
b. To feare here is, reuerently to obey hym and to
know the Lorde God workynge in hym, and to
do that he biddeth
c. Balgal is betwene Iordan and Iericho of the
east ende of the citie. The word signifieth by in-
terpretacion, takinge away because the Lord e
there toke away the reproche & shame of Egypt fro
them as in the next Cha. c. Iosephus de Antiqui.
lib. v. Cha. i. saith that it signifieth libertie.

¶ The .v. Chapter.
¶ The Cananites are afearde. The seconde circum-
 cifton vnder Iofua.

AND when all the kynges of the A-
 morites whiche are on thys fyde
 Iordan to the seawarde, and all the
 kynges of the Cananites whiche lye on
 the sea heard, howe the LORD had
 dryed vp the water of Iordan before
 the chyldren of Iſraell, butyl they were
 ouer, *their heartes faynted in theym.
 And there was no ſprete in theym anye
 more, for feare of the commynge of the
 chyldren of Iſraell.

That same tyme the LORD said vnto Iosua: * Make thee knyues of stone, and go to againe and circuncise the children of Israel the second tyme. And Iosua made hym knyues of stone and circuncised the children of Israel in the hyl of foreskynnes. And this is the cause why Iosua cyrcumcysed. All the people that came out of Egypt that were males, al that were men of warre, dyed in the wyldernesse by the waye, after they came oute of Egypte. Nowe all the people that came oute were cyrcumcysed. But all the people that were bozne in the wyldernesse by the way after they came out of Egypt, they cyrcumcysed not. For the children of Israell walked fourtye yeares in the wyldernesse, tyll all the people of men of warre that came oute of Egypt were consumed, which harkened not vnto the voyce

For the Lord your God the
Lion to Supp;

boyce of God, so that the Lorde swate, that he would not shewe them the lade which the Lorde swate vnto theyr fathers, y he wold gene vs, euē a land & y sheweth with mylke & honye. And their children he set vp in their steade: theym Iosua circumcised: for they were vncircumcised, because they circumcised them not by the waye.

And when all the people were ful circumcised, they abode styll in their places in the host tyl they were whole. And the LORD sayde vnto Iosua: thys daye I haue taken awaye the shame of Egypte from you: and called the name of the same place Galgal vnto thys daye. And the chyldren of Israell pyched their tentes in Galgal, & and helde the feast of passeouer the fourtene daye of the moneth at euē in the feldeg of Jericho. And they ate of the corne of the lande on the morowe after passeouer, swete cakes and parched corne in the selfe same daye. And * Manna ceased on the morowe, after they had eaten of the corne of the lande, nether hadde the chyldren of Israell Manna anye more, but dyd eate of the frutes of the lande of Canaan that yere.

And when Iosua was come to Jericho, he lyfte vp his eyes and looked: & beholde, there stode a man before hym with his swerde drawen in hys hande. And Iosua wente vnto him, and sayed vnto him, art thou on our side oz on our aduersaries? And he answered. Naye, but I am y captayne of the hoste of the Lorde and am now come. And Iosua fel on his face to the earthe, and dyd reuerence, and sayde vnto hym: what sayeth my Lord vnto hys seruaunt. And the captayne of the Lordes host sayd vnto Iosua: * do thy shoes of thy feate, for the place wheronthou standest, is holy. And Iosua dyd so.

The Notes.

a. Shame here signifieth mytery, wretchednes, contempr & dispise, vilenes & bondage. Esa. liii. a.
 The c. bi. Chapter.

The walles of Jericho fall, and it is taken.



And Jericho shut in her people, and was shut for feare of the chyldren of Israell, so that no man went out oz in. And the Lorde sayd vnto Iosua:

behold, I haue geuen into thynne hand, Jericho & her king, & the men of warre. And ye shall copasse the citie, al that be men of warre, ago round about it once: and so shall you do syre dayes. And seven priestes shall beate seven trompettes of * rammes hoznes before the Arcke.

And the seuenth day, ye shall compasse the cytie seven tymes, and the priestes shall blowe with their trompettes. And when there is a longe blaste blowne wyth the Rammes horne, assone as ye heare the sounde of the horne, let al the people shoute a myghtie shoute. And then shall the walles of the cytie fall downe, and the people shall ascende vp, euery mā streight before him. And Iosua the sonne of Nun, called vnto the priestes, and said vnto them: take vp y arcke of the pointment, & let seven priestes beate seven trompettes of rammes hoznes before the arcke of y Lord. And he sayd vnto y people, go & copasse the citie: & let the men of armes go before the arcke of the Lorde. And when Iosua had spoken vnto the people, the seven priestes that bare the seven trompettes of rammes hoznes before the arcke of the LORD, wente forth and blew with the hoznes, and the arcke of the testament of the LORD folowed after theym. And the men of armes went before the priestes, that blew wyth hoznes, and the comē people came after the arcke: and as they wēt, they blew with the hoznes. And Iosua commaunded the people, sayinge: shoute not nor let your voyce be heard, oz any worde proceade oute of your mouthes, vntyll the daye I bydde you shoute: and then shoute.

And so the arcke of the Lorde compassed the cytie and went about it once: and then they returned into the hoste, and lodged there. And Iosua rose erly in the mornyng, and the priestes toke vp the arcke of the LORD, and seven priestes bare seven trompettes of rammes hoznes before the arcke of y Lord, and as they went, blew wyth the hoznes. And the men of armes went before them, and the comen people came after the arcke of the LORD: and as they went, they blew with the hoznes.

Thon Iosuah fell on his face before the Lord, and sayd vnto him as y Lordes seruant, Saye the Captaine of the Lordes host, I haue done all that thou saydest, & my foot hath not departed from the commandment which thou hast geuen me.

Jericho. Josua. Hall see both and all yr in to fig.

And the seconde daye they cōpassed the
cvtie once, and returned agayne into y^e
host, and so they dyd syxe dayes longe.

And the seventh daye they rose erlye:
euen with the dawnyng of the day, and
compassed the cylie after the same ma-
ner seven tymes: onelye that they com-
passed the cylie seven times.

And at the seventh tyme, the priestes
blewe with the hornes, and Josua sayd
vnto the people, shewte for the LORD
hath geuen you the citie. But the citie
shall be excommunicate, both it and al
that is therein, vnto the LORD: on-
ly Rahab the harlotte shall lyue, both
she and al that is with her in the house,
because she * hydde the messengers
that we sente. And in anye wyse be-
ware of the excommunicate thinges, lest
ye make your selves excommunicate.

For if thou take of the excommunicate
things, so shall you make the house of
Israel excommunicate and shall trouble it. But of the silver, golde, vessels
of brasse, and yron shall be wholly unto
the LORD and shall go into his
treasure.

And the people cryed, and blew
wyth hornes: for whē the people heard
the sounde of the hornes, they shoute
a greate shout; and the * walles fell
downe, and the people went by into the
citty, every man streyght before him,
and toke the citty. And they bitterly
destroyed all that was in the citty,
bothe manne and woman, younge and
olde, ore, shepe, and alle, wyth the edge
of the swerde.

Then Iosua said vnto the two men
that went to spie out the countrey: * go
into the harlottes house, and bring out
thence, bothe the woman and all that
pertayneth to her, * as ye sware to her.
And the younge men that were spyes
went in and broughte oute Rahab, and
her father, and mother, and all her bre-
thren and all that she hadde. And they
brought out all her housholde and put
them without the host of Israell.

And they burnt the epye with fyre,
and all that was therein. Onely the syl-
uer, the golde, and the thinges of brasse,
and yeron they put vnto the treasure of
the house of the LORD. * And Jos-
hua saued Rahab the harlott, & her fa-

thers household and all that pertayned
vnto her, and she dwelt in Israel, euen
vnto this day, because she had the mes-
sengers whiche Iosua sent to spie out
Iericho.

And Josua cursed at that tyme, say-
inge: cursed be the man before **þ** Lorde,
that ryseth vp and byldeth thys cytye
Jericho: so that he laye the foundacion
with the ^a death of his eldest sonne, and
with the deathe, of hys youngest set vp
the gates. And the **LORD** was with
Josua, and his fame was hearde, tho-
rowe out all landes.

The Notes.

a. That is the bylder of the cytye Mall leaſt bys
childre from the eldeſt to þ poſteſt: which thing
happened to Hiel of Bethel. iii. reg. xvi. d. He þ
ſetteſt by that which the Lorde putteth downe
ſhal be chylcoles & without poſteritie.

¶ The. vii. Chapter.

¶ It is sppeo out. Iean is stoned because he toke of
the excommunicatynge thynges.

But yet the chyl dren of Isra-
ell trespassed in the excommu-
nicate thynges: for Acan the
sonne of Cathi, the sonne of
Zabdi, the sonne of Zareh of the tribe of
Iuda, toke of the excommunicate thin-
ges. And the wrath of the LORD
waxed whote agaynste the chyl dren of
Israell.

Then Josua sent men from Jericho to Ai, which is besyde Bethauen, on the eastsyde of a Bethell, and spake vnto them, saying: get you vp, and beue the countre. And the men went vp and spied out Ai. And returned vnto Josua, and sayde vnto him: let not all the people go vp, but lette as it were a two or thre thousande men go vp, and destroy Ai, and make not all the people to labour thither, for they are but fewe.

And so there wente by thither, about
a thze thousande men, which fledde be-
fore the men of Ai. And the men of Ai
smote of them vpon a thyrtye and syxe
men, and chaled theym before the ga-
tes euen vnto Gabarim, and smote
theym in the goynge downe. And the
heartes of the people, were dyscoura-
ged and * melted lyke water. And
Josua rent hys clothes and fell to the
earth vpon his face before the arcke of
the Lorde vntyll the euen tye, both he
and the elders of Israell, and put erth

th. *Herbert. The Count* upon

Buryngh
w fye.

understanded a greivouse or cruell kinde of death not onely burning: for euen in this same Chapter d. is Acan stoned, which yet had commytted lyke offence. fyre in the Scripture signifieth any payne or affliction. Jeremi. xv. c. Amos. ii. b. c. To geue glory to God is, to knowe him selfe a sinner, and God Just and true John. ix. c.

The. viii. Chapter.

The siege and wynging of Ai. The kyngs thereof is hanged. Josua setteth vp an alter on which is wyrtten the boke of Deuteronomie. He blesteth the people.



And the Lorde sayd vnto Josua: * feare not, nor dreade: but take all the men of warre with the, and bp: a get thee to Ai. Behold, I haue geue into thy hand, the king of Ai, and his people, his citie, and his lande. And thou shalt do to Ai and hir kyng, as thou didest vnto * Jericho and her kyng. Nevertheless, the people and * catell thereof, ye shall take vnto youre selues: But laye a * watche vnto the towne on the backsyde therof.

And then Josua arose, and al the me of warre, to go vp vnto Ai. And Josua chose out thyrty thousand men of war, & sent the by night. And he commaunded the, saying: Se ye lye a wayte vnto the towne on the backsyde therof. So not very farre from the ctye, and se that ye be all readye. And I, and all the people that are with me, wyll approche vnto the ctye. And when they come out againste vs, * as at the fyrste time, then will we

see before them. And they wyl come out after vs, vntyll we haue plucked them awaye from the ctye. For they wyl say, they see before vs, as at the fyrst tyme: for we will see before them. Then shall ye ryle vp from lyeing awayte & destroy the ctye: for the Lorde youre God wil deliuer it vnto youre handes. As soone therfore as ye haue taken the ctye, se that ye set it on fyre. * Accordynge to the commaundement of the Lorde se that ye do, beholde, I haue charged you.

And Josua sent them forth, and they went to lye a wayte, and laye betwene Bethel & Ai, on the west syde of Ai. But Josua lodged y night amonge the people. And he rose vp early in y morninge, and nombred the people and wente vp, both he and the elders of Israell before the people, vnto Ai. And all the men of warre that were with him, went vp and drue nye, and came before the ctye, and pitched on the northe syde of Ai a valey

being betwene the and Ai. And he toke vpon a fyue thousand men, and put the to lye awayte, betwene Bethel and Ai, on the westsyde of the ctye. And he put the people euen al the hoste, on the northe syde of the ctye, and the lyers awayt on the west. And Josua went y same night into the myddes of the valey.

And when the kyng of Ai sawe that, they halted and rose vp early, then the people of the ctye went out againste Israell, to battell, bothe the king and all his people, at a time apoynted, euen before the playne, and wylt not that there were liers awaite on the backsyde of the ctye.

And Josua & al Israell sayned the selues to be put to the worlde before them, and fled towarde the wildernesse. And al the people of the towne cried to folow after the. And they folowed after Josua tyll they were drawen awaye from the citie: So that there was not a man left in Ai, or in Bethel, that went not out after Israell. And they left the citie open & folowed after Israell.

Then the Lord sayde vnto Josua: stretch out y bouckelar that is in thine hande toward Ai, for I haue geuen the it. And Josua stretched out the bouckelar that was in his hande, towarde the citie. And the liers awaite rose quickly out of theyr places, & ranne, as fast as Josua had stretched out his had, & they entred into the citie, and toke it, and hadsted and set it on fire. And when the men of Ai looked backe after them and sawe. Beholde, the smoke of y ctye ascended vp to * heuen. And they had no place to flee, ether this way or that, for the people that fled to the wildernesse, turned backe againe vpon the folowers.

And when Josua and all Israell saw that the lyers awayte had taken the citie, & that the smoke of it ascended. They turned agayne and layed on the men of Ai. And the other yssued oute of the citie against them. And so wer they in y myddes of Israell, these beinge on the one syde of them, and the reste on the other. And they layed vpon them, so that they let none ether remayne or scape. And the kyng of Ai they toke a lyue, and brought him to Josua. And when Israell had made an ende of slaying al the en-

habitors

Deut. vii. c.

Josua. vi. d. and. xii. c.

Deut. xx. b. Josua. viii. c.

Josua. vi. a.

Deut. xx. c.

For the Lord

ally of Acan to this day's most in to Besiege Ai and

habiteres of Al in the feldes and in the wildernesse, by which they chaled them, and whē they were al fallen on the Edge of the swerde, vntyll they were wasted. Then all Israell returned vnto Al and smot it with the edge of the swerde. And all that fell that daye, both of men and women, were twelue thousande, euen all the men of Al.

For Josua plucked not hys hande backe againe whiche he stretched oute with the bouckelar, vntyll they had vtterly destroyed all the inhabitours of Al. * Only the catell and the spoyle of p̄ sayde citie, Israell toke vnto them selues, accordyng vnto the worde of the Lorde, whiche he commaunded Josua. And Josua set Al on fyre, and made it an heape for euer, and a wildernesse, euen vnto this daye. And the king of Al he hanged on tree, vntyll euen. And as sone as the sunne was downe, Josua comaunded * that they shoulde take the carkas downe of the tree, and caste it in the entryng of the gate of the cyty, and * cast theron a greate heape of stones, y remayneth vnto thys daye.

Then Josua bylt an altare vnto the Lorde God of Israell, in mount Eball, as Moyses the seruaunt of the Lord comaunded the chyldren of Israell, accordyng as it is wrytten in the * boke of the lawe of Moyses: an altare of * rough stone, ouer which no toole of yeron was lyfte. And they sacryfyced theron burnt sacryfyce, and offered peaceoffringes. And he wrote there vpon the stones the * Seconde lawe of Moyses whych he wrote in the presence of the chyldren of Israell.

And all Israell and the elders therof, and theyr officers, and Judges stode, parte on thys syde the arcke, and parte on that syde, before the prestes: that were leuites which bare the arcke of the appoyntment of the Lorde: as well the straunger, as they that were borne amonge them: halfe of them on the fore fronte of the Mounte of Garizim, and halfe of the on y forefront of mount Eball: as Moyses the seruaunte of the Lorde commaunded, sp̄ste to blesse the people Israell. And after that, he read al the wordes of the lawe, bothe the blessing and cursyng, accordyng to al that

is wrytten in the boke of the lawe: so p̄ there was not one word of all that Moyses commaunded; whiche Josua reade not, before all the congregacion of Israell, with women and chyldren, and the straungers that were amonge them.

The. ix. Chapter.
The Gibeonites obayne peace of Josua by sotteltye, but are after excommunicatte.

AD when all the kinges that dwell on this syde Jordan, in the hilles and valeys, and alonge by all the coastes of the great sea, euen vnto Libanon, the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusitis hearde: they gathered them selues together, to fyghte agaynst Josua and Israell, with one accorde.

* But when the inhabitoures of Gibeon hearde what Josua had done vnto Jericho, and Al, they plaid wyllye, and wente and sent ambasadours, and toke olde sackes vpon theyr asses, and wyne bottelles olde, and rent and knyt together againe, and olde clouted shoes vpon theyr fete, and olde raiment vpon them, and all their prouysyon of breade was dried vp and hozed. And they came vnto Josua into the hoste, to Gilgall and sayde vnto him, and vnto the men of Israell: we be come from a farre countrey, now therfore make agreement with vs. And the men of Israell sayd vnto the Heuites: peraduenture you dwel among vs, and then how should we make peace with you.

And they sayde vnto Josua, we are thy seruauntes. And Josua sayde vnto the: what are ye: and whence come ye. And they answered him. From a verie farre countrey thy seruauntes are come in the name of the Lorde thy God: for we haue hearde the fame of hym, and all that he dyd in Egypte, and all that he dyd to the two * kynges of the Amorites beyonde Jordan, Schon kinge of Hethon, and Og kyng of Basan, which dwelte at Ashtaroth. wherfore oure elders and all the inhabitoures of oure countrey spake to vs, saying: take by rayles with you to serue by the waye, go agaynst them, and save vnto them: we are youre seruauntes. Nowe ther-

Al. xxi. d.
Deut. xx. c.
Josu. xxi. b.

Josua.

Deut. xxi. d.

Jos. vi. d.

Deut. xxi. a.

Rough p̄ is
vncut and
vnaplained.

That is
Deuteronom.
viii.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Deuteronom.

Iosua.

therfore we were exceeding sore afraied
of oure lyues because of you, and nowe
beholde, we are in thyne hande, as it
semeth good and ryght in thyne eyes to
do vnto vs, so do. *Peorv Hom Ro 13*

And he dealt as it is sayde, with them, and ridde them out of the handes of the childezen of Israell, that they slew them not. And Josua made them that same daye helwets of wood, and draw-ers of water vnto the congregacyon, and vnto the aulter of God vnto thys daye, in the place whiche God shoulde chose.

The Amosites are overcome of Joshua. It rayneth
stones. The sunne standeth still, & the day is lengthened.
The spue Kinges are hanged

AND whē Adonizedec King of
Ierusalē had heard how Ho-
sua had taken Ai, and had des-
troyed it, a howe that as he
had done to Iericho & her kyng, euen so
he had done to Ai and her kyng, and
howe the Inhabitours of Gibeon had
made peace with Israell, and dyd re-
mayne amonge them: then they feared
exceedinglye, for Gibeon was a greate
citty, as any citty of the kingdome, and
thereto greater then Ai, and all her men
were myghtye.

Wherefore Adonizedec kinge of Ierusalem, sent vnto Hoham kinge of Hebron, and vnto Piria king of Iamuth, and vnto Iaphia kinge of Lachis, and vnto Debit kyunge of Eglon, sayinge: Come vp vnto me, and healepe me, that we maye smyte Gibeon: for they haue made peace with Iosua and the childre of Israell. Then the .v. kynges of the Amorites, the kinge of Ierusalem, the kinge of Hebron, the kyng of Iarmuth, the king of Lachis, the kyuge of Eglon gathered th. in selues together: bothe they and all theyr hostes and wente vp and beseged Gibeon, and made warre agaynste it.

But the me of Gibeon sent vnto Joshua, vnto the hoste to Gilgal, sayinge: withdrawe not thy handes from thy seruantes, but come vp to vs: for all the kynges of the Amorites which dwell in the mountaines, are gathered together agaynste vs.

And Josua ascended frome Gilgall,
both he and all the people of warre with

* And the men toke of theyr bitailes, and counceled not with the mouth of þ Lord. And Iosua made peace with the, and* made a couenaunt with them, to saue theyr lyues: and the Lordes of the congregacyon sware vnto them: But thre dayes after they had made peace with them, they hearde that they were neyghbournes vnto them, and that they dwelte among them. For the chyl dren of Israell toke theyr Iourney, and came vnto theyr cities the thyrde daye: and theyr cities were Gibeon, Caphira, Be roth and bariah Jarim. And the childe of Israell knewe them not, because the Lordes of the congregaciō had sworne vnto them by the Lorde God of Israel. And therfore all the multitude murmu red agaynst the Lordes. But all the Lordes sayde vnto all the congregaci on: we haue sworne vnto them, by the Lorde God of Israell. And therfore we maye not hurte them. But this we wyll do to them, and let the liue: and so shall no wrathe be vpon vs because of þ othe whiche wee sware vnto them. And the Lordes sayde vnto them, þ they should liue: And they were made* hewers of woode, and drawers of water vnto all the congregacion, as the Lordes sayde vnto them.

Then Iosua sent for them, and talked with them, and sayd: wherfore haue ye beggled vs, and yet ye dwel amonge vs: and now therefore curst be you, and there shall not cease to bee of you, bonde men, and hewers of wodde, and drawers of water vnto the house of my God.

And they answered Iosua, and sayd:
it was tolde thy seruantes, howe that
the Lorde thy God had commaunded
his seruaint Moses, to geue you al the
lande, and to destroye all the Inhab-
itantes therof oute of youre sighte, and

The harte
of phing-
es of the
Amorites
was three
hundred th
hundred
fourteen
ten thou-
sand hors
men & two
thousand
chariotes
after Ho-
sephus.
Hebr. v.
Capi. .ii.

with them and Covenanted wth him.

The Lords of the Congregation Inward unto Home. But these did
more Neighbours unto the same.

The conquestes of Iosua, fol. vii.

him, and all the men of myghte, and the Lord sayd vnto Iosua: feare them not, for I haue deliuered them into thyne hand, ther shal not a man of them stand befoze the. And Iosua came vnto them sodenly, and iourneyed from Galgall al nyghte. And the Lorde turmoyled them befoze Israell, and slew of them a great slaughter at Gibeon, and chased them a longe the way that goeth vp to Bethoron and slew them tyll they came to Esaka and Makeda. And as they fledde from Israell, euen in the goynge doune to Bethoron, the Lord cast downe great stones frome heauen vpon them, vntyll they came vnto Esaka, that they dyed. And there were mo that dyed with hable stones, then the chyldren of Israell slew with swerde.

Then spake Iosua vnto the Lorde, & dawe when the Lorde deliuered the Amorites befoze the chyldren of Israell, and he sayde in the sighte of all Israell: *Sunne stand thou stil vpon, Gibeon, and thou Moone, in the valey of Aialon. And the sunne abode, and the moone stode styll, vntyll the people hadde aduenged them selues vpon their enemies. Is not thys wrytten in the booke of the ryghteous, howe that the sunne abode in the middes of heauen, and hasted not to go doune by the space of a whole day. And there was no dawe lyke that, befoze it, or after it, that the Lorde obeyed the voice of a man: and al because the Lord fought for Israel.

And Iosua returned, and all Israell with him, vnto the hoste to Galgall: but the fyue kynges fledde, and hid them selues in a caue at Makeda. And it was tolde Iosua, sayinge: y fyue kynges are found hid i a caue at Makeda. And Iosua sayde: rowle greafe stones vnto the mouthe of the caue, and apoynte men therto, for to kepe them. And stande ye not stille, but folowe after youre enemies, and smyte the hindmost of them. And suffre them not to entre into theyr ctyes, for the Lorde poure God hathe deliuered them into your handes. And when Iosua and the chyldren of Israel had made an ende of slaying them with a greafe slaughter, tyll they were waked, yet there remainned a certayne of them, whiche entred into walled ctyes,

and all the people returned to the hoste to Iosua at Makeda in peace, so that no man durste moue his tonge againste the chyldren of Israell. Then sayd Iosua: open the mouthe of the caue, and brynge oute these. v. kynges vnto me oute of the caue. And they dyd so, and broughte those fyue kynges vnto him, oute of the caue: the kyng of Ierusalem, the kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, & the kyng of Eglon.

And when they had brought out those kynges vnto Iosua: Iosua called for all the menne of Israell, and sayd vnto the capytaynes of the men of warre, which came with hym: come nere & put your fete vpon the neckes of these kynges. And they came nere and put theyr fete vpon the neckes of them. And Iosua sayde vnto them: feare not nor dreade: but bee stronge and plucke vp youre hertes, for so shall the LORD serue all youre enemies agaynst whiche ye fyghte.

And then Iosua smote them, and slew them, * and hanged them on fyue trees tyl euen. And at the going doune of the sunne, Iosua gaue commaundement, and they toke them doune of the trees and cast them into y caue (where they hyd themselves) and layed greafe stones on the caues mouth, whiche remaine vnto this dawe.

And that same day Iosua toke Makeda and smote it with the edge of the swerde, and the kyng thereof also, and utterly destroyed them and all the soules that were therein, and let noughte remaine. And he dyd to y kyng of Makeda, * as he dyd to the kyng of Iericho.

Then Iosua wente frome Makeda, and all Israell with him vnto Libna, & foughte agaynst Libna. And the Lord deliuered it also into their handes, with the kyng also, and smote it with the edge of the swerde, and all the soules that were therein, and let noughte remaine in it, and dyd vnto the kyng thereof as he dyd vnto the kyng of Iericho.

After that Iosua departed from Libna and all Israell with him, vnto Lachis, and beseged it, and assaulted it. And the Lord deliuered into the handes

The conquestes of

Josua.

of Israell Lachis, that they toke it the seconde daye, and smote it with the edge of the swerde, and all the soules that were therein, accordyng to all that he dyd to Libna.

Then Hozam kynge of Gaser came bp to helpe Lachis: But Josua smote hym and his people, vntyll he lefte hym noughte remainyng.

And from Lachys Josua departed vnto Eglon, and all Israell with hym, and there beseged it, and assaulted it, and toke it the same daye, and smote it with the edge of the swerde, and all the soules that were therein: and vtterly destroyed them the same day, accordig to all that he dyd to Lachis.

Then Josua departed bp from Eglon and all Israell with him, vnto Hebron. And they foughte agaynst it, and toke it, and smote it with the edge of the swerde, and the kynge therof, and al the townes that pertayned to it, and all the soules that were therein, so that they lefte noughte remainyng: but in all thinges as they did to Eglon, so they destroyed it vtterly, and all the soules that were therein.

G Then Josua returned, and all Israell with him to Dabir, and they fought agaynst it, and toke it, and the kynge therof, and all the townes that pertayned thereto. And smote them wth the edge of the swerde, and vtterly destroyed all the soules that were therein, and let noughte remaine. And as he dyd to Hebron, so he dyd to Dabir and the kynge therof, and as he dyd to Libna and her kynge.

D. ut. xx. c. And Josua smote all the hille contreis, and the southe contreys, and the valeys, and the springes of water, with al their kinges and let nought remaine, but vtterly destroyed al that breathed, as the Lorde God of Israell commaunded. And Josua smote them from Cades barne vnto Asah, and al the countrey of Golan, euen vnto Sibcon. And all those kynges and theyr lande, Josua toke at one tyme: because the Lorde God of Israell foughte for Israell. And then Josua returned & all Israell with him, vnto the hoste of Gilgall.

C The notes.

Signes & tokens.

a. That is (after the opinion of manye) Goses

byrtinge of such signes and tokens, as God had promised. The boke wherein he should write this, remaineth not.

b. This was not done of cruellnesse, but to confirme and strengthen the pynces and the whole hoste of Israell, which had not, kyled all, but suffred some to see in to Egypt: that they should here after spare no kynges of the Canaanites, whose possessions the Lord gaue vnto them: in as muche as they were commaunded to slaye all. **Deut. xx. d.**

The .xi. Chapter.

C The battell of Josua with diuers kinges, which God giueth in to his handes



And when Iabin kynge of Hazor, had hearde that: he sente to Iabab kinge of Madon, & to the kynge of Simron, and the kynge of Achsaph. And vnto the kynges that are by north in the mountaynes, and plapnes, on the southe side of Ceneroth, and in the low countreys: and in the regions of Dor, bpō the sea, and vnto the Canaanites bothe by East and west: and vnto the Amorites, Hethites, Pherezites, and Jebusites in the mountaynes: and vnto the Hittites vnder Hermon in the land of Hazephah: whiche came oute and all theyr hostes wth them, a multitude of folke, euen as the sandes of the sea in nombre, with horses and charettes exceedinge manye. And al these kynges met together & came & pitched together bpō the water of Merom, for to fight wth Israell.

And the Lorde sayde vnto Josua: be not afrayd of them: for to morow about this tyme I wyl deliuer them al aaine, before all Israell: and thou shalt hough theyr horses, and burne theyr charettes with fyre. And Josua came, and all the men of warre with hym agaynst them, vnto the water of Merom, sodenly, and selle vpon them. And the Lorde deliuered them into the handes of Israell: and they smote them, and chased them, vnto great Sidon, and vnto the whot waters, and vnto the valeye of Hazephah Eastwarde, and smote them butyl they had none remainyng of them. And Josua serued them as the Lorde bad him, houghed theyr horses, and burnt theyr charettes with fyre.

Then Josua at that tyme turned backe & toke Hazor, and smote her king with the swerde. For Hazor before time was the heade of all those kyngdomes.

And

Deut. xx. c.

B Josu. x. b.

Deut. xx. c.

And they smote all the soules that were therein with þe edge of the swerde, vtterlye destroyng them, þe no bzeath was lette remayne. And burnt Hazor, with syze, & all the cities of those kyn- ges, with all the kynges of them, Jo- sua toke and smote them with þe edge of the swerde, and vtterlye destroyed them * as Moyses the seruaunte of the Lorde commaunded.

But Israel burnt none of the cities that stode vpon hylles, saue Hazor only, that Josua burnt: But al the spoyle of the sayde Cyttes and the catell, the chyldren of Israell caughte vnto them selues: But the men onelye they smote with þe edge of the swerde vntyll they had destroyed them, and had lefte no bzeathe remaynyng. As the Lorde commaunded Josua, and euen so dyd Josua * and minished no worde of all that the Lorde commaunded Mo- ses.

And so Josua toke al the lande, the hylles and all the south countrey, and al the lande of Golan, and þe lowe cou- treye, and the playnes, and the moun- tayne of Israel, w the lowe coultreye of the same, euen from moute Halak that goeth vp to Seir, vnto Baal Gad in the valleie of Libanon, vnder mounte Hermon. And al the kynges of the same, he toke and smote them, & slue them.

Josua made warre longe tyme w those kynges: for there was no cytpe that made peace w the chyldren of Is- rael, saue those Hethites that enhabi- ted Gibeon: All other they tooke wyth battell: for it came of the Lorde to hat- den their heartes, þe they shoulde come agaynst Israell in battel: Euen to de- stroye them vtterlye, that they shoulde haue no merce, but to bryng them to noughte. As the Lorde commaun- ded Moyses.

And that same ceason Josua wente and destroyed the Enakites out of the mountaynes, & out of Hebron, Dabit, and Anab, & out of al the mountaynes of Juda, & oute of all the mountaynes of Israel. And Josua destroyed them vtterlye with their cities. So þe there was not one Enakite leaſte in þe lande of the chyldren of Israel: only in Alah, Geth, & Adod, there remained of the.

And Josua toke the whole lande ac- cordinge to all that the Lorde sayde vnto Moyses, & gaue it a possession vnto Israel: euery man his part in their tribes: and the lande rested from war.

The. xii. Chapter.

What kynges Josua and the chyldren of Israel kil- led, which were in nombre. xxi.

These are the kynges of the lande whiche the chyldren of Israel smote and conquered their landes, on þe other side Jordan estwarde, fro the ryuer Arnon, vnto mounte Hermon, & al þe plaine est- warde: * Sehon kyng of the Amori- tes þe dwelte in Hesbon, & ruled fro A- roer, whiche lyeth on the bym of the riuer of Arnon, and to þe myddle of the ryuer, and halfe Gilead vnto þe ryuer Jaboock, þe border of the chyldre of Am- mon: and in þe playne vnto þe sea of Ce- neroth estwarde, & vnto the sea in the playne called the salt sea estwarde, the waye to Beth, Jesimoth and by southe vnder the sprynges of Phasgah.

And the coastes of Og kyng of Ba- san whiche was the remmaunte of the Raphaites & dwelte at Altharoth, and Edrai: and raygned in mount Hermon, and in Salecah, & thoroze out al Ba- san, vnto the borders of the Gesurites, and þe Macathites, & halfe mou- t Gilead, vnto the borders of Sehon kyng of Hesbon. * Moyses þe seruaunte of the Lorde and the chyldren of Israel smote them, and * Moyses the seruaunte of the Lorde, gaue their landes a possession, vnto the Rubenites, Gadites, & halfe the tribe of Manasses,

These are the kynges of þe countrey which Josua and the chyldren of Is- rael smote on this syde Jorda, westward, from Baal Gad in the valeie Liba- non: Euen vnto mounte Halake that gothe vp to Seir. And Josua gaue the lande vnto the tribes of Israel to possesse, to euery man hys parte: in the vpper lande, & nether lade, in the play- nes, & springes of water, in the wylde- nesse, and south contrey: the Hethites, the Amozites, the Cananites, þe Phes- resites, the Heuites, and þe Jebusites.

* The kinge of Jericho: * The king of Ai, besyde Bethel: * The kynges of Jerusalem

Num. xxi. f.

Num. xxi. f. Deut. iii. s

Num. xxi. f. and. s.

Num. xxi. f. and. s. c. Deut. iii. s. Josu. xii. b

Josua. vi. a. Jos. vi. i. a. * Josu. x. d

Ex. xxi. d. s. xxi. b. Deu. vii. a

Deute. x. c.

In whi che Ja- cob had dwelled

Toke Ju- dit. i. d.

1. Se. vii. a

The deuision Josua.

Jerusalem: The kynge of Hebron: The kynge of Jerimoth: The kynge of Lachis: The kynge of Eglon: The kynge of Gazer: The kynge of Gabir: The kynge of Gader: The kynge of Horma: The kynge of Ired: The kynge of Libna: The kynge of Adolam: The kynge of Dakeda: The kynge of Bethel: The kynge of Chaphuah: The kynge of Hezpher: The kynge of Aphek: The kynge of Lachar: The kynge of Hadā: The kynge of Hador: The kynge of Simron: The kynge of Aclaph: The king of Chenach: The king of Magedo: the kynge of Cades: The kynge of Jakanam in Carmel: The kyng of the Contry of Dor: The kynge of the nations in Gilgall: And kynge Therzah: All the kynges together thirtie and one.

The Notes.

a. Bethel is a place famous both for prayse and dysprayse. viii. myles from Jerusalem & ryght hande as one Journeyeth from Jerusalem to Sichar, or Naples. Because of y golden calfe which kynge Jeroboam set vp. iii. Reg. xiii. f. & g. the Jewes of contempte called it Berhauen, that is, the house of an ydoll: where as Jacob gaue it the name of the house of God Gene. xxviii. d

The. xiii. Chapter.

Josua is commaunded to deuise the lande to the chyldren of Israel.

When Josua was waken olde, and strycken in yerres, the Lorde sayde vnto hym: thou arte olde & stricken in yerres, & there remayneth yet exceeding muche lande to be possessed: This is the lande that yet remayneth: all the coastes of the Philistines: and al y Gesurites: from Nilus in Egypt, vnto the borders of Akaron northwarde, whiche lande was counted to pertaine vnto the Cananites, euen syue Lordes of y Philistines: the Alathites, Aladites, Alcalonites, Gethites, Akaronites, with the Guites, from the southe. All the lande of the Cananites, and Maara that pertayneth to y Sidons, eue vnto Aphek, and to the borders of the Amorites. And the land of the Gublites, and all Libanon towarde the sonne rysynge, from Baal Gad vnder mount Hermon vntyl thou come to Hemath, all the enhabitours of the hyll countre, from Libanon vnto the whote waters: euen all

the Sidones. I wyll caste them oute from before the chyldren of Israel, & se y thou in any wise deuide it by lot vnto y chyldren of Israel to enherit, as I haue comaunded the. Nowe therefore deuide this lande to enherite, vnto the nine tribes & the halfe tribe of Manasses. For y other halfe w the Rubenites and y Gaddites haue receaued their enheritaunce al readye. * which Moses gaue them beyonde Jordan Estwarde: Euen as Moses the seruaunte of the Lorde gaue them: Frome Aroer that lyeth on the bymyne of the ryuer Arnon: with the cytye in the middes of the ryuer. And all the playne of Midba vnto Dibon: And all the cytyes of Sehon, kynge of the Amorites whiche raygned in Helbon, euen vnto the borders of y chyldren of Ammon: and Gilead, & the landes that border vpon the Gesurites and the Machathites, & all mounte Hermon, and all Basan vnto Salecah: eue al the kyngdome of Og, in Basa, whiche raygned in Altharoth, and Edrai, whiche same raygned of the rest of the * Raphaites. But Moses smote them and destroyed them.

Deut. xxxi. f. Deut. xl. b

Neuerthelesse the chyldren of Israel expelled not the Gesurites nor the Machathites: but the Gesurites & the Machathites dwell amonge the Israelites euen vnto thys daye: Onelye vnto the trybe of Leui, he gaue none enheritaunce: * for the offeringe of the Lorde God of Israel is their enheritaunce as he sayde vnto them.

They be called Machathites of raphaim, of whom ge. xiii. a

Deut. xxxi. c

And Moses gaue vnto the trybe of the chyldren of Ruben by their kyntredes. And their coastes were from Aroer that lyeth on the bancke of the ryuer Arnon, and the citie that lyeth in the ryuer, and the playne aboute Midba, Helbon, and all her townes that lye in the playne: Dibon, Bamothbaal, and Bethbaalmeon: Jahazah, Kedemoth, Or, the and Mephaath, Kiriathaim, Saba, hyghe mah, and zarath, zahar in mounte E places, mak: and Bethpheor and the springes of Phalgah, and Bethielmoth: & all the cities in the playne. And al y kyngdome of Sehon kinge of the Amorites, whiche raygned in Helbon, whom Moses smote * w the Lordes of Madian, Eui, Rekem, Zur, Hur, and Reba, the

As before in y. xl. b.

Deut. xxxi. a.

the Lordes of Schon, and the Enhabitours of the contrey. And Baalam also the sonne of Beor & sothelayer, the children of Israell slewe wyth the swerde, amonge other that were sayne. And the borders of the chyldren of Ruben was Iordan, with the contrey that lyeth thereon. This is the enheritaunce of the chyldren of Ruben in their kynredes, wyth the cyties and villages pertaining therto,

D And Moses gaue vnto the trybe of Gad, euen vnto the chyldren of Gad, he gaue by kynredes. And their costes were Jazer, and all the cities of Gilead, and halfe the lande of the chyldren of Ammon, vnto Atot that lyeth before Rabah: And from helbon vnto Ramoth Hazphah, and Betonim: and fro Mahanaim vnto the borders of Dabir. And in the valeye they had Betharam, Bethnimita, Socoth, and Zaphon, the rest of the kyngdome of Schon kyng of helbon, and Iordan and the costes that lye thereon, euen vnto the edge of the sea of Ceneroth, on the other syde Iordan Estwarde. This is the enheritaunce of the chyldren of Gad, in their kynredes, & cyties with their villages.

Iosua 17. a. * And Moses gaue vnto the halfe trybe of Manasses. And the halfe tribe of Manasses had their parte by their kynredes. And their costes were from Mahanaim, euen all Basan, the kyngdome of Og, kyng of Basan, and all the townes of Jait whiche lye in Basan, euen thre skore cities, and halfe Gilead, and Altaroth, and Edrai, cities of the kyngdome of Og in Basan. * which pertaine vnto the children of Machir the sonne of Manasses, and that vnto halfe the children of Machir by their kynredes.

These are they to whiche Moses gaue enheritaunce in þe feldeg of Moab, on the other syde Iordan by Jericho Estwarde. * But vnto the trybe of Levi Moses gaue none enheritaunce, for the Lord God of Israell he is their enheritaunce, * as he sayde vnto them.

Iosua 13. b. and 18. a.
Num. 18. c.

The. xliii. Chapter.



And these are the contreyes which the children enherited in the land of Canaan, vnto which Eleazar the preaste, and Iosua the sonne of Nun, and the aunciet heades of the trybes of þe children of Israell, gaue them their enheritaunce * by lotte, as the Lord commaunded by the had of Moses, to geue vnto the nyne trybes, and vnto the halfe trybe of Manasses. for Moses had geuen enheritaunce vnto two tribes and an halfe on the other syde Iordan. But vnto the Leuites he gaue none enheritaunce amonge them. * for the chyldren of Ioseph were two tribes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, save cyties to dwelle in and þe suburbes of the same, for their bestes and cattell. * As the Lord commaunded Moses: euen so the chyldren of Israell did whē they deuyled the lande.

And the children of Iuda came vnto Iosua in Gilgall. And Caleb þe sonne of Iephune the Kenesyte sayde vnto him: thou wottest what the Lord sayde vnto Moses the ma of God, aboute me and the in Cades Barne. * fourtye yere olde was I when Moses the setuaunt of the Lord sent me from Cades Barne to spie oute the lāde. And I brought hym worde agayne euen as I thought in myne herte. Neuerthelesse my brethren that went by wyth me dyscouraged the hertes of the people. But I folowed the Lord my God euen vnto the ende.

And Moses sware the same season, saying: * the land wheron thy fete haue trooden, shalbe thyne enheritaunce and thy chyldren for euer, because thou hast folowed the Lord my God continual: lye. And now beholde, the Lord hath kepte me lusty (as he said) * this fourtye and fyue yeres, euen sence the Lord spake vnto Moses, whyle the chyldren of Israell wanderyd in the wyldernesse. And now se, I am this day fourescore and fyue yeres: and yet am as stronge at this tyme, as I was when Moses sent me: loke how strong I was then, so strong I am now, to warre and to do all maner of thynges.

Howe therfore geue me this moun: **D**
b. i. sayne

Num. 34

Num. 26
and 33. b

Gen. 48.

Num. 14. d

Num. 14. d

Num. 14. d
Deut. xi. c.
Iosua. i. a.

Gen. 48. d

the 10.
Judic.

or. vii. d.
su. xi. c.

osua. xv. c.

sayne which the Lord at that time, promysed, for thou herdest at that tyme, how the Enakims were there, & howe the cyties were greate and walled. I trust the Lord wilbe with me, & I shall dryue them oute as the Lord sayde. And Josua blessed Caleb the sonne of Jephune & gaue him Hebrō to enherite. * And Hebrō became the enheritaunce of Caleb the sonne of Jephune & kene: site, vnto this daye: because he folowed the Lord God of Israel perpetuallie. And the name of *^a Hebrō was called in olde tyme, Kariath arbe, which was a huge man among the Enakims. And the lande ceased from warre.

The Notes.

a. Hebrō is a proper name of a citie whiche before was called the cytye of Arbe, whych the Arbe after the Heb. was a Giante both myghtie & strong and of a famous name.

The. xv. Chapter

The lot of the chyldren of Iuda and the names of the citis and villages of the same.

A



And the Lotte of the trybe of the chyldren of Iuda in their kintedes was y^e wylbernes of zyn y^e stretcheth to the costes of Edom southward, and is the vtmost parte of the southe costes. * And their southcostes were fro the brinck of the salt sea and from a certen poynte of the sea that leaneth southwarde. And it went out on the south syde of y^e goyng vp to Acrabim, & went a long to zimna and ascended vp on the southe syde of Cades Barne, & went a longe to Hebrō and went vp to Ader, and sette a compassse to Karca and went alonge to Zimon and it wente oute to the riuier of Egypt: so that the ende of that coste is the Sea. And these are their southe costes.

Num. 34. a

B

And their easste costes are the salt sea euen vnto the edge of Jorzdā. And their borders in the northe quarter were fro a nother poynte of the sea where Jorzdā endeth. And went vp to Bethhagla & went along by y^e northsyde of Betharabah & went vp to the stone of Bohen the sonne of Ruben. And then went vp to Dabir from the valeye of Alcoz, & so northward, turnyng towarde Gilgall that lieth before y^e going vp to Adonim which is of the southe syde of y^e Riuier

And then went a longe to the water of Enseimes, & ended at the * well of Rogell. And then went vp to the valeye of the sonne of Benin, euen vnto y^e southe syde of the Jebusites the enhabitoures of Ierusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Bennom westwarde, and by the edge of y^e valeye of Raphaim northwarde: And then it draweth from the lande hille vnto the fountayne of water called Nephtoah, and gothe oute at the citis of mount Ephron: & draweth to Balah, otherwyle called Kariathairim: and the it compasseth from Balah westwarde, vnto Eyr, and then goeth alonge vnto the syde of mount Jarim, otherwyle called Chesalon, on y^e northe side therof. And cometh downe to Bethsames and gothe to Chaminah, and goeth oute on the syde of Akarō northwarde: And then draweth to Secron and goeth a longe to mounte Balah, and goeth oute at Jabnel: and y^e ende of the costes is the sea. And the west borders are the great sea and the costes that lye theron. And these are the costes of the chyldren of Iuda rounde aboute in their kintedes.

3. Reg. 1. 6

C

* And vnto Caleb the sōne of Jephune was there a parte geuen amonge the chyldren of Iuda, by the mouthe of the Lord to Josua, euen the cytie of * Kariatharbe father of Enack whiche cytye is called Hebron. And Caleb droue thence the thre sonnes of Enack, Sesai, Ahman, and Chalmari, the sonnes begotten of Enack. And he went vp thence, to the enhabitours of Dabir, whose name in the olde tyme was Kariath sepher. And Caleb sayde, * he that smyteth Kariath sepher and taketh it: to hym wyl I geue Aclah my doughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Aclah his doughter to wyfe. And as she wēt she moued hym, to aske of her father a felde. And she * alyghted of her asse. And Caleb sayde vnto her, what ayleth y^e. And she sayde, gyue me a blessing: for thou hast geue me a southwarde & drye lande: geue me also springes of water. The he gaue her spriges of water, bothe aboue & beneth. This is the enheritaunce of the tribe of

Jud. 1. 6

Josua. 14. 6

Judic. 1. c.
1. Re. xvii. c.
1. Bar. xii. a

D

Understand
to fall at
her fathers
feet, & aske
it her selfe.

the

the children of Juda in their kynredes.

And the cities of the tribe of the children of Juda in all quarters, towarde the costes of Edom southwarde, were: Kabzel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedesh Hazor and Jethnan: ziph, Telem, and Baloth Hazor, Hadathah, and Kariath Hestron, otherwyle called Hazor: Eman, Samit and Moladah: Hazargadah, Halmom and Bethpheleth: Hazar Sual, Bersabe, and Baziothiah: Baalah, Jim, and Azen: Eltholad, Cesill, and Hozma: zikelag, Medemenah and Senlenah: Labaoth Selhim, Ain and Bemom: all these cyties are twentye and nyne with their villages. And in the lowe contrey they had Ethaol, Zareah, and Alenah: zonenah, Enganim, Thaphuah & Enaim: Jerimoth, Adulam, Socoh, & Azkah: Saarem, Adithaim, Gederah, and Gederothaim: fourtene cyties with their villages.

zenan, Hadazah, and Magdalgad: Delean Hazphah, and Tektheel: Lachis, Bazcath and Egló: Cabon, Lahamaim, and Cethlis Gaderoth, Bethdagon, Maamah and Makedah: Syxtene cities with their villages.

Lebnah, Ether, and Alan: Jephthah, Alnah, and Mezib: Keilah, Kabezib & Marelah: nyne cytyes with their villages. Akron with her townes and villages. And fro Akron oute to the sea, all that lyeth aboute Adod with theyr villages. Adod with her townes and villages. Azah with her townes and villages, euen vnto the riuer of Egypte: and the greates sea with the costes that lye thereon.

And in the mountaynes, they had Samir Jathir, and Socoh: Danah: & Kariath Senath, whiche is Dabir: Anab, Elthemoh, and Anim: Gozen, Hozon, and Giloh: aleuen cities with their villages. Arab, Dumah, & Clean: Jannim, Beththaphuah and Aphcah: Huzmatah, and Kariath Arbe: which is Hebron and Zor: nyne cyties with theyr villages. Mas Carmel, S'ph, and Jutzah: Jethraell, Jukadan, and Samoch: Cam, Gabaath, and Chamnah ten cyties with theyr villages. Halhul Bethsur and Gedor: Maarath, Bethanoth, and Elthecon: Sixe cities w theyr vil-

lages. Kariath Saal whiche is Kariath Jarim, and Harabba two cyties with their villages.

And in the wildernesse they had Beth Arabah, Meddin & Sacacach: Nebio, the cite of salt, and Engadi: Syxe cytyes wyth their villages. * But the Jebusites that were the inhabitants of Jerusalem: the children of Juda could not cast oute. Wherefore y Jebusites dwell amonge the children of Juda vnto this daye.

Jud. i. 6.

The. xvi. Chapter.

The lotte of parte of Ephraim.

And the lotte of the children of Joseph selle fro Jordan by Jericho vnto y water of Jericho Estward, and the wildernesse that goeth by from Jericho thorowout mount Bethel: and then goeth oute frome Bethel to Lus, and tunneeth alonge vnto the borders of Arciataroth: and goeth doune westwarde, euen to the costes of Japhleth, and vnto the costes of Bethhoron the nether, and so to Gasor, and the endes of their costes came to the sea. And so the children of Joseph Manasses and Ephraim toke theyr inheritaunce.

And the children of Ephraim toke their costes by kinredes. And the costes of theyr inheritaunce Eastward were, Ataroth, Ador euen vnto Bethhoron the upper, and wente oute westwarde to Machmathah on the North side, and copassed Estwarde vnto Chaanath Silo, and paste it on the Eastside vnto Jannoah, and wente downe fro Jannoah to Ataroth and Maarath, and met at Jericho, and went out at Jordan. And theyr borders went fro Thaphuah westward vnto the ryuer Kanah, & the endes were the sea. This is the inheritaunce of the tribe of y children of Ephraim in theyr kinredes, & the bordering cities of the childre of Ephraim, lye among the inheritaunce of y children of Manasses: euen al y cities w theyr villages. * Notwithstandinge they draue not oute the Cananites that dwelte in Gasor: but y Cananites dwelt amonge y Ephraimites vnto this day, and paye tribute.

Am. ix. 1. Jud. i. 6.

The. xvii. Chapter.

The lotte of porcion of the halfe tribe of Manasses. The Cananites became tributaries to the Israelites. Manasses and Ephraim require a greater porcion of heritage.

Ps. lxxv. And

And the trybe of Manasses, whiche
Gen. 48. c was the * eldest sonne of Ioseph,
 receaued a lotte. And Machir the
 eldest sonne of Manasses whych was
 the father of Gilead (and a man of war)
 hadde Gilead and Basan. And the
 rest of the chyldren of Manasses recey-
 ued by theyr kyntredes: whych were
 the chyldren of Abiezer: the chyldren of
 Helek: the chyldren of Asriel: the chyl-
 dren of Sicheim, the chyldre of Hephher,
 the chyldren of Semida. These are the
 male chyldren of Manasses the sonne
 of Ioseph in theyr kyntredes. * But
Rum. 26. d
and. xxiij. a
and. 36. a
But Zelaphead the sonne of Hephher the
 sonne of Gilead, the sonne of Machir,
 the sonne of Manasses, had no sonnes
 saue daughters. And these are the na-
 mes of hys daughters: Mahela, Noa,
Rum. 27. b
and. 36. a
 Hagla, Melcha and Thirza: whych
 came befoze Eleazar the priest, and be-
 fore Josua the sonne of Nun, and be-
 fore the Lordes, saying: * the LORD
 commaunded Moses to geue vs an en-
 herytaunce amonge our brethzen. And
 he gaue them at the mouth of p̄ Lorde,
 an enherytaunce amonge the brethzen
 of their fathers. And there fell ten
 porcyons to Manasses, belyde the land
 of Gilead and Basan whiche are on the
 other syde Jordan: because the dought-
 ers of Manasses dyd enherite amonge
 his sonnes. And Manasses other son-
 nes, had the lande of Gilead.

And the coastes of Manasses reached
 from Aser to Machinathah that lyeth
 before Sicheim, & wente a longe on the
 ryght hande, euen vnto the enhabiters
 of Enthaphuah, and the lande of Tha-
 phuah belonged to Manasses, whych
 Thaphuah laye in p̄ borders betwene
 Manasses and the chyldren of Ephra-
 im. And the coastes descended vnto the
 riuer Canah on whose south side Ephra-
 im hath cities among the cities of Ma-
 nasses. For the coastes of Manasses
 were on the northsyde of the riuer, & the
 endes of them was p̄ sea: so p̄ the south
 pertayned to Ephraim, and the north to
 Manasses, and the sea is hys border.
 And they mette togyther in Aser north
 warde, and in Asachar estwarde. * And
 Manasses had in Asachar and in Aser,
 Bethsean, & her townes: Tiblean, & her
 townes: & the enhabitours of Dor, &

the townes pertaynyng to p̄ same: & the
 enhabitours of Endor with p̄ townes
 of the same: & the enhabitours of Tha-
 anath w her townes: & p̄ enhabitours
 of Hagedo with p̄ townes of p̄ same, e-
 uen thre contreyes: yet the chyldren of
 Manasses could not ouercome those ci-
 ties: But the Cananites began to dwel
 in the same lande. Neuertheles, asone
 as the chyldren of Israell were waxed
 stronge, they put the Cananites to try-
 bute, but expelled them not.

And p̄ chyldren of Ioseph spake vnto
 Josua, saying: why hast thou geuen vs
 but one lot, and one porcion to enherit,
 seynge we be muche people, and for as
 muche as the LORD hath blessed vs
 so: and Josua answered them: yf ye be
 much people, then get you vp to p̄ wod
 contreye, and prepare for youre selues
 there in the lande of the Pheressites and
 of the * Raphaites, yf mount Ephraim
 be to narowe for you. Then the chyldre
 of Ioseph sayde: agayne the hyll wyl
 not be gotten of vs: for al the Canani-
 tes that dwel in the lowe contreye haue
 charettes of yron, and so haue they that
 enhabite Bethsean, and the townes of
 the same, and they also that dwel in the
 valey of Jezreel. And Josua answered
 the house of Ioseph, Ephraim and Ma-
 nasses, saying: ye be muche people, and
 haue great power, and shall not there-
 fore haue one lotte. But the hyl shalbe
 youtes, for it is a wodde contreye, & ye
 shall bynge it to fashon, and it shalbe
 yours eue vnto p̄ endes of it, for ye shal
 be able to cast out the Cananites for al
 their yron charettes, & for al they be so
 stronge.

The. xviij. Chapter.

Certen are sende to deuyde the lande to the other
 seuen trybes. The lot of the chyldren of Ben Jamin.



And the whole cōgrega-
 cion of p̄ chyldre of Isra-
 ell came together at Si-
 loh, & set vp p̄ tabernacle
 of witnes there, & the lād
 was in subieccp̄s before
 them. But there remayned amonge the
 chyldren of Israel seuen trybes, whych
 had not their enheritaunce deuided out.
 And Josua sayd vnto p̄ chyldren of Is-
 raell: how lōge are ye so slacke to go &
 possesse p̄ lād which p̄ Lord god of your
 fathers

fathers hath geuen you: Bring of eue-
rye tribe thre men, & I may sende them.
And that they may rise, & walke thorow
the lande & distrybute it by their enhe-
Brytaunces, & come agayne to me. De-
uide it into seuen partes. For Iuda shal
abyde by their coastes in the south, and
the house of Ioseph shal stande to their
coastes in the north. Describte ye & lād
therfore into seuen partes, & byng the
descripcyon to me hether, & I maye cast
lottes for you here before the **LORD**
our **GOD**. The Leuites haue no part
amonge you, for the priestshyppe of the
LORD is their enheritaunce. * And
Gad, Ruben, and halfe the tribe of Ma-
nasses haue receaued their enheritaunce
beyonde Iordan Estward, which Mo-
ses the seruaunt of the Lord gaue the.

Iosu. xii. b.

And the men arose, and wente theyr
way. And Iosua charged them & went
to describe the lande, saying: hence, and
go thorow the land & describe it, & come
agayne to me hether: and I wyll caste
lottes for you before the Lord in Siloh.
And the men departed, & walked tho-
row the lande, and described it by cities
into seuen partes in a booke, & returned
to Iosua into the host at Siloh. And
Iosua cast lottes for them in Siloh be-
fore the Lord, and there he deuided the
lande vnto the chyldren of Israell, to
eche their porcyō. And the lot of & tribe
Cof & chyldre of Ben Iamin came vp ac-
cordinge to theyr kynredes. And the
coastes of their lotte came out betwene
the chyldre of Iuda and the chyldren of
Ioseph. And their northe coastes were
from Iordan, and wente vp to the syde
of Jericho on the north syde, and went
vp thorow the mountaynes westward,
and they ended at the wyldernesse of
Bethauen: and went from thence to the
southsyde of Lus, other wyse called Be-
thell: and descended to Ataroth Adar:
vpon the hyl that lieth on the southside
of the nether Bethhoron. And the west
coaste draweth & cōpasseth southward,
euen from & hyl that lyeth before Beth-
horon, and goeth oute at Kariathbaall
whiche is Kariath Jarim, a cytie of the
chyldren of Iuda: and thys is the west
quarter: and the south coaste goeth frō
the edge of Kariathiarim westwarde, &
goeth oute to the waterwelle of Nepht-

thoah, and cometh downe to the edge of
the hyl, that lyeth before the valeye of
the sonne of Bennon whych is in the
balleye of Raphaim northwarde, and
Ddescendeth thorowe the haleye of Ben-
non vnto the side of Jebus southward
and goeth down to the well of Rogell.
And cōpasseth frō the northe, and goeth
forth to Eufames, and to & coastes that
lye before the gopnge vp vnto Ado-
min: and goeth downe to the stone of
Bohan the sonne of Ruben: and then
goeth a longe towarde the syde of * the
playne, northwarde: and goeth downe
into the playne: and goeth a longe to
the syde of Bethhaglah northwarde,
and endeth at the poynte of the salte sea
north therfrom, and at the ende of Ior-
dan south therfrom. Thys is the south
coaste.

Secr. &
rabatha

And Iordan is their east coaste, thys
is the enherytaunce of the chyldren of
Ben Iamin wyth theyr coastes rounde
aboute and by theyr kynredes. And
these are the cytyes of the trybes of the
chyldren of Ben Iamin in theyr kynre-
des: Jericho, Bethhaglah, and the
valeye of Kartz: Betharabah, zama-
rim, and Bethel: Aum, Pharah, and
Ophrah: Chepar, Ammonat, Ophni, &
Gabal, twelue cytyes wyth theyr villa-
ges. Gibeon, Ramah, and Beroth:
Hazphah, Caphairah, & Mozah: Re-
kem, Jarephel & Tharelah, zela, Eleph,
and the cytye of the Jebusites whych
is Ierusalem, Gibeath, and Kariath,
fourtene cyties wyth theyr villages.
This is the enheritaunce of the chyldre
of Ben Iamin in their kynredes.

The. xix. Chapter.

The lottes of partes of zabulon, Issachar, Aser,
Raphaiah, Dan, and Iosua.

And the seconde lotte came out vnto
the trybe of the chyldren of Si-
meon by theyr kynredes. And
theyr enherytaunce fell in the myddes
of the enherytaunce of the chyldren of
Iuda. * And theyr enherytaunce was,
Berfabe, Sabe, and Moladah, Hazor-
sual, Balah, and Azem, Eltholad Be-
thul and Hazetlulah, Bethlebaath, and
Saruen thyrtyene cytyes wyth theyr
villages. Aun, Remon, Ether, and Alā,
b. iii. foure

I. Par. v. 6

four cyties with their billages: & ther-
to al the billages that lye round about
these cities, eue vnto Salalah, Beor, &
Ramath, southwarde. This is the en-
heritaunce of the tribe of the childre of
Simeon in their kynredes oute of the
porcyon of the chyldren of Juda, came
the enheritaunce of the children of Si-
meon. For the parte of the children of
Juda was to muche for theym: and
therfore the children of Simeon hadde
theyr enheritaunce in the enherytaunce
of theym.

B And the thyrde lotte came vnto the
chyldren of zabulon accordyng vnto
theyr kynredes. And the coastes
of theyr enherytaunce came to Sarid,
and wente vp to the Sea, and to Ma-
rialah, and touched at Dabath, and
mette at the ryuer that lyeth before
Jokneuen: and tourned frome Sarid
estwarde towarde the Sunne rplynge
vnto the border of Chilloth in mounte
Chabor: and then goeth oute to Dabe-
reth and goeth vp to Japhia: and from
thence goeth a long estwarde towarde
the Sunne rplynge, to Sethah, Heph-
er Jethah, & Jazim, and goeth to Remon,
Methoar, and Meah. And compasseth
it on the northe syde and goeth to Ra-
than, and endeth in the valeye of Jeph-
thahel. And Jatah, Nahalol, Semto,
Jedalah, and Bethlehem: twelue cities
wth their byllages. This is the enhe-
ritaunce of the chyldren of zabulon, in
theyr kynredes. The sayd cities with
their byllages.

And the fourth lot came oute to the
chyldren of Issachar by their kynredes.
And their coastes were Jesraelah, Ca-
suloth, Sunem, Hapharaim, Sion, A-
naharath: Harabith, Kision, and Abey:
Rameth, Enganim, Enhadah, & Beth-
phazer. And hys coastes mete at Cha-
bor, Sahazimah and at Bethlames
and endeth at Jordan, Syrtene cytyes
wth their byllages. This is the enhe-
rytaunce of the trybe of the chyldren of
Issachar by their kynredes & cytyes and
their byllages.

C And the fyfte lotte came oute vnto
the trybe of the childre of Aser by their
kynredes. And theyr coastes were
Helkath, Hali, Betem & Achsaph: Ala-
melech, Amaad & Mifeal: and mette at

Carmel on the sea, and at Sthor and
at Labanath and turneth towarde the
Sunne rplyng to Bethdagon, and mette
at zabulon and in the valeye of Jephthahel,
and towarde the northsyde of Beth-
emek & Megel, and goth out on the left
syde of Cabul: and Hebron, Rohob, Ha-
mon, and Kanah euen vnto greate St-
don. And then the coast turneth to Ra-
mah & to the strong cite of Azor & tour-
neth to Hozah and endeth at the sea: by
the possessio of Achzibah: Amah, Aph-
ek, and Rohob: Twentye and two cytyes
with their byllages. This is the enhe-
rytaunce of the trybe of the chyldren of
Aser by their kynredes: These cytyes
wth their byllages.

And the Syxte lotte came out vnto
the children of Nephthali by theyr kin-
redes. And theyr coastes were frome
Heleph and from Elö in zaananini, and
Adami, Mekeb and Jabneel euen to
Lakum, and go out at Jordan. And the
coast turneth westward to Asanath
in mounte Chabor, and then goth oute
frome thence to Hukokath and meteth
with zabulon on the south syde, & wth
Aser on the weste, and at Juda vpon
Jordan towarde the Sunne rplynge.
And their strong cyties are zidim, Bet,
Hamath, Kacath and Cenereth, Ada-
mah, Hermah & Hazor: Kedesh, Corat,
and Enhazor: Jeron, Magdelel: Ho-
rem, Bethanah and Bethlames: nyne-
tene cyties with their byllages. This
is the enherytaunce of the trybe of the
children of Nephthali by their kynred-
des: these cyties and their byllages.

And the seventh lotte fell to the tribe
of the chyldren of Dan by their kynre-
des. And the coastes of their enhery-
taunce was Zarah, Elthalo, Irlames,
Saclabin, Aialon and Jethlah: Eglon,
Chemnathah and Akaron: Elthekeh,
Gibethon and Baalath: Jehud, Vane-
barak and Gatherron, Merericon and
Harcon in the countrey & lyeth before
Japho. And the coastes of the chyldren
of Dan went out frome beyonde them.
For the chyldren of Dan wente vp and
foughte agaynst Leshan and toke it, and
smote it wth the edge of the swearde,
and conquered it, and dwelt therein and
called it Dan, after the name of Dan
their father.

This

Of the lande. Iosua, Sactua, Iol. xii

This is the enherytaunce of þe tribe of the children of Dan in their kynredes: these cyties with their villages. When they had made an ende of deuoydunge the lande by her co. Tes then the children of Israell gaue an enherytaunce vnto Iosua the sonne of Nun amonge theym: at the mouth of the Lorde they gaue hym the cytye whiche he asked, euen * Chamnath Serah in mount Ephraim. And he bylte the citie and dwelt therein. * These are the enherytaunces whiche Eleazar the priest & Iosua the sonne of Nun, and the auncient fathers of the trybes of the childre of Israell deuoyded by lot in Siloh before the Lorde, in the doore of the tabernacle of wytnesse, and so made an ende of deuoyding the contrey.

The. xx. Chapter.

The cyties of refuge or Sanctuaries.

When the LORDE spake vnto Iosua, sayinge: comen wyth the chyldren of Israell, and say: * Appoynte out fre cyties, of which I spake vnto you by Moles, that the slea that killeth anye parson vnwares and vnwytinglye, maye flee thither. And those cyties shall be your refuge from the auenger of bloude. And the slea shall flee vnto one of those Cyties and shall stande in the entrynge of the gate of the cytye and shall shewe hys cause in the eares of the elders of the sayde cytye. And they shall take hym into the cytie vnto them, and shall geue him a place that he maye dwell amonge theym.

And when the auenger of bloude foloweth after him, they shall not deliuer the slea into his hande: because he smote his frende ignorauntlye, and hastened hym not before tyme. And he shall dwell in the sayde cytye vntyll he stand before the congregacion in iudgement, and * vntyll the death of the hye priest that shalbe in those dayes. And then shall the slea retorne, and come vnto hys owne cytye, and vnto hys owne house, and vnto the cytye frome whence he fledde. And they appoynted Kedes in Galile, in mount Nephtali, and Sichem in mount Ephraim, & Cariatharbe which is Hebron, in the mountaynes of Iuda. And on the other syde

Jordan ouer against Jericho estward, they gaue Bozoz in the wilderness vpon the plaine, out of þe tribe of Ruben: & Ramoth in Gilead out of þe trybe of Gad, and Golan in Basan out of the trybe of Manasses. These were the cyties appoynted for all the children of Israell, and to the straungers that sojourned amonge the: that whosoever kyled anye parson ignorauntly, the same might fle thither, and should not dye by the hand of the auenger of bloud, vntyll he stode before the congregacyon.

The. xxi. Chapter.

The cyties geuen to the Leuites, in nombre. xliiij. The promys of geuyng the lande of Canaan are fulfilled. The Israellites are at rest.

And then came the principall heades of the Leuites vnto Eleazar the priest, and vnto Iosua þe sonne of Nun, and vnto the auncient heades of the trybes of the chyldren of Israell, and spake vnto theym at Siloh in the lande of Canaan, sayinge: * the Lorde commaunded by Moles, to geue vs cyties to dwel in, & the felde about the: for our catell. And þe childre of Israell gaue vnto the Leuites, out of their enherytaunces, at the bydding of þe Lord, these cyties folowynge with their Suburbs.

And the lot came out vnto the kynredes of the Cahathites: and the chyldren of Aaron the priest, which were of the Leuites had geuen them by lot, out of the trybe of Iuda, out of the trybe of Simeon, and oute of the trybe of Beniamin thirtene cities. And þe rest of the children of Cahath had by lotte, out of the kynredes of the trybe of Ephraim, out of the trybe of Dan, and out of the halfe trybe of Manasses ten cities. And the chyldren of Gerson had by lot oute of the kynredes of þe trybe of Issachar, out of the trybe of Aser, out of the trybe of Nephtali, and oute of the other halfe tribe of Manasses in Basan. xiiij. cities. And þe chyldren of Merari by their kynredes, had oute of the trybe of Ruben, out of the tribe of Gad, and oute of the tribe of Zabulon, twelue cities. And the chyldre of Israell gaue by lot vnto the Leuites, these cities with their suburbs, as the Lord commaunded by Moles.

And they gaue out of the tribe of the children of Iuda, & out of þe tribe of the

v. liii. chyl-

Iosua. 24. f

Num. 34. d

Num. 35. a
Deut. xix. b
Iosua. xxi. a

Num. 35.
Deut. xix.
Iosua. xxi. a

Num. 35. c

children of Simeon, these cities by name: which the children of Aaron beyng of the kynredes of y^e Cahathites, and of the childre of Leui, obtayned: for theirs was the first lot. And they gaue theym Kariath Arbe of the father of * Enack, (whiche is Hebron) in the hyll contrey of Iuda, wyth the Suburbes of the same rounde about it. But the contrey that pertained to the cytye and the vil-
 lages thereof, they gaue to * Caleb the sonne of Iephune, to be hys pos-
 sessyon.

And thus they gaue to the children of Aaron the priest, the fraunchysed cy-
 ties of the Rea, Hebron with her Su-
 burbes: & Libna with her Suburbes,
 and Jathir wyth her Suburbes, and
 Estimoda with her Suburbes, and Ho-
 lon wyth her Suburbes, and Dabir
 with her Suburbes, and Ain wyth her
 Suburbes, and Jutah wyth her Su-
 burbes: nyne cytyes oute of those two
 tribes. And out of y^e tribe of Ben Jamin
 they gaue Gibeon with her Suburbes:
 Caba wyth her Suburbes: Anatoth
 with her Suburbes: Almon wyth her
 Suburbes: foure cytyes. All these cy-
 tyes of the chyldren of Aaron p^restes
 were thirtene cyties with their Subur-
 bes. And the kynredes of the children
 of Cahath that were Leuites: that is
 to say, the other children of Cahath had
 the cities of theyr lotte, out of the tribe
 of Ephraim. And they gaue them the
 free cytye of the Rea: Sichē wyth her
 Suburbes, in mounte Ephraim: and
 Gazer with her Suburbes: and Kab-
 sin wyth her Suburbes: Bethhoron
 with her Suburbes: foure cytyes.
 And out of the trybe of Dan: Eltheke
 wyth her Suburbes: Gibthon wyth
 her Suburbes: Atalon wyth her Su-
 burbes, and Gathremon wyth her Su-
 burbes: foure cytyes. And out of the
 halfe tribe of Manasses, Chanach with
 her Suburbes: Gathremon wyth her
 Suburbes: two cytyes. So that all
 the cyties whiche were gyuen vnto the
 kynredes of the other children of Ca-
 hath, were tenne wyth theyr Subur-
 bes.

And vnto the chyldren of Gerson
 whych were of the kynredes of the Le-

uites, they gaue oute of the other halfe
 of Manasses, the cytye of refuge for the
 Rea, Golan in Basan wyth her Su-
 burbes: Beelstherah wyth her Subur-
 bes: two cyties. And out of the tribe of
 Machar, Kispon wyth her Suburbes:
 Daberath wyth her Suburbes: Jari-
 moth wyth her Suburbes: Enganim
 wyth her Suburbes: foure cytyes.
 And oute of the trybe of Aser, Misell
 wyth her Suburbes: Abdon wyth her
 Suburbes, Halakah wyth her Su-
 burbes: Rohob wyth her Suburbes:
 foure cytyes. And oute of the trybe of
 Nephthali, the cytye of refuge of the
 Rea, Kedesh in Galile, wyth her Su-
 burbes: Hamothdor, wyth her Subur-
 bes: Carthan wyth her Suburbes:
 thre cytyes. So that all the cytyes
 of the Gersonytes in their kynredes
 were thirtene with their Suburbes.

And vnto the kynredes of the chil-
 dren of Merari, the rest of the Leuites,
 they gaue oute of the tribe of Zabulon:
 Iecnam with her Suburbes: Carthah
 with her Suburbes: Damna wyth her
 Suburbes, and Nahalal wyth her Su-
 burbes foure cytyes. And out of the
 trybe of Ruben, they gaue Bozor with
 her Suburbes: Jahelah with her Su-
 burbes: Kedemoth wyth her Subur-
 bes, and Maphaath with her Subur-
 bes: foure cyties. And out of the trybe
 of Gad, they gaue the fraunchysed city
 of y^e Rea, Ramoth in Gilead wyth her
 Suburbes, Mahanaim wyth her Suburbes,
 Hesbō wyth her Suburbes: & Jaser wyth
 her Suburbes: iiii. cities in al, so y^e al the cy-
 ties of y^e childre of Merari in their kin-
 redes, which wer y^e rest of the kynredes
 of the Leuites, were by their lot, twelue
 cytyes. And al the cyties that the Le-
 uites had in the possessyon of the chyl-
 dren of Israell were. xlviij. wyth their
 Suburbes. And these cyties had eche
 their Suburbes round about her tho-
 rowe oute all the sayd cytyes. And the
 LORD gaue vnto Israell all the
 lād which he sware to geue vnto their
 fathers. And they coquered it, & dwelte
 therein. And the Lorde gaue theym rest
 rounde aboute, accordyng to al that he
 sware vnto their fathers. So y^e there
 stode not a mā of all their enemyes be-
 fore the. But y^e Lord deliuered all their
 enemyes.

Iosua. 23. d.
 enemyes into theyr handes. * There shapen nothyng of al the good thinges, which the Lord had sayd vnto the house of Israell. But all came to passe.

The. xxii. Chapter.

Ruben, Gad, and the halfe trybe of Manasses are sende a gayne to theyr possessions. They bylde an altare for a memoriall.

An. cxxii. f.
Deut. i. b.
Iosua. xii. a

When Iosua called vnto the Rubenites, the Gaddites, and to the halfe tribe of Manasses, and said vnto them: * ye haue kepte all that Moses the seruaunt of the Lord commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lette youre brethren of a longe season vnto thys daye, but haue kepte the comaundement of the Lorde your god. And now the Lorde hathe geuen reste vnto your brethren as he promysed the. Wherefore retorne a go vnto your tentes, and vnto the lande of youre possession, whiche Moses the seruaunt of the Lorde gaue you on the other syde Jordan.

Deut. x. c.

But in any wise take exceeding good hede, that ye do the comaundemente and lawe, which Moses the seruaunt of the Lorde charged you: whiche is, that * ye loue the Lord your God, and walke in his waies, & kepe his comaundementes, & cleaue vnto him, & serue him with al your hertes, & all your soules. And so Iosua blessed them & sent them away. And they went vnto theyr tentes.

Deut. xx. l.
An. cxxii. f.
Iosua. viii. f.
I. Reg. x. f.

Unto the one halfe of the trybe of Manasses Moses gaue possessio in Basan: and vnto y other halfe therof gaue Iosua with their brethren on this syde Jordane westward. And also when Iosua sent them awaye vnto their tentes & blessed them, he said vnto them: retorne with much ryches vnto youre tentes, and with very much catel, with syluer, golde, brasse, yron, and wyth raymente aboue measure, and * deuide y spoyle of youre enemyes with your brethren.

And the chyldren of Ruben, the chyldren of Gad and halfe the trybe of Manasses, returned and departed from the chyldren of Israell out of Siloh (which is in the lande of Canaan) to go vnto the contreye of Gilead, and to the land of theyr possession, wherein they were possessed at the mouthe of the Lorde by

the hande of Moses. And when they came vnto the costes of Jordan that lie in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad and the halfe tribe of Manasses, bylt an altare fast by Jordan, and that a great altare to se to. And when the chyldren of Israell hearde saye: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, haue bylte an altare in the forefront of the lande of Canaan in the borders of Jordan on y syde of the chyldren of Israell: the hole congregacion of the chyldren of Israell gathered them together to Siloh, to go vpon them with batel. And the chyldren of Israell sent vnto the chyldren of Ruben, to the chyldren of Gad, and to the halfe tribe of Manasses into the lande of Gilead, Phinehes the sonne of Eleazar the preeste, and with him ten lordes, of euery chese house a lorde thorowe out all the trybes of Israell, which were heades of theyr fathers householdes ouer the thousandes of Israell. And they went vnto the chyldren of Ruben, of Gad and to the half trybe of Manasses, vnto the land of Gilead, and speake with them, sayinge:

Thus saye the hole congregacion of the Lorde: what * transgression is thys that ye haue transgressed agaynst the God of Israell, to turne away this day from after the Lorde, and to bylde you an altare for to rebell thys day agaynst the Lorde, Is * the wicked dede of Beor to lytle for vs, wherof we are not cleaused vnto this daye, and there was a plage in the congregacion of y Lord: But that ye also should turne away this daye from folowinge the Lorde: ye shall rebelle to day agaynst the Lord, and to morowe he shall be wrathe wyth all the congregacion. Not withstandynge yf y lande of youre possession bee vncleane, then come ouer vnto the lande of the possession of the Lorde, where the Lordes tabernacle dwelleth, and be possessed amonge vs. But rebell not agaynst the Lorde, nor agaynst vs, to buyld you anye other aulter saue the aulter of the Lorde oure God. * Dyd not I can the sonne of zarch trespass in the excommunicate thynges, and wraath fell on al the congregacion of israel, so y he alone

D
And. xx. l.

An. cxxii. f.

Iosua. viii.

b. b. perilly.

The aulter of

Josua.

E perished not for his wickednesse.

Then the chyldren of Ruben and of Gad, and halfe the tpye of Manasses answered, and sayde vnto the heades ouer the thousandes of Israell: The myghty God Jehouah he knoweth, and Israell shall know, if it be to rebelle or traungresse agaynste the Lorde, then the Lorde saue vs not thys daye. Or elles if wee haue bylte vs an aulter to turne from folowinge the Lorde, or to offer thereon burntoffringes or meateoffringes, or to offer peaceoffringes thereon: let the Lorde requyre it: And haue not rather done it for feare of thys: least in tyme to come your chyldren shoulde saye vnto oures: what haue ye to do with the Lorde God of Israell, saying: that the Lorde hath made Jordan a border between vs and you, ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Lorde: so shal your chyldren make our chyldren cease from fearynge the Lorde.

I And therfore we sayde: Let vs cause an aulter to be made, not for burntoffringes, nor sacrificyes, but it shalbe a *witnesse betwene vs and you, and our generacions after vs, that we shoulde serue the Lorde, with oure offerings, sacrificyes and peaceoffringes: and that your chyldren shoulde not say to oures in tyme to come, ye haue no parte in the Lorde.

And we thought if they should so say to vs or to oure generacions in tyme to come, that we would saye agayne: Beholde the facyō of the aulter which our fathers made, nether for burntoffringes nor sacrificyes, but that it shoulde bee a witnesse betwene vs and you. God forbydde that ye shoulde rebelle agaynste y^e Lorde, and that we should retorne this daye from after him, and bylde an aulter for burntoffringes or sacrificyes, saue the altare of the Lord our God that is before his tabernacle.

G And when Phinehes the preeft and the Lordes of the congregacion & heades ouer y^e thousandes of Israell which were with hym, hearde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well contente. And Phinehes the Sonne of Eleazar the

preeft sayde vnto the chyldren of Ruben, of Gad and of Manasses, this day we perceaue, that the Lorde is amonge vs, because ye haue not done this trelasse agaynste the Lorde. And now ye haue rydde the chyldren of Israell oute of the handes of the Lorde.

And Phinehes the sonne of Eleazar the preeft and the lordes returned fro the chyldren of Ruben and of Gad out of the lande of Gilead vnto the lande of Canaan, to the chyldren of Israell, and broughte them worde agayne. And the aunswere pleased the chyldren of Israell well, and they praysed God, and dyd not entende to go agaynste them in batelle, to destroye the lande whiche the chyldren of Ruben and Gad dwelte in. And the chyldren of Ruben and the chyldren of Gad called the aulter *Ed, because it is a witnesse betwene vs, that the Lorde is God.

After the
12th. The
common.
Transla.
oure wit-
nesse the
Lord is
God.

The notes.

a. Blessed them, that is wysshed them the fauoure of God, and happy returnyng to therr possessions, and a blessed lyfe in the Lorde. So dyd Aarō them. blesse them also Leuit. ix. d

b. The word dede of y^e cor, for the wicked ydolatre donne to y^e cor. y^e cor or (as some wyl) yhogor was an ydolle of the Moabites which was worshipped in an hyll in Moab called y^e cor, where the Israelites not only committed carnal whoredome with the women of y^e Moabites: but also spirituall whoredome, that is, became ydolaters and worshipped that ydol y^e cor as y^e Moabites dyd: for whiche they were plagued, so that threedied of them foure and .xx. thousand at that tyme, as ye reade. Num. xxv.

The wic-
ked.

The .xxii. Chapter.

I Josua exhorted the people that they forgoe not them selues to the Gentyles, and that they reuente in none but in God ouerke, whiche had fulfilled hys promyses to them.

AND it came to passe a longe tyme after that the Lord had geuen rest vnto Israell from all theyr enemyes rounde aboute, that Josua waxed olde, and was strycken in yeres. Wherefore he sent for all Israell, and for theyr elders, theyr heades, theyr Iudges and offycers, and sayd vnto them: I am olde and strycken in yeres. And ye haue sene all that the LORD your God hath done vnto all these nacions before your faces: for the Lord your GOD he fought for you. * Behold, I haue appoynted these nacions that remaine, to be the enheritaunce of your tribes: euen from Jordan, and all the nacyon that I haue de-

And .i. a.

Atroped

stroyed, euen vnto the greate Sea, westwarde. And the **LORDE** your **GOD** he shall expell and caste them oute before you, and ye shall conquere their landes, as the **LORD** your god hath sayd vnto you.

B *Be therfore exceedinge stronge that ye take hede to do all that is wyrtten in the booke of the lawe of **Moses**, & that ye bowe not a syde ther from, to y^r right hande or to the lefte: and that ye go not vnto these nacions, that remayne with you: and y^e nether make mencyon or sweare by the names of they^r **Goddess**: and that ye nether serue them nor bow youre selues vnto them. But that ye sticke faste vnto the **Lorde** your **GOD**,

C as ye haue done vnto thys daye. So shall the **Lorde** caste oute before you great nacions and myghtye, as ye se howe no manne hath stande before you hitherto. *One of you shal chace a thowse lande: for the **Lorde** your **GOD** he fighteth for you, as he hath saide vnto you. Take good hede therfore vnto youre soules, that ye loue the **LORD** your **GOD**.

But and yf ye shall go backe and cleaue vnto the reste of these nacions that remayne with you, and shall make Mariages with them, & shal go to them and they come to you: bee sure that the **Lorde** your **GOD** will not caste oute all these nacions frome before you. *But they shal bee snares and trappes vnto you, and scourges for youre sydes, and pyckes in youre eyes, vntyll ye peryshe from of thys good lande, which y^e **LORD** your **GOD** hath geuen you.

D Beholde, I walke this daye, by the way of all the worlde: call ye to mynde in al your hertes and in al your soules, that nothyng hath sayled of al the good thynges whiche the **Lorde** your **GOD** promysed you. All are come to passe, and nothyng hath sayled thereof. And as al good thynges are come vpon you, whiche the **Lorde** your **GOD** promysed you: so shall the **Lorde** bryng vpon you al euil vntyll he haue destroyed you fro of thys good lande, whiche the **Lorde** your **GOD** hath geue you, when ye haue traungressed the apoyntmente of the **Lorde** your **GOD**, whyche he commaunded you: and haue gone & serued

straunge **Goddess**, and bowed your selues to them. Then shall the wrathe of the **Lorde** waxe whote vpon you, and ye shall peryshe quyklye, frome of the good lande, which he hath geuen you.

The. xliiii. Chapiter.

Iosua exhorteth the people to the hepyng of the lawe. He dyeth. The bones of **Ioseph** are buried. Eliasar dyeth.



And **Iosua** gathered all the trybes of **Israell** to **Sichem**, & called for the elders of **Israel**, & for they^r heades, **Judges** and officers which presented them selues before **GOD**. And **Iosua** sayd vnto all the people, thus sayeth the **Lorde** **GOD** of **Israel**, *your fathers dwelt on the other syde of the floude in olde time: euen **Tharch** the father of **Abraham** and **Pachoz**, and serued straunge **Goddess**. *But I toke your father **Abraham** fro the other syde of the floud, and brought hym into the lande of **Canaan**, and multiplied hys sede, and *gaue hym **Isaac**. And I gaue vnto ***Isaac**, **Jacob** and **Elaui**. And I gaue vnto ***Elaui** mount **Seir**, to possesse it. But ***Jacob** and his chyldren wente downe into **Egypte**.

*Then I sent **Moses** and **Aaron**. And I plagued **Egypte**, after the maner as I dyd amonge them, and after that I brought you out, and I broughte your fathers out of **Egypt**. And ye came vnto the sea: and the **Egyptians** folowed after youre fathers with charettes and horsmen, vnto the red sea. And they cried vnto y^e **Lorde**. And he put darcknesse betwene you and the **Egyptians**, and brought the sea vpon them, and couered them. And youre eyes haue sene what I haue done in **Egypte**. And ye dwelt in the wildernesse a longe ceason. *And I broughte you into the lande of the **Amozites**, whiche dwelt on y^e other syde **Jordā**. And they fought with you and I gaue the into your handes. And ye conquered their contre. And I destroyed them in your sight.

Then **Salac** the sone of **ziphor**, kinge of **Moab** arose and warded agaynst **Israel**, and sent and *called **Balaam** y^e sonne of **Beor** for to curse you. But I would not agre to herke vnto **Balaam** and therfore he blessed you: And so I deliuered

Gene. xlii.

Gene. xlii.

Gen. xxi. a
Math. i. a.
I gen. xxx. a
* Gen. 24. a
I ge. xlii. a.

Ero. vii. a.
I Ero. vii. a
viii. ix and
x. and. xliii.

Num. xxi. b

Num. xxi. b.
Deu. xliii. b

Deu. xxi. b
Iosua i. b
ii. Reg. ii. b
I deu. xii. b.
* xxi. b. a. b
Pro. xliii. b.

Deu. xxi. b

Deu. xxi. b

Iosue dyeth.

deliuered you out of his hande. And when ye went ouer Iordan, and came vnto Iericho, the cytizens of Iericho foughte agaynst you: the Amozites, Pheregyptes, Canaanites, Hethytes, Girgositest, Heuites, Jebusites, which I deliuered into youre handes.

C And I sent a hornettes before you, & ye cast out before you: euē þ two kinges of the Amozites: but not w your owne swerde, or with youre owne bowe. And I gaue you a lande in which ye dyd not laboure, and cities which you bylt not, & ye dwelt in them. And vynes, & Oliue trees which ye plated not, & ye ate of the

reg. vii. a.
Job. xiii. c.

* And now feare þ Lorde, & serue him in purenesse & trueth: and put away the Goddes, which your fathers serued on the other syde of the flood, & in Egypt, & serue þ Lord. But if it seme euē vnto you to serue the Lorde, then chose you this day whom you wil serue, whether the Goddes which your fathers serued (þ were on the other syde of the floude) ether the Goddes of the Amozites, in whose land, ye dwelt, and I & my house will serue the Lorde.

And the people answered and sayde: Godforþyd that we shoulde forsake the Lorde and serue straunge Goddes. for the Lord our God, he it is that brought vs and oure fathers out of the lande of Egypte, the house of bondage, & whiche did thole great miracles in our sight, & pserued vs in all the waye we wente and amonge all the nations whiche we came thorowe. And the Lord dyd caste out before vs all the nations, with the Amozites which dwelt in þ land, wherefore we wyll serue the Lorde, for he is oure God.

But Iosua sayde vnto the people, ye can not serue the Lord: for he is an hollye God, and cannot beare youre transgression and synne. But when ye haue forsaken þ Lord, & haue serued straunge Goddes, * he wyll turne and do you euē and consume you, after that he hath done you good. And the people aunswere Iosua: naye, but we wyll serue the Lorde.

Iosua. iii. d.

Then Iosua sayde vnto the folke, ye are wytnesses vnto your selues, that ye haue chosen you the Lorde, to serue hym: and they sayde: we are wytnesses.

Iosua.

Then put away, sayde he, the straunge Goddes whiche are amonge you, and bowe your hertes vnto the Lorde God of Israel. And the people answered Iosua: the Lorde our God we wyll serue, and his voyce we wyll obeye. And so Iosua made a couenante with the people the same day, and set ordinaunces & lawes before them in Sichem.

4. reg. x. a.

And Iosua wrote these wordes in þ booke of the lawe of God, * and toke a greate stone, and pitched it on ende in the sayde place, euē vnder an ocke that stode in the sanctuary of the Lord. And Iosua sayde vnto all the people: behold, this stone shalbe a witnesse vnto vs, for it hath heard all the wordes of the Lorde whiche he spake with vs. It shalbe therfore a witnesse vnto you, lest ye lye vnto youre God. And so Iosua let the people departe euery manne vnto his inheritaunce.

reg. vii. c.

* To be a memoriall of the couenante.

And after these thynges the tyme came that Iosua the sonne of Nun, and the seruaunte of the Lorde died, beinge an hundred and ten yeres olde. Whom they buried in the contrey of his enheritaunce, euē in Chamnath Sarch which is in mount Ephraim, on the north side of the hyll of Gaas.

Iosua. xix. b.

And Israel serued the Lorde all the dayes of Iosua, and all the daies of þ elders that ouerliued Iosua, and which had sene al the workes of the Lord that he had done to Israel. * And the bones of Ioseph, which the chyldren of Israel brought out of Egypte, they buried in Sichem, in a parcell of grounde whiche Iacob boughte of the sonnes of Hemor the father of Sichem, for an hundred peces of syluer, which parcell became the enheritaunce of the chyldren of Ioseph. And Eleazar þ sonne of Aaron dyed, whome they buryed in Gabaath þ pertayned to Phinehes his sonne & was geuen him in mount Ephraim.

ii. par. 34. b.

Gene. l. d.
Exo. xiii. d.

Gen. xxi. d.

The Chal Interpreters & the lxx. reade lambes.

Thenotes.

a. I sent hornettes before you, þ is, I sente suche Hornettes of feare & dreade in to the hertes of youre enemies, and so discouraged dased, and assouped them that they were ready to fall or euer ye came at them. Deu. xii. c. Iosua. ii. b. d & b. a. and. ix. d. Jud. vii. b. c. Of hornettes ye reade Nu. xxxiii. g. Exod. xxiii. d. Deut. vii. c.

b. It hath heard &c. that is, it signifieth that Stone,

ge haue heard. It lefte not to be a stone, nor was so transformed that it had eares or the sence of hearing. But should put the in remembrance what couenaunt they had made there, and asyre them to the performauce therof. Suche phras- ses are famylpar to the Hebrewes.

The ende of the booke
of Josua.

The booke of the Judges.

The firste Chapter.

After Josua was dead, Iuda was constitute Lord or-
der the army when Jerusalem was besieged. The people
that were not destroyed became tributaries.



After the deathe of
Josua the chyldre
of Israel asked the
Lorde, saying: who
shall go vp fyrste
vnto the Canany-
tes, to fight agaynst
them: And y^e Lorde
saide: * Iuda shal go vp: behold I haue
delyuered the lande into hys handes.
Then Iuda sayde vnto * Simeon hys
brother: come with me into my lotte, &
let vs fyghte agaynst the Cananites:
And I lykewyse wyll go wyth the into
thy lotte. And so Simeon wente with
hym.

And Iuda went vp, and the Lorde
delyuered the Cananites and Pheresi-
tes into theyr handes. And they slewe of
them in Bezek ten thousande men. And
they found^a Adonibezek in Bezek. And
they fought agaynst him, and slewe the
Cananites and Pheresites. But Ado-
nibezek fled & they folowed after hym,
and caught hym, & cut of his thombes
and his greate toes. Then Adonibezek
sayde: threscore and ten kinges hauing
theyr thombes and greate toes cutte of
gathered theyr meate vnder my table:
wherefore * as I haue done so god hath
done to me agayne. And they broughte
him to Jerusalem, and there he dyed.

The chyldre of Iuda fought agaynst
Jerusalem, and toke it, and * smote it
with the edge of the sword, & set the citie
on fyre. And after that the chyldren of

Juda went euen to fyghte agaynst the
Cananites that dwelte in the moun-
taine, in the southe, and in the low con-
trei. * And Iuda went vnto the Cana-
nites & dwelt in Hebron, whiche before
time was called Kariath Arbe. And slew
Sesai, Ahiman and Chalmi. And fro
thence they wente to the inhabiteurs of
Dabir, whose name in olde tyme was
called Kariathsepher.

And Caleb sayde: he that smytteth
* Kariathsepher, and taketh it, to him
wil I geue Acsah my doughter to wife.
And Othoniel y^e sonne of Keniz Calebs
younger brother toke it: to whome he
gaue Acsah his daughter to wyfe, and
as they went, she counceled him to aske
of her father a felde. And then she ligh-
ted of her asse: and Caleb said vnto her:
what apleth the. She sayde vnto him:
geue me a blessing: for thou haste ge-
uen me a Southwarde and drye lande,
geue me also sprynges of water. And
Caleb gaue her sprynges bothe aboue
and beneth. And the chyldren of the Ke-
nite Moses father in lawe went vp out
of the citie of * palme trees, with the
chyldren of Iuda into the wildernesse of
Iuda, that lyeth in the southe of Arad,
and dwelt amonge the people.

And Iuda went and Simeon wyth
him, and they slew the Cananites y^e in-
habited zephath, & utterly destroyed it,
& * called the name of y^e citie Bozmath.
And Iuda toke Azah with the costes
therof, & Ascalon with the costes therof,
and Akaron with the costes thereof.
And the Lorde was with Iuda, that he
conquered the mountaynes, but they
could not dryue out the enhabiteurs of y^e
valeyes, because they had charettes of
yron. And they gaue * Hebron vnto Ca-
leb, as Moses sayde: And he expelled
thence the thre sonnes * of Enack.

* And the chyldren of Ben Jamin did
not cast out the Jebusites, that enhabi-
ted Jerusalem, but the Jebusites dwel
with y^e chyldren of Ben Jamin in Jeru-
salem, vnto this daye.

* And in like maner the house of Jo-
seph went vp to Bethel, & the Lorde was
with them, and the house of Joseph ser-
ched out Bethel which before time was
called Lus. And the spyes sawe a man
come oute of the ctyte, and they sayde

Under-
stand here
no one
particu-
larly but
y^e whole
tribe of
Iuda.

Simeon
for y^e tribe
of Simeon

Gen. xlii. c.
And. xv. a.

Deut. xx. c.

Jos. xv. d.

Jos. xv. d.
i. par. xii. a.
i. de xvii. c.

Deut. 34. d.

Gen. xxi. q.

Jos. 14.

Gen. xlii. c.

Jos. xv.

Jos. xvi.

unto him: *How by the way into the city.*
Josua. ii. c. * And we will shewe the mercy. And he
 shewed them the waye into the citty,
 and they smote it with the edge of the
 swerde, but let the man and all his house
 holde goe free. And the manne wente
 into the lande of the Bethites, and bylde
 a citty and called the name thereof
 Lus, whiche is the name thereof unto
 this day.

xxviii. c. * Neither dyd Manasses expelle Beth-
Josua. xviii. c. Sean with her townes, neither Thaanach
 with her townes, neither the inhabitants
 of Dor with her townes, neither the inhabi-
 tants of Jebelā with her townes, neither
 the inhabitants of Magedo with her
 townes, and so the Cananites wente to
 and dwelte in the sayde lande. But as
 sone as Israel was waxed mighty, they
 put the Cananites to tribute: But ex-
 pelled them not.

Josua. xv. d. * In like maner Ephraim expelled not
 the Cananites that dwelte in Gazer,
 but the Cananites dwelt still in Gazer
 among them.

Neither dyd Zabulon expelle the en-
 habitants of Keton, neither the inhabi-
 tants of Nahalol: But the Cananites
 dwelt among them, & became tributaries.

G Neither dyd Aser caste out the inhabi-
 tants of Acho, neither the inhabitants
 of Zidon, of Ahalab, Azib, Halbath, A-
 phek, nor of Kohob, but the Aserites
 dwelt amonge the Cananites the en-
 habitants of the lande, and drave them
 not out.

Neither dyd Nephthalim drive out
 the inhabitants of Bethsames, nor the
 inhabitants of Bethanath, but dwell
 amonge the Cananites & inhabitants
 of the lande. Nevertheless the inhabi-
 tants of Bethsames, and of Bethanath
 became tributaries unto them.

And the Amorites kepte the chyld-
 ren of Dan in the mountaynes, and
 suffered them not to come downe to the
 valeys. And so the Amorites wente to
 and dwelled in mount Heres in Hailon
 and in Galabim. Nevertheless the
 hande of Joseph waxed hevy upon
 them, so that they became tributaries.
 And the costes of the Amorites was fro
 the goinge up to Acrabim, and frome
 the rocke bpwarde.

The notes.

a. Adonibezek was the king of Bezek. The word
 signifieth as much as Lorde of Bezek he was a
 wicked and cruell tyrant.

b. Here note that the Beriles had the knowledge
 of God, as saith Paulc Roma. i. And that they
 knew the law & righteousness natural, of whiche
 Moses Deute. xxi. d. and Exod. xxi. c. But in the
 punishment of Adonibezek is this chiefly to be
 observed, that God not only avenger the wrong
 that wicked do to the good: but also that which
 the wicked do to wicked. The xx. kinges whose
 thombes and great roes he cut off were wicked
 men, yet is he punished for the injury and cruel-
 ty done unto them. Suche an ensample haue ye
 also Amos. ii. What punishment shall they haue
 then that cruellly slay the good? Not small be
 ye sure.

c. By this kinde is vnderstand Bobab as ye shal
 perceave in the fourth chap. of this selfe booke, of
 whome ye reade also, Rume. x. d.

d. Enack a kind of giants, so called, haply be-
 cause they were cheynes about theyr neckes, for
 Enack signifieth suche a chapne, as men were a-
 bout theyr neckes Deu. ii. c. Num. xxi. d.

The. ii. Chapter.

The Angell rebuketh the people because they had
 made peace with the Cananites. Idolaters are puny-
 shed, but yet leave not theyr inueniions. God sendeth
 them iudges to deliuer them.

AND the angell of the Lorde
 came bp from Gilgal to Bo-
 cim and sayd, I brought you
 out of Egypt & haue brought
 you vnto the lande which I sware vn-
 to youre fathers. * And I sayde that I
 woulde neuer breake myne appoynt-
 ment with you, but ye should haue made
 no couenaunt with the inhabitants of
 this lande, ye shoulde haue broken
 downe theyr altars: But ye haue not
 obeyed my voice, whi haue ye this done?
 wherfore I haue likewise determynd,
 that I will not caste them oute before
 you: but they shal be thornes in the si-
 des of you, and theyr Goddes shal bee
 snares vnto you. And when the angell
 of the Lorde had spoken these wordes
 vnto all the chyldren of Israel, the peo-
 ple cryed out and wepte. And called the
 name of the sayd place, Bocim and offer-
 red there vnto the Lorde.

And when Josua had sent the people
 away, the chyldren of Israel went eu-
 ery man into his inheritaunce, to possesse
 the lande. * And the people serued the
 Lorde all the dayes of Josua, and all
 the dayes of the elders that outliued
 Josua, and had sene all the great wor-
 kes of the Lorde that he dyd to Israel.
 And Josua the sonne of Nun the ser-
 uant of the Lorde dyed, when he was
 an hundred and ten yeres olde: whome
 they

Adonibe-
zek.

Notes.

Bobab.

Giantes.

Deu. vii. a.
and. xli. a.

Josua. 24. b.

Josua. 24. b.

they buried in the costes of his enheri-
taunce: euen in Thaimnath hares in
moūt Ephraim on the northsyde of the
hyll Gaas. And euen so al that genera-
cion were put vnto theyr fathers, and
there arose another generacion after
them which nether knew the Lorde, nor
yet the worckes which he dyd vnto Is-
raell.

Isai. ii. a.
Am. a. vi. a. *And then the chyldren of Israel dyd
wickedlye in the syghte of the Lorde, &
serued Baalim, and forsoke the Lord
God of theyr fathers, whiche broughte
them out of the lande of Egypt, and fol-
lowed straunge Goddes, euen of the
Goddes of the nations that were rounde
about them, and bowed them selues
vnto them, and angred the Lorde. And
so they forsoke the Lorde and serued
Baal and Ashtaroth. Wherefore the
Lord waxed angry with Israel, and de-
lyuered them into the handes of rau-
ners, to spoile them and solde them into
the handes of their enemyes rounde a-
bout them, so that they had no power
anye longer to stande before their ene-
mies. But vnto what soeuer thiges they
wente, the hand of the Lorde was vpon
them with cruel lucke, euen as the Lord
promised the, & as he sware vnto them.
And they were sore vexed.

Neuerthelesse the Lorde rayled vp
Judges, which delyuered them oute of
the handes of their oppressers, & yet for
all y they woulde not harken vnto theyr
Judges: but wente a whozyng after
straunge Goddes, and bowed them sel-
ues vnto them, and turned quickly out
of the way which their fathers walked,
in obeyinge the commaundementes of
the Lord, and dyd not so.

Exod. ii. d. And when the Lorde rayled them vp
Judges, he was with the Judge, *and
delyuered the out of the handes of their
enemyes all the dayes of the Judge:
for the Lorde had compassion ouer their
sorowinges whych they had, by the
reason of them that oppressed them and
vexed them: yet for all that *as sone as
the iudge was deade, they turned & dyd
worste then theyr fathers, in folowinge
straunge Goddes, and in seruinge the,
and ceased not frome theyr inuencions,
nor frome theyr malycyouse wayes.

Wherefore the Lorde was angrey

wyth Israel, and sayde: because thys
people hathe traungressed myne ap-
pointment which I commaunded their
fathers, and haue not obeyed my voyce,
therfore henceforth I will not cast out
one man before the of y nations, which
Josua lefte when he dyed, and that to
*proue Israel thorough them whe-
ther they wyll kepe the waye of the lord
to walke therein, as their fathers dyd or
not. And so the Lorde lefte those naci-
ons alone, and droue them not out im-
medyately, nether delyuered them in to
the handes of Josua.

Deu. xii. a.
Thenotes.

a. Euell neighbours, no final plage, are thiernd
vnto Israel for theyr transgression, which shold
be euer at hand to chaastice the m. Num. xxxiii. g.
Deu. vii. c. Exo. xxxiii. d.

b. To forsake the Lorde God of theyr fathers is,
to dispice and forsake the word of God, not to be-
leue his promesses nor to walke in his commaun-
dementes: but to ymagine another seruice of him
then he him selfe assigneth in his worde.

c. To serue Baal and Ashtaroth is, to truste in
fained holines, and to perswade them selues that
they haue remission of synnes and lyfe euerylastyng
by the working of theyr holpe worckes, whiche
whosoeuer doth, denyeth the true God and the
seed of Abraham, by whome the blessing was
prompted that is Iesus Christ oure Lord Gene-
rr. d. Gala. iii. b.

Baal.
The. iii. Chapter.

Then nations are lefte amonge the Israelites to
tempt, to vex and afflict them. Othoniell delyuereth
Israel. Abud helieth King Eglō. Samgar helieth the
Philistines.

A These are the nations whiche the
Lorde lefte to tempte Israel: e-
uen as manye of Israel as had
not knowen all the warres of Canaan:
Oulpe for the lernynge of the genera-
cion of the chyldren of Israel: whiche
before knewe nothyng of warre he
lefte the kyue Lordes of the Philisti-
nes, and all the Cananites, the Sido-
nites, the Heuites that dwelt in moūt
Libanon: euen from moūt Baal Her-
mon vnto Hemath. Those remainned to
proue Israel by, to wete whether they
woulde herken vnto the commaunde-
mentes of y Lorde, which he comaunded
their fathers by y hand of Moyses.

And as the chyldren of Israel dwelt a-
mong y Cananites, Hethites, Amorites,
Pheresites, Heuites, & Jebusites, *they
toke the daughters of them to be theyr
wyues, and gaue theyr owne dought-
ters to their sonnes, and serued theyr
Goddes. And so the chyldren of Isra-
ell dyd wyckedlye in the syghte of the
Lorde

Deu. vii. a.
and. xii. a.

Othniel. Judges. Abud, Samgar

Lozde, and forgat the Lozde they? God and serued Baalim, and Aseroth. Ther fore the Lozde was angrye with Israell, and delyuered them into the handes of Chusan Rasathaim King of Mesopotamia. So that the chyldren of Israell serued Chusan Rasathaim. viii. peres.

And then the chyldren of Israel cryed vnto the Lord. And the Lord styrred them bp a sauer and saued them: one *Othniel the sonne of Kenes, Calebs yonger brother. And the spirite of the Lozde came vpon him. And he iudged Israell, and wente oute to warre. And the Lozde *solde Chusan Rasathaim Kinge of Mesopotamia into his hand. So that hys hande was mightie ouer Chusan Rasathaim. And the lande had *rest fourtye peres. And Othniel the son of Kenes died. And then y childre of Israel went to agayne, and comytted wyckednesse in the syght of the Lozde. And then the Lozde hardened Eglon y King of Moabites, agaisst the chyldre of Israell, because they had comitted wyckednesse before the Lord. And thys Eglon gathered vnto hym y chyldren of Ammon, and the Amalekites, and went and smote the children of Israel, and conquered the *cyyte of Baalme trees. And the children of Israel serued Eglon the kyng of the Moabites xliiii. peres. And then they cryed vnto the Lord. And the Lozde styrred them bp a sauer, Abud the sonne of Gera y sonne of Iemini, a man that coulde do nothyng handsonlye with hys righte hande.

By whom the children of Israel sent a present vnto Eglon the kyng of the Moabites: whiche Abud made hym a dagger with two edges, of a cubyte lengthe, and he dyd gyzde it vnder hys cote vpon his right thyghe, and caried the present vnto Eglon the king of the Moabites, whiche Eglon was a verpe fatte man. And when he had presented the present, he sent the people that bare it, away: but he him selfe turned againe from the Idols by Gilgal, and sayde: I haue a secret vnto the King: and y Kyng commaunderd hym to holde his peace vntil al that stode about hi, wer gone out from him.

And Abud came in vnto him, into a somer parler, which he had seuerall vnto him selfe alone, and sayde: I haue a message vnto y fro God. And he arose out of his seate. And Abud put forth his left hand a toke the dagger frome his right thyghe, and thrust it into his bely, so that the harte wente in after the blade. And the harte stopped in the fat, for he dzeue not y dagger out of his bely. And the dyrt came oute. But Abud gat him out at a posterne doze, and shut the dozes of y parler vpon him and locked them.

When he was gone out, his seruautes came and locked. And beholde, the dozes of y parler were locked. And they sayde: Al, he is a doyng of his easement in his somer chamber. And when they had tarped tyll they were ashamed, for no man dyd the dozes of the parler open: then they toke a key, and opened them. And beholde, they? lozde was fallen downe deade, vnto the erthe. But Abud escaped (whyle they tarped) and was gone beyonde the Idolles, and escaped into Seirah.

And when he was come * he blewe a trompet in mounte Ephraim. And the chyldren of Israell wente doune with hym of the hylle & he befoze them. And he sayd vnto the, folow me: for the Lord hath delyuered your enemies, the Moabites into youre handes. And they descended after him and toke the * passages of Jordan frome the Moabites, and suffred not a manne to passe ouer. And they slewe of the Moabytes, the same tyme vpon a ten thousand men, al fat, & men of myghte: that there skaped not a man, & so the Moabites were subdued that dape, vnder the handes of Israel: & the land had rest. lxxx. peres.

And after him came * Samgar the sonne of Anath, which slew of the Philistines. vi. hundred me with an oxe gode, and delyuered Israel also.

The notes.

a. By these sauers are vnderstanded iudges: which in Lukc. xxi. are called graciouse Lordes. ii. Cor. ix. c.

b. Gilgal, the place where the people were circumcised and wher they had renewed their couenaut with GOD had kyng Eglon despyled wyth Idolles.

c. To do this feate was Abud appointed of God, & therfore had a message to hi fro god, Eglon was fat and

Deb. 3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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and stronge, and had his garde at hande. Abud
lefte handed and vnapt for fyghtinge. But yet
goeth boldely into his chaire to him, knowynge
perfectly that God woulde strengthen him and
helpe him, and performe his worde vnto him.

¶ The.iii. Chapter.

¶ Israel is commytted into the handes of Jabin, be-
cause they were returned to Idolatrye. Deboza and
Barak deliuer them: Sisara is kyled of Jael.

¶ That is
deliuered
as about
iii. b



¶ And the childre of Israel be-
gan agayne to do wickedly
in the syght of the Lord, whē
Abud was deade. And y lord
*holde them into the handes of Jabin
kyng of Canaan, that reygued in Ha-
zor, whose captayne of warre was Si-
sara, whiche dwelte in Haroseth of the
gentyles. And the children of Israel
cryed vnto the Lorde: for he had nyne
hundred charettes of yron, he oppressed
the children of Israel with power. xx.
yeres.

And Deboza a prophetyse, the wyfe
of Lapidoth iudged Israel the same
tyme, and dwelte vnder the paulme tre
of Deboza, betwene Ramath and Be-
thell, in mounte Ephraim.

Jud. v. b

And the children of Israel came to
her for iudgemēt. And she sent & called
*Barak the sonne of Abinoam, oute of
Kedes Nephtholim, & sayde vnto him.

¶ Is. 83. b

The Lorde God of Israel commaū-
deth the, that y go and drawe to moũte
Thabor, and take with the ten thou-
sande men, of the children of Nephtha-
lim and of the children of Zabulon.

B

And I wyl byynge vnto the ryuer Ki-
son Sisara, the Captayne of warre vnto
Jabin, with his charettes, and hys
people, and wyl deliuer the into thyne
handes. And Barak sayde vnto her, yf
thou wylte go with me, I wil go: But
yf thou wylt not go w me, then I wil
not go. And she answered, I wyl suerly
go with the, but the prayse shal not
be thyne, in the waye which thou goest,
for the Lorde shall deliuer Sisara in-
to the handes of a womā. And she arose
and went with Barak to Kedes. And
Barak called Zabulon and Nephtholim
to Kedes. And he wente by a foote with
ten thousande men: and Deboza wente
with him.

But Haber the Kenite was remoued
oute of Kin, whiche was of the children

of *Hobab the father in law of Moses, * of Ki-
and pyched hys tente vntyll he was bab.
come to the Ocke of Zaanaim, by Kes- Rum. x.
des.

And then it was shewed vnto Sisa-
ra how that Barak the sonne of Abino-
am was gone by to mounte Thabor.
And Sisara called for al his charettes,
euen. ix. hundred charettes of yron, and
for all the people that he had, from Ha-
roseth of the gentyles vnto the ryuer
of Kison. Then sayde Deboza vnto
Barak: by, for this is the day in which
the Lorde hath deliuered Sisara into
thyne handes: for the Lorde is gone
oute before the. And so Barak wente
downefrom mounte Thabor, and ten
thousande men after him.

Lib. xlii.

But the Lorde trounced * Sisara
and all his charettes, and all hys hoste
with the edge of y swerde, before Ba-
rak. And Sisara lyghted doune of
his charet, and fled a fote. But Ba-
rak folowed after the charettes, and
after the hoste, euen vnto Haroseth of
the gentyles. And all the hoste of Sisa-
ra fell vpon the edge of the swerde, that
there was not a man leaste. Howe be
it Sisara fled a fote to the tente of
Jael the wyfe of Haber the Kenite:
for there was peace betwene Ja-
bin the kyng of Hazor, and the hous-
holde of Haber the Kenite.

And Jael wente oute agaynst Si-
sara, and sayde vnto him: turne in my
lorde, turne in to me and feare not. And
he turned into her tente: and she coue-
red hym with a mantell. And he sayde
vnto her, geue me a lyttel water to
dryncke, for I am thursty. And she ope-
ned * a bottell of myke, and gaue hym
dryncke and couered him. And he sayde
vnto her: stande in the doore of thy
tente, and yf any man come and aske
the, or enquire of the whether there be
any man here, saye naye.

Jud. v. b

D

Then Jael Habers wyfe toke a
naple of the tente, and an hāmer in her
hande, and wente softly vnto him, and
smote the napele thorowe the temples of
his heade in to the grounde, as he
slembred beyng weyre: And so he
died.

And beholde as Barak folowed after
Sisara, Jael came oute agaynst hym,

¶ Is.

and

and sayde vnto him: come, and I wyll shewe thee the man whom thou seekest. And when he came in to her tente: Beholde, Sisara laye deade, and the naile thozow his tēpels. And so god brought Jabin the kynge of Canaan into subjection & day, before the children of Israel: And the hande of & children of Israel prospered, and was sore vpon Jabin the kynge of Canaan, vntyll they had brought him to nought.

The. v. Chapter.

She rede because he hathe auēged & vengeaunce done to Israel, & people offrig the selfes wil pynge, prayse ye the Lord.

The songe and thanckes geuyng of Deboza & Barack after the victorie.

When Deboza and Barack the sonne of Abinoam, sange the same daye, sayinge: * Praise the Lorde in them that were wyllinge whyle other sat styll in Israel. Heare kynges and herken Lordes, I wyll synge, and geue praise vnto the Lorde God of Israel.

* Lorde when thou departedest oute of Seir, & camest from the felde of Edom, the erthe trembled, and the heuen rayned, & the cloudes dropped water: & mountaynes mealted before the Lord, euen mount Sinai before the Lord god of Israel.

In the dayes of * Samgar & sonne Anath and in the dayes of * Jael, & hie wayes were vnoccupied. And they & walked by pathes, wete by wayes that fet compasses aboute. The byllages were vnenhabytēd in Israel, were vnenhabytēd: vntyl J Deboza arose, vntyll J arose a mother in Israel.

God chose new facions of warre, for when they had warre at their gates: there was not sene amōg fourtie thousande, ether thylde oz spere in Israel. Myne hert loueth the mayntēners of & lawe in Israel, that are wyllinge amōg the people. Blesse the Lord ye that ryde on goodly Asses, and sytte in iudgemente. And ye that walcke by the wayes make dityes.

How the archers dyd crye, where mē drawe water, there shall they tell of the iustyce of the Lorde, and of the iustyce of his vplandishe folcke in Israel. And then the people of the Lorde wēt downe vnto the gates.

Up vp Deboza, vp vp and synge a songe vp * Barak, and take thy praye,

thou sonne of Abinoam. The they that had escaped, raygned ouer the proudest of the people. The Lorde rayneth ouer the stronge.

* Ephraim was the fyrste agaynste Amaleck. And after them Ben Jamin, amonge the people.

Of Machir came lerned men in the lawe, and of Zabulon & wel coude draw with the penne of a scribe.

The Lordes of Isakar were with Deboza. And as Barak, euē so was Isakar sent into the baleye a sote. But in the diuisions of Ruben, were great ymaginacions of herte.

Wherfore abodest thou amonge the shepe foldes, to heare the bleatynge of the flockes. In the deuisions of Ruben, great were the ymaginacions of herte. Gilead abode on the other syde Iordā, and why tarped Dan in thypes. And Aser late in the hauens of the sea, and abode styll in his owne costes. But Zabulon is a people that put their lyues in teopardye of death, and Nephtalim in lyke maner, euen vnto the toppe of the felde. Kynges came and fought. Then fought the kynge of Canaan at Chanach, vpon the water of Hagedo. But the syluer that they coueted, they carped not awaye.

From heauen came battel: for & sterres beyng in theyr course, foughte agaynste Sisara. The ryuer of Kison caught them awaye: that auncient ryuer the ryuer Kison.

My soule: treade thou the myghtie vnderfote. The they malled the horsleg legges, that their myghtye coursers leste prauinsynge.

Curse Meroz bad the angell of the Lorde: Curse the inhabitoures thereof, because they came not forth to helpe the Lorde, to helpe the Lorde amonge the myghtie.

Blessed be Jael the wyfe of Haber & Kenite, aboue other womē: aboue other weimen blessed be she in the tente.

* He asked water, but she gaue hym mylke, and brought butter in a goodly dyshe. * She caught a nayle in her lefte hande, and a workynge hammer in her ryght, and nayled Sisara & wound his heade & peatced and went thowse his temples. Betwene her fete he bowed

Exod. xix. c
Deu. xiii. b

psa. xcvi. a

Jud. 3. b

Jud. iii. c

26

Justice for goodnes, as in p psalm. pti. g.

Jud. 4. a

Jud. iii. d

C

D

Jud. iii. e

Jud. iii. f

bowed himselfe; fell downe & lay still: Betwene her fete he bowed him selfe & fel. And whether he bowed him selfe, this ther he felle and brought to nought.

Thoro we a windowe looked Sisaras mother and howled thoro we a lattesse, why abydeh his charet so longe, that it cometh not, why tarpe the wheles of his waggans. The wyf of her ladies answered her: yea, and she answered her owne wordes her selfe: haplie they haue founde, and deuyde the spoile: I mayde, ye two maidens for a pccera spoyle of diuers coloutes for Sisara, a spoyle of dyuerse coloutes w brodered workes, dyuerse coloured brodered workes for the necke for a prape. So perye the all thyne enemyes Lorde: but they that loue the, let them be as y sunne risinge in his myghte.

And the lande had rest fourtye yeres.

The notes.

Sisara

a. The meanyng is, y Sisara had done so great iniuries vnto the Israelites, that y wayes were not occupied: & that nether husbande mā nor Citizen might safely passe to exercise marchaūdyse or other thinge, nor wayfaringe man iorney, nor plowmā yll y felde. Whosocuer dyd once peepe out of his Citie towne or byllage, was streyght waye watched by of the theues that belonged to Sisara.

Rubentites.

b. The pryde of the Rubentites is here noted because they refused to go w Debora to ouercome the oppressour of Israel.

Debora

c. By these wordes signifieth Debora y the Kinges hostes of the Cananytes came to Shānach & Magedo thynkinge verely, because of the multitude of the hoste, that they came not to fight: but to take a prape, but they were sore deceaued, for it so chaunced, that they were rather a prape to Israel than Israel to them.

The. vi. Chapter.

Israel is oppressed of the Madianites, because he returned agayne into Idolatrie. Geddon is let of God to be their deliuerer. The sūlter of Bar is querthowē.

Jud. ii. b.
and. iii. b.
1. Reg. xii. b.



And the children of Israel *commpted byekidnes in y syght of the Lorde. * And the Lorde deliuered them into the handes of the Madianites seuē yeres. And when the hande of the Madianites was sore vpon Israel, the childe of Israel made them denies in the mountaynes and caues and stronge holdes. For when Israel had sown then came the Madianites the Amalechites and they of the East contreye vpon them, & pytched they tentes agaynst them, and destroyed the increase of the erthe, euen vnto Azah, and left no sustynauce in Israel, nether shepe, ore, or alle, for they

came with their castell, and householdes euen as grethopets in multitude: so y bothe they and also they cammels were withoute numbze. And they entered the lāde to destroye it. And so was Israel excedynglye impoueryshed by the Madianites, and cryed vnto the Lorde. And when the chyldren of Israel cryed vnto the Lorde because of the Madianites, the Lorde sent a prophete vnto them, and sayde vnto them: Thus sayeth the Lorde God of Israel: I sette you from Egypte and brought you out of the house of bondage, and I rydde you out of the hande of the Egipcians, and out of y handes of all that oppressed you, and caste them out before you, and gaue you their landes. And I said vnto you: I am the Lorde youre God, and therfore feare not the Goddes of y Amorites in whose lande you dwel. But you haue not obeyed my voyce. And the Angell of the Lorde came, and late vnder an Ocke in Ephrah, that pertayned vnto Joas y father of y Eserites. And his sonne Geddon pressed oute wheate oute of the eares in a presse, for to flee from the Madianites: And the angel of the Lorde appeared vnto him, and said: the Lorde is with the, thou mā of might, And Geddon answered him: Oh my lord, yf the Lorde be with vs, why is all this come vpon vs: yea, and where be al his myracles whiche oure fathers tolde vs of, and sayde: the Lorde brought vs out of Egypte. But now the Lorde hath forsaken vs, and delyuered vs into the handes of the Madianites. And y Lorde looked vpon him, and sayde: So hence in this thy might, and delyuer Israel out of y hādes of y Madianites: Beholde, I haue sent the: And he answered him: Oh Lorde where with shoulde I saue Israel: Beholde my kynred is the poorest in Manasses, & I am the least in my fathers house. But then the Lorde said vnto him: I wyll be with the, and thou shalt smyte the Madianites, as they were but one mā. And he answered him, yf I haue founde grace in thy sight, the shewe me a sygne, that thou arte the Lorde that talketh with me. Depart not hēce, vntil I come agayne vnto y, & zig myne offrig, & haue set it before y.

4. r. xviii. b.
Ire. x. a.

C

D

And he sayde: I wyll tarpe vntyll
c. ii. thou

thou come agayne. And Gedeon wente and made redye a kydde, and swete kakes of an Ephra of flowre, and put the fleshe in a basket, and the brothe in a potte, and brought it out vnto him vnder the Ocke, and presented it. And the angell of God said vnto him: *take the fleshe & the swete kakes, and put them vpon this rocke, & powre out the broth. And he did so. Then the angel of the Lord put forth the ende of the staffe & was in his hande, and touched the fleshe & the kakes. *And there arose vpon fyre out of the rocke, and consumed the fleshe & the kakes. And the angel of the Lord vanished out of his sight. And when Gedeon perceaued & it was an Angel, he sayde: Alas, my Lord Jehouah, that I haue *sene an angel of the Lord face to face that I shoulde dye. And the Lord said vnto him, peace be w thee, & feare not, for thou shalt not dye. Then Gedeon made an aultare there vnto the Lord, and called it *Jehouah Salom, which vnto this day is yet in Ephraim, & pertaineth vnto the father of the Eserites. And the same nyght the Lord said vnto hym, take an ore of thy fathers, and another of Baal & belongeth vnto thy father, & cut doune the groue & is about it, & make an aultare vnto the Lord thy god, vpon the toppe of this rocke & furnyshe it. And take the seconde ore & offer burnt sacrifice w the wode of the groue, which thou shalt haue cut doune. Then Gedeon took ten men of his seruantes, & did as the Lord bad him. But because he durste not do it by day for feare of his fathers householde and of the men of the cite, he dyd it by nyght.

When the men of the cite were by eue in the moorning: Beholde, the aultare of Baal was broke, & the groue & stode about it cut doune. And the seconde ore offered vpon the aultar & was made. And they said one to another: who hath done this thing? and they required and asked. And it was tolde them that Gedeon the sonne of Joas had done it. Then the men of the cite sayde vnto Joas, bringe out thy sonne, & he may dye, because he hath broke the aultar of Baal, & cut doune the groue & was aboute it. And Joas said vnto al the stode by him,

will ye fyght for Baal, or wil ye be his defeders: he & stryue for him shall dye this moorning. If he bea God let him stryue w him & cast doune his aultar. And he called Gedeon Jerobaal the same time, saying: let Baal stryue w him because he hath broke doune his aultar.

When al the Madianites, the Amalekites and they of the East, were gathered together and had gone and pitched in the valeye of Jerael: the spirite of the Lord entred in to Gedeon.

*And he blew a trompet, and called Abiezer to folowe him, and sente messengers thorow out all Manasses, and called them: vpon to folowe him also. And he sent messengers vnto Issachar, Zabulon and Naphtalim, whiche came also to mete him.

And Gedeon sayde vnto God: yf thou wilt saue Israel by my hande, as thou hast sayde: Beholde, I will put a flece of wolles in the threshynge place. And yf the dewe be on the flece onely, and drye vpon all the erthe besyde: then I shall be sure that thou wilt saue Israel by my hande, as thou saidest. And it came so to passe. And he rose vpon the morowe, and he thruste the flece together, and wronge the dewe therout, and fylled a boole of water. And Gedeon said vnto God, be not angrie with me, that I speake once more, let me proue onely once agayne with the flece. Let it be drye onely vpon the flece, and dewe vpon all the grounde aboute. And God did so that same night: so that it was drye vpon the flece onely, and on all the grounde aboute, dewe.

The. vii. Chapter.

The soudyars that shuld go with Gedeon to battell are proued by takynge them vpon water. Gedeon with three hundred men ouercometh the Madianites. Deborah and Jael are slayne.

He *Jerobaal otherwyle called Gedeon rose eue and al the people that were with him, and pitched besyde the well of Harad, so the hoste of the Madianites were in a valeye on the northsyde of the hyll Hamoreh. And the Lord sayde vnto Gedeon: the people that are with the are to manye for me to geue the Madianytes into theyr handes, lest Israel make theyr bawnte to my dishonoure, and

Jud. xlii. d

Gen. xxi. d

Jud. xlii. d

That is, the Lord of peace.

Gen. x. a

Jud. viii. a

Gen. xlii. d and. xlii. g

Jud. viii. a

and saye: our owne hande hath saued vs. Nowe therefore make a proclamation in the Eares of the people and say: *yf any mā dreade or be aferde, let him retorne and get him sone from mounte Gilead. And there departed and returned of the people. xxi. thousande, & there abode ten thousande.

B And the Lord sayde vnto Gedeon: the people are yet to manye, bynge them downe vnto the water, and I wyll trye them vnto the there. And of whome I saye vnto the, this shal go with the, the same shal go with the. And whosoever I saye vnto the, this shal not go with the, the same shal not go. And when he had brought downe the people vnto the water. The Lord sayde vnto Gedeon: as many as lappe the water with their tonges, as dogges do, them put by the selues, and so do them that knele downe vpon their knees to dryncke. And the numbrye of them that put their handes to theyr mouthes and lapped, were. iiii. hundred men. And all the remnaunte of the people kneled downe vpon their knees to dryncke water. And the Lord sayd vnto Gedeon, with the thre hundred men that lapped wyll I saue you, and deliuer the Madianites into thyne hande. And all the other people shal go euery man vnto his owne home.

C And they toke bytayles with them for the folke, and their trompettes. And he sent all the rest of Israel, euery man vnto his tente, and kepte the thre hundred with him. And the host of Madian was benethe him in a valeye. And the same nyghte the Lord sayde vnto hym, vp and go downe vnto the hoste, for I haue deliuered it into thyne hande. But and yf thou feate to go downe, then go thou downe vnto the hoste, and sharah thy ladde, and herken what they saye, & so shal thyne handes be stronge, & then thou shalte go downe vnto the hoste.

Then he wente downe with sharah his ladde, euen harde vnto the men of armes that were in the hoste. And the Madianites, the Amaleckites, and all they of the East, laye alonge in the valeye, lyke vnto greshoppers in multitude, and their camels were wout nombre, euen as the sande by the sea syde in multitude. And whē Gedeon was come:

Beholde, there was a man that tolde a dreame vnto his felowe, and sayde: Beholde, I dreamed a dreame and me thought that a boyled loofe of barley breade tumbled in the hoste of Madian, and came vnto a tente and smote it & it fel, & ouerturned it, that the tente laye a longe. And his felowe answered, & said: this is nothynge elles saue the swerde of Gedeon the sonne of Joas a man of Israel, into whose hande the Lord hath deliuered Madian and all the hoste.

When Gedeon hearde the tellynge of the dreame and the interpretaciō of the same, he bowed hym selfe to the erthe & he returned vnto the hoste of Israel, & sayde: vp, for the Lord hath deliuered into youre handes the hoste of the Madianites. And he deuyled the thre hundred men into thre companies, & gaue to euery man a trompet in his hande, & an emptye pitcher, and lampes therein, and sayde vnto them: loke on me and do lykewyse: and beholde, when I come to the syde of the hoste, euen as I do, so do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euery syde of y host, and saye: here is the sworde of the Lord and of Gedeon.

And so Gedeon and the thre hundred men that were with him, came vnto the side of the host in the beginnyng of the middel watche, and reysed vp y watche men. And they blewe with their trompettes, and brake the pitchers y were in their handes. And all thre companies blewe with trompettes and brake y pitchers, and helde y lampes in theyr lefte handes, & the trompettes in their right, to blowe wal. And they cryed: y swerde of the Lord and of Gedeon. And they stode styl, euery man in his place rounde about y host. And al y host ranne & cryed, & fled. And as y thre hundred blewe with trompettes, y Lord set euery mannes swerde vpon his neyghboure, thow out al the hoste. And y hoste fled vntyll they came to Bethsitah, to zereath, & to y edge of Abelmeholah besyde Gabath. And y men of Israel gathered together of the trybe of Nephtalim, of Asser, and of all Manasses, and followed after the Madianites. For Gedeon had sent messengers thow out al mount

Ephraim, sayinge: come downe againt the Madianites and take from the waters both of Bethbarath and also of Jordan. Then al the men of Ephraim gathered together and came doune and toke þ waters bothe of Bethbarath, & also of Jordan. And they toke two captaynes of the Madianites, Oreb & zeb, and slew Oreb vpon the rokke Oreb, & zeb at the presse zeb, and folowed after Madian. And broughte the heades of Oreb and zeb to Gedeon on the other syde Jordan.

The. viii. Chapter.

Ephraim maketh insurrection agaynste Gedeon, but is sone pacified. The inhabites of Socoth refuse to geue Gedeon and his armye breade. The towre Phaul is destroyed. Gedeon is constitute ruler ouer the Israelytes. He hathc. lxx. sonnes. He dyeth.

Judi. xii. a **A**nd the mē of Ephraim sayd vnto him: * Why haste thou serued vs thus, þ þ calledst vs not, when thou wentest to fyght with the Madianites. And they chode with him a good. And he sayde vnto them: What dede haue I done lyke vnto youres: are * not þ a clusters of Ephraim better, then the wyne heruest of Abiezer? God hath delyuerd in to your handes the Lordes of Madiā, Oreb and zeb. And what was I able to do lyke as you haue done. And then their spirittes abated from of him, whē he had sayde that. And then Gedeon came to Jordan and passed ouer, bothe he and the thre hundred men that were with him, verpe saynte and yet folowed the chace. And he sayde vnto the mē of Socoth: geue * I praye you kakes of breade vnto the people that folowe me: for they be sayntie, that I maye folowe after zebath & zalmona kynges of Madian. And the Lordes of Socoth sayde: ate the handes of zebath and zalmona nowe in thyne handes, that we shoulde geue breade vnto thy companye. And Gedeon sayde, therfore when the Lorde hath delyuered zebath and zalmona in to myne hande, I wyll teare the fleshe of you with the thornes of the wylderne and with breeers. And he wēt thēce to Phaul, and spake vnto them lyke wyse. And the men of Phaul answered hym, as dyd the men of Socoth.

Judi. vii. **B** And he sayde also vnto the men of Phaul, whē I come agayne in peace,

I wyll breake doulie this towre. zebah and zalmona were in Takar and theyr hostes with them, bpō a. xv. thousande, whiche were all that were lefte of all the hostes of them of the Gaste. And they that were sayne were a hundred and twentye thousande men that drewe swerdes.

And Gedeon went thorow the that dwelte in tabernacles on the east syde of Robah and Jebahah, and smote the hoste: for the hoste dyd cast no percelles. zebah and zalmona fledde. But he folowed after them, and toke the two kynnes, of the Madianites, zebah and zalmona and dyscomforted al the hoste.

D And Gedeon the sonne of Joas returned from battel, þ sunne beyng pet bp, and caught a ladde of the men of Socoth, and enquired of him. And he wrote him out of the Lordes and Elders of Socoth. lxxvii. men. Then he came vnto the mē of Socoth and said: Beholde, zebah and zalmona with which ye caste me in the tethe, sayinge: are the handes of zebah and zalmona al redye in thyne hande, that we shoulde geue breade vnto thy sayntie mē. And he toke þ elders of the cytie, and thornes of the wylderne & breeers, and al to tare them there with. And he brake doune the toure of * Phaul, & slewe the men of the cytie.

iii. reg. xii. f And then said vnto zebah and zalmona, what maner mē were they which ye slew at Chabor: and they answered, the lykenesse of the and them is all one, euen after the facyon of the children of a kynge. And he sayde: they were my brethren, euen my mothers chyldren, & as trulve as the Lord lyueth, yf ye had saued theyr lyues, I woulde not sleve you. And he sayde vnto Jethir his eldest sonne, bp and slee them: But the lad drewe not his swerde, for he feared, because he was yet younge. Then zebah and zalmona sayde. Kysle thou, and fall bpō vs, for as þ mā is, so is his strength. And Gedeon arose and slewe them: and he toke awaye the Chapnes that were on their camels neckes.

E Then the men of Israel said vnto Gedeon. Raygne ouer vs, bothe thou, thy sonne and thy sonnes sonne, for þ haste delyuered vs oute of the handes of the Madianites. And Gedeon said vnto the,

I wyl not raygne ouer you, nether shal my children raygne ouer you, but the Lorde shall raygne ouer you.

Neuerthelater Gedeon sayde vnto the: I woulde desyre a certayne request of you, euen that you woulde geue me euery man the earynges of his prape.

exo. xxii. a

For they had golden earynges, because they were Ismaelites. And they sayde: we wyl do it. And they sprecde a matel, and dyd cast there into euery man the earynges of his prape. And þ weight of the golden earynges was a thoulande and ieuen hundred cycles of golde, besydes brouches, ouches and garmentes of skarlet that were of the kynges of Syadian, and besyde the chaynes, that were aboute their camels neckes. And Gedeon made an Ephod therof, and put it in his cytie Ephrah. And all Israel wet a whoringe after him there, which thyng was þ ruyne of Gedeons house. Thus were the Syadianites broughte lowe before the children of Israel, so þ they liſte bp their heades no more. And the contreye was in quietnesse fourtye yeres in the dayes of Gedeon.

Exo. 18. d
ano. xx. d.

And Jerobaal the sonne of Joas, wente and dwelte in his owne house.

And Gedeon had lxx. sonnes of his boyme begotten, for he had many wyues. And his concubyne that dwelte in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, and was buryed in þ buryall of Joas his father, euen in Ephrah that pertayned vnto the father of the Gyttites.

iii. Re. x. a

But as sone as Gedeon was dead, the children of Israel turned away, & went a whoringe after Baal, & made Baal Berith their God, and thoughte not on the Lorde their God, which had deliuered them out of the handes of all their enemyes on euery syde. Nether shewed they mercye on the house of Jerobaal, otherwyle called Gedeon, accordyng to al the goodnesse which he had shewed them.

The notes.

In clus.
tes. &c.

a. In Clusters he signifieth the takynge of the two cheafe captaynes Oreb and Zeb which feare the Ephraimites dyd: as ye ſe in the ende of þ chapter goynge before. In the wyne herued þ flaught

ter of the other commensorte of soudiares: whā he with his companye due. By Abiezer vnderstand the flocke of Abiezer, of whome Gedeon came.

The ix. Chapter.

Abimelech is ordeyned a kynge after he had kyllid his brethren. The hym selfe was after kyllid of a woman when he beseged Thebes. The paraboles of Joatham concerninge hys brother Abimelech.



Or Abimelech the sonne of Jerobaal went to Sichem, vnto his mothers brethren, and communed with them, & with all his mothers fathers kynred, sayng: saye I prape you, in the eares of all the enhabytoutes of Sichem: whether is better for you, that all the sonnes of Jerobaal which are lxx. personnes raygne ouer you, ether þ one raygne ouer you. And remember therto, that I am youre bones, & youre fleche. And his mothers brethren reherſed of him in the audiēce of all the Citezens of Sichem, all these wordes, and moued their heartes to folowe Abimelech, in that they sayd: how he was their brother. And they gaue hym lxx. peces of syluer out of þ house of Isaal Berith, with which Abimelech hyred Jhel and light personnes which went with him. And they wet vnto his fathers house at Ephrah, and slewe al his brethren, the sonnes of Jerobaal, euen lxx. personnes with one stone. Notwithstandynge, yet Joatham the youngest sonne of Jerobaal eskaped, for he hyd him selfe. And al the citezens of Sichem gathered together with all the house of Mello, and went and made Abimelech kynge at a certē ocke that was by Sichem.

ii. Pa. xxi. d

The grek
reade vpe
on.Some m
þ playne,

And when it was tolde Joatham, he wet and stode in the toppe of mount Garizim, and liſte bp his voyce, and called, and said vnto the: Herken vnto me you cytezens of Sichem, that God maye herke vnto you. The trees wet to anoynt a kynge ouer them, and sayde vnto the olyue tree, raygne ouer vs. But þ olyue tree sayde vnto them: Shoulde I leaue my fattenesse, whiche both God & man prayseth in me, and go to be promoted ouer the trees. Then sayde the trees to the fygge tree: come thou and be kynge ouer vs. And the fygge tree answered the: Shoulde I forsake my swetnes & my good frute, & shoulde go to be promoted

B
ii. pa. xxv. b
4. Cl. iii. b

c. iiii. ouer

ouer the trees. Then sayde the trees vnto the vyne, come thou and be kyng ouer vs. And the vyne answered: should I leaue my vyne, that cheareth bothe God and man, and go to be promoted ouer the trees. Then sayde all þe trees vnto the * fyre bushe: come thou and raygne ouer vs. And the fyre bushe sayde vnto þe trees: yf it be true that ye wyll anoynt me kyng ouer you, then come, and put your trust vnder my shadowe. Yf no, the fyre come oute of the fyre bushe and waste the Cyder trees of Libanon.

C And euen so now, yf ye haue done trulpe and vncorruptlye to make Abimelech kyng. And yf ye haue dealte wel with Jerobaal and his house, and haue done vnto him accordyng to the deservynge of his handes; for as muche as my father foughte for you, and aduentured his lyfe. And rydde you out of the handes of the Midianites. And ye are risen vp against my fathers house this daye. And haue slayne his chyldre, euen lxx. persones * with one stone, and haue made Abimelech þe sonne of his mayde seruante kyng ouer the cypyzens of Sichem, because he is your brother: yf then ye haue dealte purelye and trulpe with Jerobaal and wth his house this day: then reioyse ye in Abimelech, & let him also reioyse in you. But yf you haue not dealt trulpe, then I pray God a fyre maye come oute of Abimelech, and consume the cypyzens of Sichem & the house of Mello. And that there come a fire out of þe cypyzens of Sichem, and out of the house of Mello and consume Abimelech. And Joatham ranne awaye, and fledde, and went to Beer and dwelt there, for feare of Abimelech his brother. Whē Abimelech had raygned thre yere * God sent an hate betwene Abimelech and the cypyzens of Sichem. And the cypyzens of Sichem rayled vpon Abimelech, and wysshed that the wylkednes done to the lxx. sonnes of Jerobaal myght come on hym, and þe God woulde laye the bloude of them vnto Abimelech their brother whiche slewe them, and vnto þe other citezens of Sichem which ayded him in the kyllinge of his brethren. And the cypyzens of Sichem set men to laye awayte for him in

the toppe of the mountaines: which me robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed and his brethren went and gat them to Sichem. And the men of Sichem, put their confydence in him. And they wente out into the felde, and gathered in their grapes, & troade them, and made mery: and went in to the house of their God, & dyd eate & drinke & cursed Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech: and what is Sichem: that we shoulde serue him, is he not þe sonne of Jerobaal: and zebul is his officer: serue suche as come of * Hemor the father of Sichem, for what reason is it þe we shoulde serue him: would God this people were vnder my hande, then I woulde take Abimelech out of þe waye. And one sayde vnto Abimelech, make thyne hoste greater: & go out. And whē zebul the ruler of the cite hearde the wordes of Gaal þe sonne of Abed, he was wroth and sente messengers vnto Abimelech priuelye, saying: Behold Gaal the sonne of Abed & his brethren be come to Sichem: and beholde, they set þe citie against the. Now therfore bp by night, both þe & al the people þe is wth the, & lye in wayte in the felde. And ryse erlye in the mornynge as soone as the sunne is bp, & come vpon the citie. And whē he & the people that is wth him, come oute against the, do to him what thyne handes shalbe able. And Abimelech rose bp, & al the people þe were wth him, by night. And they layde awayte to the cite in foure copanyes. And Gaal the sonne of Abed went out, & stode in the entrynge of the gate of þe cite. And Abimelech rose bp, and the folcke þe were with him, fro layinge awayte. And when Gaal sawe the people, he sayde to zebul: Beholde, there come people downe from the toppe of the mountaynes. And zebul sayde vnto him: the shadowe of the hylles seme me vnto the. And Gaal answered agayne, and sayde: se there come folcke downe by the mydle of the lande, and another companie come a longe by þe charnars Ocke. Thē said zebul vnto him: where is now thy mouth þe said, what felow is Abimelech, that we shoulde serue hym. These are the people þe so despyfdest.

In some
places it
is called
30211c.

Sec. bp
911.

Ch. xlv. a

ge. xxxiii. a

Go out now a feloushipe and fyght wth them. And Gaal went out before y^e citizing of Sichem, & fought with Abimelech. And Abimelech chased hym, that he fled before him, and many were ouerthrowen and slayne, euen vntyll they came vnto the entrynge of the gate. And then Abimelech wente & dwelt at Arumah. And the zebul thrust out Gaal & his brethren, & wolde not suffer the to dwell in Sichem. And on y^e morowe the people went out in to y^e felde. And it was tolde Abimelech. And he toke his people and deuyded the in to .iii. companies, & laye wayte in the feldeg. And when he sawe that the people were come out of the citie, he rane vpon the, and layde vpon them.

And Abimelech & y^e companions y^e were wth him, ranne & stode in the entrynge of the gate of the citie. And y^e two other companies ranne vpon al the people y^e were in the felde, & slue them. And then Abimelech fought agaynst the citie all y^e daye, & toke it, & slue the people that was therein, & destroyed the citie, and sowed salt in the place. And when al y^e men of the towre of Sichem hearde y^e, they entered in to a stronge holde of the house of their God Baal Berith. And whē it was tolde Abimelech, that all the men of the towre of Sichem were gathered together, he gat him to mount zelmon, bothe he & all y^e were wth him, & toke axes with him & cut downe an arime of a tree, & toke it vp, & put on hys shoulder, and sayde vnto the folke that were with him, *whatsoeuer ye se me doe: spede your selues, and do lyke wyse. And all the people cutte downe also euery man a bough, and folowed Abimelech, & put them in to the holde, and sette the holde a fyre vpon them: so that all the men of y^e towre of Sichem were slayne, vpon a thousande persons what of men and women together.

Then went Abimelech to Thebez, & beleged it, & toke it. But there was a stronge towre in the middes of the citie, & thither ranne all the men & wemen, & al the citezins of the citie, & shut it to them, and got them vp vpon the toppe of y^e towre. Then came Abimelech vnto the towre & fought agaynst it, & wet harde vnto the entrynge of the gate, to

set it on fyre. But a woman caste a pece of a mylstone vpon hys heade, & all to brake his brayne panne.

Then Abimelech called hastelye vnto the younge man that bare hys harness, and sayde vnto hym: *drawe thy swerde and slee me, that men say not of me, a woman slue hym. And hys ladde thrust him thorowe & he dyed.

And when the men of Israel sawe y^e Abimelech was deed, they departed, euery mā vnto his own house. And thus *all the wyckednesse of Abimelech whyche he dyd vnto hys father, in slayinge hys .lxx. brethren, & therto all the wickednesse of the me of Sichem, God dyd byng vpon their heades: And vpon them came the curse of Joathan y^e sonne of Jerobaal.

The notes.

a. He sowed salt there to make it barren for euer: for salt maketh the grounde vnapt to bring forth any thyng as sayeth y^elin. in his .xiii. booke the .vii. chap. of this is spoken. Soph. ii. c.

The .x. Chapter.

¶ Thola and Jair iudges of Israel. Israel synneth & after cryeth on God for remission.



After Abimelech there arose, to defende Israel, one Thola, the sonne of Phuah, the sonne of Dodo, a mā of Issachar, whiche dwelt in Samir in mount Ephraim. And he iudged Israel .xxiii. yere, & then dyed, & was buryed in Samir. And after him arose Jair a Gileadite, whiche iudged Israel .xxii. yere. And he had .xxx. sonnes that rode on xxx. asse colts, & had .xxx. cities for the, which are called y^e towne of Jair vnto this day, & are in the lade of Gilead. And Jair died, & was buried in Kamō.

* And the children of Israel wrought wyckednesse yet agayne, in the sight of the Lorde, & serued Baalim and Ashtaroth, & the goddes of Siria, & the goddes of Sidon, the goddes of Moab, y^e goddes of the children of Ammon, and the goddes of the Philistines, & forsoke the Lorde & serued him not. And y^e Lorde was wrothe with Israel, and solde the into y^e handes of y^e Philistines, & in to y^e handes of the childre of Ammon. whiche pyllid and oppressed the childre of Israel in those dayes. .xviii. yere, al that were on the other syde Jordan in the lande of the Amorites in Gilead.

c. b.

Moze

Jud. vii. c

G

Jud. xii. d

Jud. ii. b
and .vi. a
and .iii. a
and .viii. a
and .xii. a

Moreover the children of Ammon wet
ouer Jordan to fyghte agaynste Ju-
da, Ben Jamin, & the house of Ephra-
im: so y^e Israel was sore combred. The
children of Israell cryed vnto the
Lorde, sayinge: we haue synned a-
gaynst the: for we haue forsaken oure
owne God, & haue serued Baalim. And
y^e Lorde sayde vnto y^e chyldren of Is-
rael: dyd not y^e Egypciā, y^e Amorites,
the children of Ammō, the Philistines,
the Sidonites, the Amalekites, & the
Moabites oppresse you: And ye cryed
to me and I deliuered you out of their
handes. And for all that ye haue forsa-
ken me, and serue straunge goddes,
wherfore I wil helpe you nomore. But
goe and crye vnto the goddes whiche
ye haue chosen, & let them saue you in
the tyme of your tribulation.

Dent. 32. c
Jerem. 11. c

But the children of Israel sayd vn-
to the Lorde, we haue sinned: do y^e vnto
vs whatsoeuer please the, and deliuer
vs onelye at thys tyme. And they put
awaye the straunge goddes from the,
and serued the Lorde. And the miserie
of Israel greued hys soule.

Then the chyldren of Ammō gathe-
red together, & pitched in Gilead. And
the children of Israell gathered them
together & pitched in Hazpah. And y^e
companie of y^e Lordes of Gilead sayde
eche to other, whosoever wyl begynne
the battel agaynste the chyldren of
Ammon, the same shalbe heade ouer al
the inhabitants of Gilead.

The. xi. Chapter.

Jephthah the sonne of a harlot deliuereth Israel
from the Ammonites after they had asked forgiveness.

And there was one Jeph-
thah a Gileadite, a stronge
man, which was the sonne of
an harlot: howe be it Gilead
begat Jephthah. But Gileades wyfe
bare hym sonnes, whiche when they
were come to age, thurst oute Jeph-
thah, and sayde vnto hym: * Thou
shalt not inherite in our fathers house,
for thou art the sonne of a straunge wo-
man. Then Jephthah fled fro hys bre-
thren, & dwelt in the lande of Tob. And
there gathered * Idle people to Jeph-
thah, & wet out with him. But it chaū-
ced in procelle of tyme, y^e the children of
Ammon made warre agaynst Israell.

Gene. xxi. b

1. Re. xxi. a

And when y^e children of Ammon fought
thus agaynst Israell, the the elders of
Gilead went & sette Jephthah out of y^e
lande of Tob, & sayde vnto him: come &
be our captayne, & let vs go fight wth y^e
children of Ammō. And Jephthah sayd
vnto the elders of Gilead. Dyd not ye
hate me & expelle me out of my fathers
house: howe happeneth it then y^e you
come vnto me nowe in tyme of your
tribulacion: and the elders of Gilead
answered Jephthah. Therefore we tur-
ne agayne to the nowe, that thou goe
with vs, & fight agaynst y^e children of
Ammō, & be our heed ouer al y^e inhabi-
ters of Gilead. And Jephthah said vn-
to y^e elders of Gilead: Yf ye brynge me
home agayne, to fight with the childre
of Ammon, then yf y^e Lorde deliuer the
before me, I shalbe your head: And y^e el-
ders of Gilead sayde to Jephthah: the
Lorde be witnes betwene vs yf we doe
not accordynge to thy wordes. Then
Jephthah went with the elders of Gi-
lead. And the people made hym head, &
ruler ouer them. And Jephthah rehers-
ed all hys wordes before the Lorde
in Hazpah.

The Jephthah sent messengers vn-
to the kynge of the children of Ammon,
sayinge: what ayleth the with me that
thou comest vpon me, to fyght agaynst
my lande: And y^e kynge of the childre of
Ammō answered vnto y^e messengers of
Jephthah, because Israell toke awaye
my land, whē they came out of Egypt:
euē fro Arnon vnto Iabok, a fro thece
vnto Jordan. Nowe therefore restore
those lads agayne wth sayre meanz. And
Jephthah sent messengers agayne vn-
to y^e kynge of the children of Ammon, &
sayde vnto hym: * thus sayeth Jeph-
thah. Israell toke not away the land of
Moab, nor the lande of the children of
Ammō. But when Israell came out of
Egypt, they walked thorowe the wyl-
dernes, euē vnto the reed sea, & came
to Cadz, & sente messengers vnto the
kynge of Edom, saying: let vs we pray
the go thorowe thy lande. But y^e kinge
of Edom wolde not agre therto. And in
lyke maner they sent vnto the kynge of
Moab, but he wolde not consent. And
so Israell abode styl in Cades. And the
they went a longe thorowe the wylde-
nesse,

5

Dent. 32. b

Rum. 11. b

ness, and compassed the lande of Edō,
and the lande of Moab, & came a longe
by the east syde of the lande of Moab,
and pytched on the other syde p̄ ryuer
of Arnon, and came not within the
costes of p̄ Moabites: for Arnon was
their vtmost border. And then Israell
sent messengers vnto Sehon, kynge
of the Amozites, & kynge of Hesbon, &
sayde vnto hym: let vs passe thorowe
thy lande vnto oure owne contreye.
But Sehon trusted not Israell to goe
thorowe hys coostes: but gathered all
his people together and pitched in Jaz-
zah, & fought with Israell. But p̄ Lorde
God of Israell deliuered Sehon & all
hys folcke in to the handes of Israell.
And so Israell smote thē and conquē-
red all the lande of the Amozites, the
enhabiters of the sayde contreye. And
they conquered al the coostes of the A-
mozites, from Arnon vnto Jabok, and
frome the wyldernesse vnto Jordan.
So now, seynge p̄ Lord God of Isra-
el hath cast out p̄ Amozites before his
people of Israell, shoulde thou possesse
the lande? Naye, but what people Ca-
mos thy God dryueth oute that lande
possest thou. But whatsoeuer nacion
the Lorde oure God expelleth, that
lande oughte we to enioye. And thereto
arte thou better thē Salack the sonne
of Zephor king of Moab: dyd he stryue
with Israell or fight agaynst them?
all the whyle Israell dwelte in Hesbon,
and her townes, and in Aroer, and her
townes, & in all the cities p̄ be a longe
by the coostes of Arnon. iii. hundred
yeres: why dyddest thou not recouer
them in al that space, wherfore, I haue
not sinned agaynst the. But thou doest
me wronge, to warre agaynst me. The
Lorde therefore be iudge thys daye,
betwene the chyldren of Israell, and
the chyldren of Ammon. Now be it, the
kynge of the chyldren of Ammon herke-
ned not vnto the wordes of Jephthah,
whiche he sent hym.

Then the spirite of the Lorde came
vpō Jephthah. And he passed ouer Gi-
lead & Manasses, & came to Mazpah
that lyeth in Gilead, and from thence
vnto the chyldren of Ammon. And Jeph-
thah bowed a bowe vnto the Lorde, &
sayd: yf thou shalt deliuer the chyldren

of Ammon in to my handes, then that
thyng that cometh out of the doores of
my house agaynst me, when I come
home in peace, from p̄ chyldren of Am-
mon, shalbe the Lordes, and I wyll of-
fer it vp a burnt offering. And so Jeph-
thah went vnto the chyldren of Ammon
to fyght with them. And the Lorde de-
liuered them in to hys handes. And he
smote them from Aroer vnto Menith,
xx. cities. And so forth to the playne of
the vineyardes, & made an excedyng
great slaughter. And thus the chyldre
of Ammon were brought vnder, before
the chyldren of Israell.

Then Jephthah came to Mazpah
vnto hys house. And se, hys daughter
came out agaynst hym, w̄ tymberelleg
and daūses, which was his only child:
so p̄ belyde her he had nether sonne nor
doughter. And when he sawe her, he
rent his cloth, & sayd: alas my dought-
er, thou haste made me stoupe & arte
one of them p̄ trouble me. For I haue
opened my mouth vnto the Lorde, and
can not goe backe. And she sayde vnto
hym: my father, if thou haue opened thy
mouth vnto the Lorde, then doe with
me accor dyng to that proceeded oute
of thy mouth, for as muche as p̄ Lord
hathe auenged the of thyn enemyes
the chyldren of Ammon. And she sayde
vnto her father, doe thus much for me:
let me alone two monethes, that I may
goe downe to the mountaynes, and be-
wayle my virginite with my felowes.
And he sayde: goe, and so he sente her
awaye two monethes. And she wente
with her cōpanions, and lamented her
mayden head vpō p̄ mountaynes. And
after the two monethes, she turned a-
gayne vnto her father, which dyd with
her accor dyng vnto his bowe which he
had bowed, and so she knewe no man.
And it became an ordinaunce in Isra-
el yere by yere, that the doughters of
Israell shulde go and lament p̄ dought-
er of Jephthah the Gileadite, foure
dayes in a yere.

The. xii. Chapter.

The battell of Jephthah agaynst Ephraim. After
the deathe of Jephthah succedeth Elon. After Elon
Abdon,

And the men of Ephraim gathered
them selues together, and wente
northwarde, and sayde vnto Jeph-
thah

Sam. vi. a

G
acc. xlii. b

That is,
maketh
me sorrow
full.
What is,
haue pro-
mised &
bowed.

Ca. xxi. a
Deu. 23. a.

Judg. i. c.

thah: * Wherefore wentest thou to fight
w the children of Ammon, & dydest not
cal vs to go with the: we wyl therfore
burne thynne house vpon the, with fyre:
And Jephthah sayde vnto them: I and
my people were at a great striffe with
p childre of Ammon. And I called you.
But ye deliuered me not out of theyr
handes. And when I sawe that ye deli-
uered me not, I * put my life in my han-
des, and went vpo the children of Am-
mon. And the Lorde deliuered them in
to my handz. Wherefore the are ye come
vpon me, to fight with me?

That is,
I put my
selfe in
daunger
& auen-
ged my
lyfe as it
is sayde.
i. re xviii
Job. xiii.

And Jephthah gathered together
al the me of Gilead, and fought with p
Ephraites. And p men of Gilead smote
the Ephraites bycause they sayde: Ye
Gileadites are but runnagates of E-
phraim, amonge the Ephraites and p
Manassites. Moreover, the men of Gi-
lead toke the passages of Jordan from
the Ephraites. And whē those Ephra-
ites that were escaped, sayde: lette vs
go ouer. Then the men of Gilead sayde
vnto them: Ye are Ephraites, & they
sayde: naye. Then the other answered:
then saye * Siboleth. And they sayde
Siboleth, & coulde not so pronounce,
where vpon the other tooke them and
slew thē at the passages of Jordā. And
there were ouerthrowen at that tyme
of the Ephraites. xlii. thousande. And
when Jephthah had iudged Israell
vi. yere, he dyed, and was buried in one
of the cities of Gilead. After thys man
iudged Israell one Abizan of Bethle-
hem, and he had. xxx. sonnes and. xxx.
doughters, & sent also his. xxx. dough-
ters out, and toke. xxx. other in, for his
sonnes. And when Abizan had iudged
Israell. vii. yere, he dyed, and was bu-
ried at Bethlehem.

The
worde
signifieth
flowinge
or repeate
of wa-
ters.

And after him, Elon a zabulonite
iudged Israell ten yere, and he dyed &
was buried in Aialon, in the contreye
of zabulon.

And after hym Abdon the sonne of
Hellel a Pharithonite iudged Isra-
el. And he had fourtie sonnes, & thirtie
wenewes, that * rode on. lxx. asse coltes.
And when Abdon the sonne of Hellel
the Pharithonite had iudged Israell
viii. yere, he dyed, and was buried in
Pharthon, in the lande of Ephraim in

the mount of the Amaleckites.

The. xiii. Chapter.

Israell beyng an Idolatre is expelled of the Phi-
listines. The byrth of Samson. The sacrifice of Sam-
sons father



And the chyldren of Israell
beganne agayne to commit
wickednesse in the syght of p
Lorde. * And the Lorde deli-
uered them in to p handes of the Phi-
listines fourtie yere. And there was a
man in zaraah of the kynred of p Dan-
nites, named Manoah, whose wife was
barren & bare not. And the angell of p
Lorde appeared vnto hys wyfe, & sayde
vnto her: Beholde, thou arte barren, &
bearest not: But thou shalt conceaue &
beare a sonne. And nowe beware, * and
dryncke no wyne, nor stronge drynke,
nether eate any vncleane thinge: for se,
thou shalt conceaue and beare a sone.
And there maye no * rasor or sheres
come on hys head: for the ladde shalbe
an abstayner vnto God, euen from the
tyme of his birth. And he shal begynne
to deliuer Israell out of the handes of
the Philistines.

Judg. x. b.

Num. vi. a

1. 13. 5. 1. b

Then the wyfe wente and tolde her
husbande, sayinge: a man of God came
vnto me, and the facion of hym was
lyke the facion of an angell of God, ex-
cedynge fearefull. But I asked hym
not whēce he was, nether told he me his
name. And he sayde vnto me: * behold,
thou shalt be with chylde and beare a
sonne, and nowe dryncke no wyne, nor
stronge drynke, nether eate anye vn-
cleane thyng: for the ladde shalbe an
abstayner to God, euen fro hys birth,
to the day of hys death.

B

Gen. xvi. c
Luke. i. c.

Then Manoah made intercession
vnto the Lorde, and sayde: I praye the
my Lorde, let the man of God whypche
thou sendest come once moze vnto vs,
and teache vs what we shall do vnto p
lad, when he is bozne. And God heard
the voyce of Manoah, and the angel of
God came agayne vnto the wyfe as
he satte in the felde: but Manoah her
husbande was not with her. Then the
wyfe made haste, and ranne, and
shewed her husbande, and sayde vnto
him: beholde, the mā appeared vnto me,
that came the other day vnto me.

And Manoah arose and went after
his

Judg. x. a.

hys wyfe, and came to the man, & sayd vnto him: arte thou the man that spakkest vnto my wyfe? And he sayde, yea.

C Then Manoah sayde: nowe when thy sayinge is come to passe: what shalbe þe maner of the chyld, and what shall he doe? And the angel of the Lorde sayde vnto Manoah: thy wife must abstayne fro all that I sayde vnto her: she maye eate of nothyng that cometh of the byrne tree, nor dryncke wyne or stronge dryncke, nor eate any vncleane thyng: But muste obserue all that I bad her. Then sayde Manoah vnto the angell of the Lorde, graunte vs to tarpe vntil we haue made redy a kydde, & haue sette it before the. And the angel of the Lorde sayde vnto Manoah: thoughe thou make me abyde. * I wyll not eate of thy meate. And mozeouer yf thou wylte prepare a burntofferynge that thou muste offer vnto the Lorde. For Manoah wist not, that it was an angel of the Lorde. And Manoah sayde vnto the angell of the Lorde: what is thy name, that when thy saying is come to passe, we may doe the some worshyppe? And the angell of the Lorde sayde vnto hym: * Why askest thou after my name? When it is maruelouse.

D And Manoah toke a kydde with a meate offerynge, and offered it vpon a rocke vnto þe Lorde. And the angel did wonderfylly, Manoah and hys wyfe lokynge vpon. For when the flame came vp oute of the aulter, the angell of the Lorde ascended vp in the flame of the aulter. And Manoah and his wyfe looked vpon, and fel flat on their faces vnto the ground: But the angell of the Lorde dyd no more apeare vnto Manoah and his wyfe. And then Manoah knewe þe it was an angel of the Lorde: and sayde vnto his wyfe: * we shall surely dye, bycause we haue sene God. But hys wyfe sayde vnto hym: Yf the Lorde wolde kyl vs, he wolde not haue receaued a burntofferynge & a meate offerynge of oure handes, nether wolde he haue shewed vs all these thyngs, nor wolde haue told vs as he hath of thynges to come. And the wyfe bare a sone, and called hys name Samson. And þe ladde grewe, and the Lorde blessed hym. And the spirite of the Lord begā

firste to be with the house of Dan, betwene Zarah and Esthaol.

The. xliii. Chapter.

C The maryage of Samson. He kylleth a Lyon. He propoundeth a riddle. He kylleth xxx. men. His wyfe forsaketh hym and taketh another.

S Amson went downe to Thamnath, and sawe a woman in Thamnath of þe daughters of the Philistines, and came vp and tolde hys father and hys mother, and sayde: I haue sene a woman in Thamnath of the daughters of the Philistines. And nowe geue her me to wyfe. Then hys father and mother sayde vnto hym: * is there neuer a womā of the daughters of thy brethren, amonge al my people: but that thou muste goe, and sette a wyfe of the vncircumcised Philistines? And Samson sayde vnto hys father: geue me this woman, for she pleasech me well. But hys father and mother wylte not that it was the Lordes doyng, & that he sought an occasion of the Philistines, whiche at that tyme raygned ouer Israell.

B Then went Samson and his father and hys mother downe to Thamnath. And when they came to the byneparades of Thamnath: beholde, a younge Lion rored vpon him. And the spirite of the Lorde came vpon hym. * And he tare hym, as a man wolde rente a kydd, and yet had nothyng in hys hande. Neuerthelatter he tolde not his father and mother what he had done. And he wente downe and talked with the woman, whiche semed well fauoured in þe syghte of Samson.

And within a shorte space after, as he went thither agayne to take her to wyfe, he turned out of the waye, to se þe carcaske of the Lyon. And behold, there was a swarme of bees in þe carcaske of the Lyon and honye. And he toke of the honye in hys handes & wente eatynge, and came vnto hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honye oute of the carcaske of the Lyon.

And when his father was come vnto the woman. Samson made there a feast, for so vsed the younge men to do.

An

Cobi. xli. b

Ge. xliii. a
Cobi. xli. b

Ge. xliii. g
Exod. iii. c

Deu. vii. a

Leu. xliii. a

Ge. xliii. b
Judic. vi. c

And when her frendes sawe hym, they broughte .xxx. companions to beare hym telowshyppe. And Samson sayde vnto them: I wyll put forth a ryddle vnto you. And yf you can declare it within .vii. dayes of the feast, and find it out, I wyl geue you thirtie shyrtes, and thirtie chaunge of garmentes: But and yf you can not declare it me, then shal you geue me thirtie shyrtes & thirtie chaunge of garmentes. And they answered him, put forth thy ryddle, and let vs heare it. And he sayd vnto them oute of the eater came meate: and out of the stronge came swetnes. And they coulde not in thre dayes expounde the riddle. And when yf seuenth

Day was come, they sayde vnto Samsons wyfe. Flatter with thyne husbād, that he maye declare vs the ryddle, or els we wyll burne the and thy fathers house with fyre, haue ye called vs to make vs beggers or not. Then Samsons wyfe wept vnto hym, and sayde: it can not be but that thou hatest me and louest me not: for thou hast put forth a ryddle vnto the children of my folke & wylt not tell me what it meaneth. And he sayde: Beholde, * I haue not tolde it my father nor my mother, and shulde I tel it the.

And she wepte vnto him. .vii. dayes whyle the feast lasted. And the seuenth daye he tolde her, bycause she laye so fore vpon him. And she tolde it the children of her folke. And the men of the citie sayde vnto him the seuenth daye, before the sunne went downe. What is sweter then honye, and what is stronger then a Lyon. Then sayde he vnto them: Yf ye had not plowed with my

caulfe, ye had not founde out my rydle. Then the spirite of the Lord came vpon him. And he wēt doune to Ascalon, & sette thyrtye men of them, and spoyled them, and gaue their garmentes vnto them whiche expounded the rydle. And he was wrothe and went vpon to his fathers house. * But Sāsons wyfe was geuen to one of his companions, that bare hym companye.

¶ The xiii. Chapter.

¶ Samson titheth fyrebrandes to fore tayles, and letteth them raine into the corne and burne it, to be auenged of them that toke his wyfe from hym. With the Jawe

bone of an Ass he kylleth a thousande men. Dute of a great tothe in the Jawe. God geueth hym water, to satisfye his thurst.



But it chaunced within a whyle after, euen in y tyme of whete haruest, that Sāson visited his wyfe with a kiddy. And when he supposed to haue gone in vnto his wyfe, in to the chambze, her father woulde not suffer hym to goe in: But sayde: I thought that thou haddest hated her, & therfore gaue I her vnto one of thy companions. Howe be it, her younger sylter is sayet the the. Take her in steade of the other. Then sayde Samson vnto them: Howe I am blamelesse concerninge the Philistines, though I doe them euell.

And Samson wente oute, & caught thre hundred foxes, and toke fyrebrandes, and fastened tayle to tayle, and put a fyrebrande in the myddes, betwene two tayles. And he set the fyrebrandes on fyre, and put them in to the corne of the Philistines, and burnte vpon bothe the reped corne and also the standynge, with vines & olyues. Then the Philistines asked, who had done that. And it was tolde the that Samson the sōne in lawe of the Chammitte, bycause he hadde taken his wyfe, and geuen her to one of his companions. And the Philistines came and burnte her & her father with fyre.

And Samson sayde vnto them: Shoulde ye do so: I wyll surely be auenged of you, and then I wyll cease. And he smote them * legges and thyghe with a myghtye plage. And then he wēt & dwelt in the caue of the rocke Etam.

Then the Philistines came vpon, & pitched agaynst Iuda, and laye in Lehi. And the men of Iuda sayde: Why are ye come agaynst vs: And they answered to binde Samson are we come, euen to do hym as he hath done to vs. Then thre thousand men of Iuda wēt downe to the caue of the rocke Etam, & sayde to Samson: wottest thou not that the Philistines are rulers ouer vs: Wherefore then haste thou serued vs thus: And he answered them: * as they serued me, so haue I serued them.

And they sayde vnto hym, we are come

Judg. 14. 6

That is, yf ye had not taken the help of my wyfe, as in. D. sec. r.

Le. xviii. c.

Le. xviii. c. Judg. i. 6.

come to bynde the, and to delyuer the in to the handes of the Philistines. And Samson sayde vnto them: Swere vnto me, that ye shall not hurte me your selues. And they sayde, we wyl not hurte the, saue onely bynde the and delyuer the vnto their handes: But we wyl not kyll the. And so they bounde hym with two newe cordes, and brought hym vp from the rocke. And when he came to Lehi, the Philistines shouted agaynst hym. And the spirite of the Lorde came vpon hym, and the cordes that were vpon hys armes, became as flaxe & was burnt with fire, and the bandes lousd frome of hys handes. And he founde a Jaw bone of a rottē asse, and put forth hys hande and caughte it, and slewe a thousande men therewith.

D And Samson sayde: with þe Jawe of an asse, haue I made heapes of the: with the Jaw of an asse haue I slayne a thousande men. And when he had left speakynge: he caste awaye the Jawe oute of hys hande and called the place * Ramath Lehi. And he was sore a thurst, and called on the Lorde, and sayd. Thou Lorde haste geuen thys greate victorie, thorowe the hande of thy seruante. And now I muste dye for thirst and fall in to the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and there came water therout. And whē he had dronke hys spirite came agayne, and he was refreshed, wherefore the name thereof was called, * the welle of the caller on, whiche is in Lehi vnto thys day. And he iudged Israell in þe dayes of þe Philistines twentye yeres.

¶ The. xvi. Chapter.

¶ Samson lefteth vp the gates of Gaza and carpeeth the vp in to the mountayne. He was deceaued by Dalilah and made blynde. He pullt down the houle vpo the Philistines and dyeth with them.

A Then wente Samson to Gaza, and saue there an whoze, & went in vnto her. And it was tolde the Gazites, that Samson was come thither. And they went about, and layde awaite for him al nyghte in the gate of the cite, but were styll al the nyght, saying: Carpe tyll the mornynge that it be daye, and then lette vs kyll hym. And

Samson toke hys rest tyll mydnyght, and arose at mydnyghte, and toke the doores of the gate of þe cite, and the two syde postes, and rent them of, bannes & all, and put them vpon hys shoulders, & caried the vp to the toppe of an hyl that lieth before Hebron.

And after that he loued a woman, vpon the ryuer of Sozek, called Dalilah vnto whome came the Lordes of the Philistynes, and sayde vnto her: Flatter with hym, and see wherein hys great strength lyeth, & by what meane we maye haue power ouer hym, that we maye bynde hym, to bynge hym vnder, and we wyl geue euery man a leuen hundred syluerlynges.

And Dalilah sayde vnto Samson: **B** Oh, tell me where thy greate strengthe lyeth, and yf thou were bounde where: with men myght constrayne thee. And Samson sayd vnto her: Yf men boude me with .vii. grene wythes that were neuer dyled, I shuld be weake & as an other man. And then the lordes of the Philistines brought her .vii. wythes that were yet grene and neuer dyled, and she bounde hym therewith. Not withstandinge she had men lyinge in wayte with her in the chābre. And she sayd vnto hym: the Philistines be vpo the Samson. And he brake the wythes as a strynge of towne breaketh, when it fealeth fyre. And so hys strengthe was not knowen.

Then sayde Dalilah to Samson: **C** See, thou haste mocked me and tolde me lyes. Nowe yet tell me I praye the, wherewith thou myghtest be bounde. And he sayde: Yf I were bounde with newe ropes that neuer were occupied, then shoulde I be weake, and as an other man. And Dalilah toke newe ropes, and bounde him therewith, & sayde vnto him: the Philistines be vpon the Samson. And there were lyers of wayte in þe chābre, and he brake them from of hys armes, as they had bene but a threde. And Dalilah sayde vnto Samson, hitherto þe hast begyled me, & tolde me lyes: I praye the yet tell me wherewith men maye bynde the. And he sayd vnto her: Yf thou plattedest the seuen lockes of my head with an heere lace & fastenedest the with a nape, I shoulde be weake

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be weake. And she sayde vnto hym: the Philistines be vpon the Samson. And he awaked out of hys slepe, and plucked and went awaye with the nayle that was in the plattynge and with the heere lace. Then she said vnto him: **D** Howe canst thou saye that thou louest me, when thyne hearte is not with me: for thou hast mocked me this. iiii. times and hast not tolde me wherein thy great strength lyeth. And as she lay vpon him wyth her wordes continually verbyg of hym, his soule was encombred euen vnto the death. And he tolde her al his heart, and sayd vnto her: *there neuer came raser nor sheres vpon myne head, for I haue bene an abstayner to God, euen frome my mothers wombe. If myne heere were cut of, my strength woulde goe from me, and I shoulde ware weake and be lyke all other men. And when Dalilah sawe that he had tolde her all hys heart, she sente for the Philistines, sayig: come yet this once, for he hath shewed me all his heart.

Sam. vi. a
Jud. xiii. b.

E Then the lordes of the Philistines came and broughte the money in their handes. And she made hym slepe vpon her lappe, and sent for a man, and cutte of the seuen lockes of his heed, and beganne to bere hym. But hys strength was gone from hym. And she sayde: the Philistines be vpon the Samson. And he awooke out of his slepe, & thoughte to goe oute as at other tymes before & make hymselfe, and wiste not that the Lorde was departed from hym. But the Philistines toke hym and put out hys eyes, and brought him doune to Gaza, and bounde hym with fetters. And he was made to grinde in the priso house, howe be it the heere of hys head began to grow agayne after y he was shorne.

F Then the lordes of the Philistines gathered them together, for to offer a solempne offeringe vnto Dagon their God, and to reioyce: for they sayde: our god hath deliuered Samson our enemye in to oure handes. And when the people sawe hym, they prayled their god: for they sayd: our god hath deliuered in to oure handes oure enemye, y destroyed our contreye and slue manye of vs. And when their heartes were merue, they sayde: sende for Samson,

and let hym playe before vs. And they fet Samson out of the priso house, & he played before them, and they sette hym betwene the pylers. And Samson sayde vnto the ladde that lede hym by the hande: set me that I maye touche the pylers that the house stande vpon, and that I may leane to them. And the house was ful of men and wemen. And there was all the lordes of the Philistines. And there were vpon the rouse a thze thousande men and wemen, that behelde howe Samson played.

And Samson called vnto the Lorde, and sayde: my Lorde Jehouah thynke vpon me, and strengthen me, at thys time onely O God, that I maye be aduenged of the Philistines for my two eyes. And Samson caughte the two myddle pylers on whiche the house stode, and on whiche it was borne vpon the one in his right hand, and the other in his lefte, and sayde: my soule dye w the Philistines, and bowed them with al his myght. And the house fel vpon the lordes and vpon al the people that were therein. And so the dead whiche he slue at his death, were mo then they which he slue in hys lyfe. And then hys brethren and all the house of hys father came doune and tooke hym vpon, and brought him and buryed hym betwene zarah and Esthaol, in y buryng place of Manoah his father. And he iudged Israel twentye yere.

The .xvii. Chapter.

Of Michah whose mother made hym an Idol of syluer. Of the younge pryests of the kynage of Ierusalem.



There was a man in mount Ephraim, named Michah which sayde vnto his mother: the leuen hundred syluerlinges that were taken from the, aboute whiche thou cursedest and saydest in myne eares: Beholde, the syluer is with me, for I toke it awaye. Then sayde hys mother, blessed be thou my sonne, in the Lorde. And so he restored the leuen hundred syluerlinges to hys mother agayne. And his mother sayde: I bowed the syluer vnto the Lorde of myne hande, for thee my sonne: to make a grauen ymage and an ymage of metal. Now therfore I geue it the

it the

It the agayne. And he restored þ money
againē vnto his mother. Then his mo-
ther toke two hundred syluerlynges,
and put them to a goldsmith, to make
therof a grauen ymage, and an ymage
of metal, whiche remayned in the house
of Micah. And the man Micah had a
chapell of Gods, & made an Ephod and
ymages, and fylled the hande of one of
his sonnes whiche became his priest.

In. xlii. a
and. xxi. b
i. lxx. viii. a

* for in those dayes there was no kyng
in Israell, but euery man dyd what
thought he best in his owne eyes.

And there was a younge mā out of
Bethlehem Juda, and oute of the kyn-
redes of Juda: whiche younge mā was
a Leuite, and sojourned there. And the
man departed out of the cytie of Beth-
lehem Juda, to go dwel where he coulde
fynde a * place. And he came to mount
Ephraim, and to þ house of Micah as
he iourneyed. And Micah sayde vnto
him, whēce comest thou: and the Leuite
answered him: I am of Bethlehem Ju-
da, and go to dwel where I may fynde
a place. And Micah sayde vnto hym:
dwel with me, and be vnto me a father
and a priest. And I will geue the ten
syluerlynges by yere, and raymente of
all sortes, and thy meate and dryncke.

Under-
stande
where he
myghte
get more
profite or
ayantage

And the Leuite went and beganne to
dwel with the man, and was vnto hym
as dere as one of his owne sonnes. And
Micah fylled the hande of the Leuite,
and the younge man became his priest,
and continued in the house of Micah.
Then sayde Micah, now I am suer
that the Lorde wyll be good vnto me,
seynge, I haue a Leuite to my priest.

Ch. xviii. Chapter.

A The chyldren of Dan take the Goddess and þ priest
of Micah awaye. Ch. y destroye Laish, and after bylde
it agayne.

In. xlii. b
i. lxx. viii. a

Jolu. xix. b

In * those dayes there was
no kyng in Israell. And in
those dayes þ trybe of Dan
sought the an enheritaunce
to dwell in, * for vnto that
tyme there fell none enheritaunce vnto
them amonge the trybe of Israell. And
the chyldren of Dan sente of their kyn-
redes fyue men of actyuitie, in feates of
warre out of their coostes, euen oute of
Zaraah and Esthaol, to bewe the lande,
and searche it oute, & sayde vnto them:
go, and searche out the lande. And

they came to mounte Ephraim, euen to
the house of Micah and lodged there.

And whē they were come vnto þ house
of Micah, they knewe the voyce of the
younge man the Leuite, and turned in
thither, & sayd vnto him: who brought
the hyther: and what makest þ in this
place: and what hast thou here: And he
sayde vnto them: thus and thus dealeth
Micah with me and hath hired me to
be his priest. And they sayde vnto him:
Aske of God I praye the, that we maye
knowe whether the waye which we go,
shalbe prosperouse or no. And the priest
sayd vnto them: go in peace, for þ waye
whyche ye go is before the Lorde.

Then the fyue men departed, and
came to Laish, and sawe the people that
were therin, howe they dwelte carelesse,
and after þ maner of the Sidons, styllie,
and without castynge of pavelles, and
that no mā made any trouble in þ lāde,
or vsurped any dominiō, and how they
were farre from the Sidons, and had
no busynes with any nacion. And they
came vnto their brethre, to Zaraah, and
Esthaol. And their brethren sayde vnto
them: what tydynge bringe you:

And they sayde: bp and let vs go
vnto them, * for we haue sene the lande,
that it is very good. Haste therfore, and
be not slouthfull to departe, and to go
and cōquere þ laude: When ye be come,
ye shal come vnto a people that casteth
no pavelles, and vnto a large contrey:
for God hath geuen into youre handes
a place wherein is no lacke of any thyng
that is in the worlde.

In. xlii. b

And there departed thence of the kyn-
red of the Danites, out of Zaraah and
Esthaol, fyue hundred men appoynted
with instrumentes of warre. And they
went, and pitched in Kariath Jarim in
Juda. Wherfore the place is called
Mahanaah Dan vnto this daye, which
is on the backe syde of Kariath Jarim.
And they wēt thēce vnto mounte Ephra-
im, and came to þ house Micah. Then
answered the fyue mē that went to spyre
out the contrey of Laish, and sayde vnto
their brethren: wot ye not, that there is
in these houses an Ephod & ymages,
and a grauen ymage, and an ymage
of metal: Now therfore consyder what
ye haue to do.

D

And they turned thitherwarde and came to the house of the young man the Levite, in the house of Micah, and saluted him peaceably. And the spyre hundred men girded with weapons of warre which were of the children of Dan, stode in the entering of the gate. And the spyre man that went to spyre out the lande, went in thither, and toke the kerued Image, and the Ephod, the kerued Image, and the Image of metal. And the priest stode in the entring of the gate with the spyre hundred men which were armed to battell, whyle the other went to Michas house, and set the kerued Image, the Ephod, the kerued Image and the Image of metal. Then sayde the priest vnto the: what do ye? and they answered him, holde thy peace, and put thine hande vpon thy mouth, and come with vs, and be vnto vs a father and a priest, whether is it better for the to be a priest vnto the house of one man, or to be priest vnto a tribe or a kindred in Israel? And the priest was glade, and toke the Ephod and the Images, and the grauen Image, and went with the people. And they turned and departed, and put the children, the cattell, and their costlye thinges before them.

When they were a good waye from the house of Micah, the men which were in the houses which were by Michas house, made an out crye, and folowed after the children of Dan, and called vnto the. And they turned their faces, and sayde vnto Micah, what ayleth the, the thou makest an out crye? And he said, ye haue taken awaye my Goddes which I made, and also the priest, and go your wayes with the. And what haue I more, how the saye ye vnto me, what ayleth the? And the children of Dan said vnto him, let not thy voyce be heard amonge vs, lest angry felowes runne vpon the, and thou loose thy lyfe, with the lyues of all thyne houshold to. And so the children of Dan went their wayes. And when Micah sawe that they were to stronge for him, he turned, and went backe vnto his house agayne.

And they toke the thinges which Micah had made, and the priest which he had, and wente vnto Laish, euen vnto a people that were at reast and without mistruste, and smote them with the edge of the swerde, and burnt the citie with fyre. And there was no man to

helpe, because it was farre from Sion, and they had no medelunge with any other nacion. And the ctyte stode in the valeye that lyeth by Bethrehab. And they bylde the ctyte and dwelte therein. * And called it Dan, after the name of Dan their father, which was borne vnto Israel. Howe be it, in very dede the name of the ctytie was Laish at the begynnyng.

And the children of Dan set them by the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the priestes vnto the tribe of the Danites, butyll they were carryed awaye out of the land captiue. And they set them by the kerued Image which Micah made, all the whyle that the house of God was in Siloh.

The .xix. Chapter

Of the Leuite whose wyfe was villanously kylled in Gibeah. She is deuyded in to xii. partes and of her sente to euerye tribe of Israel a peece.

When there was no kynge in Israel, that a certain Leuite dwellinge on the side of mount Ephraim, toke to wyfe a concubine out of Bethlehem Juda: which concubine played the whoze in his house, and went awaye from him, vnto her fathers house to Bethlehem Juda, and there continued foure monethes. And her husband arose and went after her, to speake freely vnto her, and to bringe her home agayne, and his lad with him, and a couple of asses. And he brought him vnto her fathers house, and when the father of the damosel sawe him, he reioysed of his commynge. And his father in lawe the damoselles father kept him that he abode with him thre dayes, and so they ate and dranke and lodged there.

The fourth daye they arose earlye in the mornynge, and the man stode by to departe. But the damoselles father laid vnto his sonne in lawe, comforte thyne heart with a morsel of breade, and the go your waye. And they late doune, and dyd eate and drinke both of them together. Then sayde the damoselles father vnto the man, go to I praye the and tarpe all night, and let thine heart be merce. Howe be it the man stode by to departe: but

his

Of this
in Job.
xxxix. d.

Joh. xix. d

In xviii. g
4. cc. xvii. a

Ge. xviii. a

his father in lawe compelled hym to turne agayne, & to tary al nyght there. And he rose vp early the fyfthe daye to departe. Then said p damosels father, cōforte thine hert: and so made him tarye vntil after myddaye. And they dyd eate bothe of them together.

C And then the man arose to departe with his concubine and his ladde. But his father in lawe the damoselles father sayde vnto him: beholde, the day goeth fast awaye, and draweth towarde euen, tarye all nyght: at the least waye tarye this day here, and let thyne hert be merre. And to morowe get you early vpon your waye, and get the to thy tent. Neuerthelater, the man woulde not tarye, but arose & departed, and came as ferre as Jebus, whiche is Ierusalem, & hys two asses laden, and his ^a concubyne and his lad with him. And when they were faste by Jebus, the daye was sore spent, and the younge man sayde vnto his master, come I praye the, and let vs turne in, into this cite of the Jebusites, and lodge al night there. But his master said vnto him, we wil not turne in to a straunge cite that are not of the chyldren of Israel: we wyll go forth to Gibeah. And he sayde vnto his lad, go forwarde, & we shall come to one place or other and thal lodge al nyght, in Gibeah or in Ramah. And they wente forwarde vpon theyr waye, and the sunne wente downe vpon them, when they were fast by Gibeah whiche is in Benjamin. And they turned thitherwarde to go and lodge all nyghte in Gibeah. And when they came in, they sat them doune in a streete of the cytie, for there was no man toke them in to lodge.

C But beholde, there came an olde man from his worcke, out of p felde at euē, whiche was also of mounte Ephraim, and but a straunger in Gibeah for the men of the place were of the chyldren of Iemini. And when he had lyfte vp his eyes, and sawe a wayefaringe man in the streates of the cite, he said: whither goest p? And whence comest thou? And the other answered him, we come from Bethlehem Iuda, towarde the syde of mounte Ephraim: from thence am I, and went to b Bethlehem Iuda, and go now to the house of the Lord. But there

is no man that receaueth me to house: and yet I haue strawe and prouander for our asses, and breade and wyne for me & thy handmayde, and thy lad that is w thy seruante, and lacke nothing.

The olde man sayde, peace be with the, all that thou lackest thalte thou fynde with me: onely abyde not in the streates al night, and he broughte him in to his house, and gaue fodder vnto his asses. And they washed their fete, and dyd eate and dryncke. And as they were makynge theyr hertes merre, the men of the cytie which were wicked, beset the house rounde aboute, and thrust at the dore, and spake to the man of the house, the olde man, sayinge: brynge forth the man p came into thine house, that we maye knowe him.

* But the man of the house went out to them and sayde vnto them: Oh, naye my brethren, do not so wickedlye, seyng that this mā is come into my house: do not this folye. Beholde, my doughter, a mayden, and this mannes concubyne, them I wyll bryng oute vnto you, and humble them, and do with them what semeth you good: but vnto this mā, do not this folye. But the men woulde not herken to him. Neuerthelesse p mā toke his concubyne, and broughte her oute vnto them, and they had to do with her, and entreated her shamefullye, all the night euē vnto the morning. And when the day begā to spring, they let her go.

C And then came the woman in the dawnyng of the daye, and fell doune at the dore of the mannes house, where her Lord was, and there she lay til date. And her Lord arose vp in the mornynge & opened p dores of the house, & wēt out to go his way. And beholde, his concubine lay a lōg before p dore of the house, and her hād vpō the thresholde. And he said vnto her: vp, & let vs be going. But she answered not. Then he toke her vp vpon an asse & stode bp & gat him vnto his own home. And whē he was cōe vnto his house, he toke a dresyng knyfe, & caught his cōcubine & deuided her thorow the bones into twelue peces, & sēt her into al quatters of Israel. And al p saw it, said: there was no such dede done or sene sēce p chyldre of Israel cā out of Egypt vnto this day, cōsider p matter,

I Oras they were making good cheer.

Gen. xix. b.

Hable, of this loke Themo, b. b.

l. Reg. x. b.

D. ff.

geus

a. Here note p a cōcubyne in p scrip ture seg nifyeth not a D whore but a married wyfe yet in sōe places differing fro quenes, as in Gāt vi. a. & iii Reg xi. a

b. The cō mē. Strā readeth p house of god, whiche is the interpre taciō of p Bethle word Bethel. Of p house of God or Bethell loke gen. xxi. d.

gene councel and save your myndes.

The .xx. Chapter.

The battel of al the Israelites agaynste the trybe of Benjamin for the Leuites wyfe kyled.

That is
all of one
floure, or
generally
as beneith
in this
Chap. 6.

When al the childre of Israel went out: & there gathered a congrega-
tion together: as it had bene but
one man, euen from Dan to Bersaba, &
out of the lande of Gilead, vnto y^e lade
to Harphah and there stode folke out
of al quarters of al the trybes of Isra-
el, in the congregacion of the people of
God, foure hundred thousande fote
men that drew swerdes. And when the
children of Benjamin hearde y^e the chil-
dre of Israel wer gone vp to Harphah.

Then sayde the children of Israel,
tel vs how this wickednesse happened.
And the leuite, the womans husbande
that was slayne, answered and sayde: I
came into Gibeah that is in Benjamin
with my concubyne to lodge all nyght.
And the cytezens of Gibeah rose agai-
st me, and set the house rounde about vpon
me by nyght, & thoughte to haue slayne
me: and caught my concubyne and for-
ced her, that she dyed. And I toke my
concubyne, and cut her in peces and sent
her thorow out al the landes of the en-
herytaunce of Israel. for they haue com-
mitted abheminacio & folly in Israel.
Beholde, ye are al childre of Israel. Se
therfore & gene your aduyse in the case.

When all the people arose, as it had
ben one man, saying: there shal not a man
of vs go to his tente, nether turne in to
his house. And now this is it y^e we wyl
do to Gibeah, and cast lottes agaynst it.
And we wyl take ten men of the hundred
thorowe out al the tribes of Israel, and
an hundred of y^e thousande, and a thou-
sande oute of the ten thousande, to set
battayle for the people to make that they
maye go agaynste Gibeah Benjamin,
accordynge to all the folye, y^e they haue
wrought in Israel. And so al the men of
Israel gathered together, vnto Gibe-
ah, knytte together as it had ben but
one man. And the trybes of Israel sent
men thorowe al the trybe of Benjamin,
saying: what wickednesse is this that
is happened among you. Now therfore
belyue vs the men, those wycked wret-
ches of Gibeah that we maye slei them,
and put awaye euil from Israel.

Jos. xxi. b

Neuerthelater, the children of Ben-
jamin woulde not herken vnto y^e voyce
of their brethren the children of Israel:
but gathered them selues together out
of the cityes vnto Gibeah, to come oute
in battayle agaynste the children of Is-
rael. And y^e children of Benjamin were
nombred at that tyme, out of the cityes
xxvi. thousande men that drew swer-
des besyde the enhabitors of Gibeah,
whiche were nombred seuen hundred cho-
sen men. And among al these folke were
seuen hundred left handed men, which
euery one could flyng stones at an hear
breadth, and not mysse. And y^e children
of Israel besyde the children of Benia-
min, were nombred foure hundred thou-
sande men that drew swerdes, and all
men of warre.

As before
in y^e .xv. c

And the childre of Israel arose, and
went vp to Bethel, and asked of God,
who shoulde begynne the battel agaynst
the children of Benjamin, and the Lord
sayde Juda shal begynne. And y^e childre
of Israel stode vpon erlye and beseged
Gibeah. And the men of Israel went out
to battel agaynste Benjamin, and put
them selues in arape agaynste them, to
fycht agaynste Gibeah. And the childre
of Benjamin came out of Gibeah, and
destroyed in Israel that day, xxi. thou-
sande men, & broughte the to the erthe.

And the folke of the children of Is-
rael plucked vpon their heartes, and went
to agayne and made battel in the same
place where they did the fyrste day: but
they went fyrste vpon and wept before the
Lorde vnto euen, and asked of the Lord,
sayinge: Shall we go agayne to battel
agaynste the children of Benjamin oure
brethren. And the Lorde said: go vpon
to them, and whē the children of Israel
were come to the children of Benjamin
the seconde daye, the children of Benia-
min went agaynst them out of Gibeah,
the seconde day, and destroyed to y^e erth
of the children of Israel once agayne.
xxviii. thousande men that drew swer-
des euery man of them.

Then the children of Israel and all
the people went vpon and came vnto Be-
thel, and wepte and sat there before the
Lorde, & fasted the same day vnto euen,
and offered burnt offerpuges & peace
offerpuges before the LORDE.

And

Whiche
after the
Hebrues
liued the
hundred
yeres. Of
whō also
Ihu. xxi.

And they asked the Lord: for there was the arcke of the appoyntment of God, in those dayes. And * Whinehes the sonne of Eleazar, the sonne of Aaron waiting vpon it at that time: and they said, shal we go out any more to battell agaynst the children of Benjamin oure brethren, or shal we cease? And y lord said, go: for to morowe I wil deliuer the into your hādes. And Israel set layes awayte agaynst Gibeah rounde aboute. And the children of Israel went agaynst y children of Benjamin the thirde time, & put them selues in aray agaynst Gibeah, as twise before. Then came the childre of Benjamin agaynst y people, tyll they were drawen a great way from y cite. And they began to smyte of the people deade (as twise before, by two hye wayes of whiche one goeth by to Bethel, & the other to Gibeah thorow the felde) vpon a thirtie men of Israel. For the children of Benjamin thought that the other had ben beaten before them, as at the fyrste tyme. But the children of Israel sayde: let vs flee and plucke them awaye from the cytye, vnto the hye wayes.

And then all the men of Israel rose vp out of their standynge, and put the selues in aray at Baal Thamar. And lykwyse the layes in wayte of Israel came forth out of their places, euen out of the medowes of Gibeah, & came before Gibeah: ten thousande chosen men out of all Israel, & there was sore battel. But y other wist not that euyl was to nye them. And the Lord plagued Benjamin before Israel, so that the children of Israel destroyed in Benjamin y same daye. xxv. thousande, and a hundred men, that drey swerdes euerye one of them. It semed y childre of Benjamin, that the other had ben put to y woorse. For the men of Israel gaue rōme to Benjamin, because they trusted vnto y layes in wayte whiche they had layde agaynst Gibeah. And y laiers in waite hasted, and came vpon Gibeah, & wēt and smote al the cytye with the edge of the swerde. And the appoyntmēt of the men of Israel with the layes in wayte to runne vpo Benjamin with y swerde, was when they shoulde make the smoke ryle vp out of the cytye. And the men of

Israel fled in the battell. And Benjamin began to smyte deade of the children of Israel, aboute a thirtie parsonnes, for they supposed y the other had bene put to the worse before them, as in the fyrst battell. Then began to arylse out of the citie, a pyller of smoke. And the Beniamites looked backe: and beholde, the wastynge of the hole cytye began to ascende vp to heauen.

When the men of Israel turned agayne, the mē of Benjamin were abashed: for they saw y euyl approached the. And they turned before the mē of Israel vnto the waye that leadeith to y wylderneffe, the other folowynge them at the harde heles. And besyde y, they of the cytye destroyed them in the myddle of them. And they compassed Benjamin aboute, and chased the to Mennah, and ouer ranne the before Gibeah on the east syde: and there were slayne of Benjamin. xviii. thousande, and all men of myghte. And they turned & fled to the wylderneffe warde, and vnto the rocke * of pomegarnettes. And the other flue by the waye of y rest of them, fyue thousande men, and sticked vnto them vntil they came to Gibeā, and slue two thousande moore of them. So y all that were slayne y same daye of Benjamin were. xxv. thousande mē that drey swerdes, and al mē of myght: * onely. vi. hūdzred men turned and fled to the wylderneffe, vnto the Roocke of pomegarnettes and abode there. iiii. monethes. And then the men of Israel turned backe againe vnto the children of Benjamin, and smote them with the edge of the swerde in the cities, bothe man and beast, and al that came to hande, and moore ouer set al the cytyes they coude come by, on fyre.

Hebr. xxi.
mon.

Of al the
trybe of
Beniamin
there es-
caped but
vi. hund-
red.

The. xxi. Chapter.

The trybe of Benjamin beyng vtterly destroyed for theyr fornication with the Leuites wyfe: is restored agayne.



And the men of Israel sware in Mizpah, sayynge: there shall none of vs geue his doughter vnto any of Benjamin to wyfe. And y people cā to Bethel & abode there til eue, before god, & lift vp their voices & wept sore, & said: O lord god of Israel, why is this chaūced in

ced in Israel, & there should be this day one trybe lackynge in Israel: And on þe morowe the people rose vp betyme, & made there an altare and offered burnt offerynge, and peace offeringes.

And the childre of Israel asked, who are they amonge al the trybes of Israel, that came not with the congregaciō vnto the Lorde: for they had made a great othe concernynge thē that came not vp to the Lorde to Hazpah, sayinge: that they shoulde suerly dye. And the children of Israel had pytie on Benjamin their brethren, and said: there is one trybe cut of from Israel this daye: what shal we do vnto the remnaunte of them, for to get them wyues, for as muche as we haue sworne by þe Lorde, that we wil not geue thē of our doughters to wyues. Then they sayde, what are they of the tribes of Israel þe came not vp to Hazpah to þe Lorde: And beholde there came none of þe inhabitoures of Jabes Gilead vnto the congregacion. And when the people were bewed: beholde, there were none of the inhabitants of Jabes Gilead there. And þe congregacion sent thether. xii. thousande men of the strongest of thē, & comaūded them, sayinge: go & synpte þe inhabitants of Jabes Gilead wth þe edge of þe swerde, both women & children. * And this is þe ye shal do: vtterly destroye al the males & al the women þe haue lien by men. And they fōūde among þe inhabitants of Jabes Gilead foure hundred damoselles virgins, þe had knowen no mā by lying with any male. And they brought them vnto the host to Siloh, which is in the lande of Canaan.

And the hole congregacion sente and spake with the childre of Benjamin, * þe were in the Rocke of pomegranettes, & called peaceably vnto them: & Benjamin came agayne at that tyme, & they gaue them the women which they had saued a lyeue of the women of Jabes Gilead. But they so suffised thē not. And þe people had cōpassion on Benjamin, because þe God had made a gap in þe trybes of Israel. And thē the elders of the congregaciō, said: what shal we do to the remnaunte of them, to get them wyues, seynge al the wyues of Benjamin are destroyed: And they said: there must be an

enheritaunce for them þe be escaped of Benjamin þe a trybe be not destroyed out of Israel: howe be it, we may not geue them wyues of oure doughters. For the children of Israel had made an adiuracion, sayinge: a cursed be he that geueth a wyfe to Benjamin.

Then they said: beholde, there is a feast of þe Lorde yerlye in Siloh, which is on the north syde of Bethel, & on the east syde of the waye, that goeth from Bethel to Sichem, and southe from Libanon. And they commaūded þe children of Benjamin, sayinge: go and lye in wayte in the byneyardes. And when ye se that þe doughters of Siloh come oute to daunce in a rowe, then come ye out of the byneyardes, and catche you euerye man a wyfe of the doughters of Siloh, and get you vnto the lande of Benjamin. And yf theyr fathers or brethren come vnto vs to complayne, we wyll saye vnto them, haue pytie on them, because we reserued not to eche man his wyfe in tyme of warre, & thertoe because that ye gaue them none in due tyme, ye were to blame.

And the children of Benjamin dyd euen so: and toke them wiues according to the nombze of them of the dauncers whiche they caught. And then they wēt and retozned vnto their enheritaunce, and bylt their citties and dwelt in thē.

And the children of Israel departed thence at that tyme, and went euery mā to his trybe, and to his kynred, & wente out from thence euery man to his enheritaunce. * In those daies there was no kynge in Israel: but euery man dyd what semed hym ryghte in hys owne eyes.

The notes.

a. This curse properly was the same that we call excommunication, as in the. Gal. i. 2

The ende of the booke
of Judges.

The booke of Ruth.

The firste Chapter.

Elimelec goeth with his wyfe and children in to the lande of Moab. After his death his wyfe Remeleth returneth agayne in to her countrey, & with her Ruth her doughter in lawe.

Pa. xxxi. c

Jud. xx. 2

That is, had bylt a trybe of Israel.

Jud. xxi. 9
and. xxi. 10
i. 18. v. 10

This curse
sc. &c.

In the tyme whē ſ Jud-
ges iudged, there tell a
dearth in ſ lāde. Where-
fore a certē mā of Beth-
lehem Juda went for to
ſorourne in ſ contrey of
Moab: with his wyſe and two ſonnes.
The name of the mā was Elimelec, and
his wyſe Noemi, and the names of hys
two ſonnes were, Mahalon and Chilion,
and they were Ephraites, out of Beth-
lehem Juda. And when they came in to
the lāde of Moab, they cōtinued there.
And Elimelec Noemies huſbāde died,
and he remayned with her two ſonnes
whiche toke them wyues of the naciōs
of the Moabites: the ones name was
Orpah, and the others Ruth. And whē
they had dwelled there about a tē yere,
Mahalon and Chilion dyed alſo euen
bothe two of them, ſo that the wiſe was
left deſolate of her two ſonnes, and of her
huſbande therto. The ſhe ſtode by with
her daughters in law, and returned fro
the contrey of Moab: for ſhe had herde
ſaye, beyng in the cōtrey of Moab: how
that the Lorde had vylited his people,
and geuen them fode. Wherefore ſhe de-
parted out of the place where ſhe was,
and her two daughters with her. And
as they wente by the waye returnyng
vnto the lāde of Juda, Noemi ſaid vnto
her two daughters in law: go and re-
turne eche of you vnto youre mothers
houſe: the Lorde deale as kyndly with
you, as ye haue dealte with the deade
and with me. And the Lorde geue you,
that you maye fynde reſtaſte, ether of you
in the houſe of her huſbande: and ſo ſhe kys-
ſed them.

Then they cryed and wepte, and ſayde
vnto her: we wyll go with the vnto thy
folcke. But Noemi ſayde: turne agayne
my daughters: for what cauſe woulde
you go with me: thynke you that there
be any more childre in my bowelles,
to be youre huſbandes? Turne agayne
my daughters, and go: for I am to olde
to haue an huſbande. If I ſaid, I haue
hope, alſo yf I toke a man this nyght:
yea, and thoughe I had al readye borne
ſonnes: woulde ye tarpe after them,
tyll they were of age: or woulde ye for
them ſo longe reſtrayne from takyng
of huſbandes? Not ſo my daughters:

for it greueth me much for your ſakes,
that the hande of the Lorde is gone out
agaynſt me.

Therewith they cryed and wepte a-
gayne, howe be it Orpah kysſed her
mother in lawe, but Ruth abode ſtil by
her, then ſhe ſayde: ſe, thy ſyſter in lawe
is gone backe agayne vnto her people
and vnto her God: returne thou after
her. But Ruth ſayde: entreate me not to
leauē the, and to returne from after the:
for * whether thou goeſt, I wyll go, and
where thou dwelleſt, there I wyll dwell:
thy people are my people, and thy God
is my God. Where thou dyeſt, I wyll
dye, and there wil be buryed. The Lorde
do ſo and ſo to me, excepte that deathe
only departe the and me a ſondre.

When ſhe ſawe that ſhe woulde nea-
des go with her, ſhe leſte ſpeakyng vnto
her. And ſo they wente bothe toge-
ther vntyll they came to Bethlehe. And
when they were come to Bethlehem, it
was noyſed thoroowe all the citey, and
ſ women ſayde: is not this Noemi? But
ſhe ſayde vnto them, call me not * Noe-
mi: call me * Mara, for the all myghtye
hath made me verye bitter. I wete out
full: but the Lorde hath broughte me
home emptye. Why ſhoulde ye then cal
me Noemi: ſeynge the Lorde hath hum-
bled me, and ſ almighty hath broughte
me vnto aduerſyte. And the tyme when
Noemi with Ruth the Moabiteſſe her
daughter in lawe returned oute of the
countreie of Moab and came to Beth-
lehem, was in the begynnyng of bar-
ley harueſt.

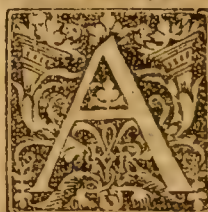
The notes.

a. The Lorde do ſo and ſo. &c. is a maner of ſwea-
ryng amongſt the Hebrewes. As we nothe ſay ſo
God be my healpe. iii. Reg. xx. d. ſuche ſaynges
are properly called proteſtations.

The lord
do ſo and
ſo, &c.

The. ii. Chapter.

Ruth leaſeth corne in the felde of Booz and findeth
ſauour in hys ſyghte.



And Noemi had a kyn-
ſman of her huſbandes,
a man of myghte, of the
kyntred of Elimelec, na-
med Booz. And Ruth the
Moabiteſſe ſayde vnto
Noemi, let me go to ſ felde, and leaſe and ga-
ther eares, after whoſoever I ſide grace
in his ſyght. And ſhe ſaid vnto her: go
my daughter. And ſhe wet and caſt gather

red after the haruest men, & her chaunce was, that parte of the felde pertayned vnto Booz, which was of the kynred of Elimelec. And beholde, Booz came fro Bethlehem, and sayde vnto the haruest men, the Lorde be with you. And they answered him: the Lorde blesse thee.

Then sayde Booz vnto the younge mā that had the ouer syght of the heruest men. Whose damosell is this? And the younge man that was set to ouer se the heruest men answered and sayde: it is the Moabitish damosel, that came with Naomi oute of the countrey of Moab, and she sayde: let me I praye the, lease & gather after the heruest men, & eates that remayne: and so she came, & hath contynued euen from the moynynge vnto now, & tarped not lōge in y^e house.

Then sayde Booz vnto Ruth: hearest thou my doughter: go to no nother felde to geather, nether go from hence: but abyde by my maydens. Thine eyes are on a felde that shalbe reped: go after the maydens therfore, for I haue charged the younge men, y^e they touche the not. Moreover, when thou arte a thrist, go vnto the vessels and dryncke of that which the laddes haue drawen. Then she fel on her face and bowed her selfe to the grounde, and said vnto him: howe is it that I haue founde grace in thyne eyes, to knowe me, seynge I am an alvaunte.

And Booz answered & said vnto her: al is tolde me that thou hast done vnto thy mother in lawe, sēce y^e death of thine husbāde, how thou hast left thy father and thy mother, & the lāde where y^e wast borne, and art come vnto a naciō which thou knewest not in tyme passed. The Lorde quyte thy worcke, and a full rewarde be geuen the of the Lord God of Israel: vnto whō y^e arte come, to trust vnder his winges. Then she sayde vnto him: let me fynde fauour in thy sight my Lorde for thou hast comforted me, and hast spokē hartely vnto thy maide, whiche yet can not be lyke vnto one of thy maydens. And Booz whē the tyme of relectiō was come, said vnto her: cōe hither & eate of y^e bread, & dip thy sop in the vinager. And she sat doune by y^e reapers, & he taughte her & parched corne. And so she did eate & was suffised & left

parte. And whē she was risen vp to gather, Booz said to y^e yōug mē, sayng: let her gather y^e eates y^e remayne & do her no despote. And therto pull out of y^e sheues for her & let it lye, y^e she may gather it vp, and rebuke her not. And so she gathered vntyll euen & thē threshed y^e she had gathered, & it was vpon an Ephā of barley. And she toke it vp and wente to y^e citie, & shewed hir mother in lawe what she had gathered. And therto she plucked out, & gaue to her y^e she had reserved, whē she had eaten ynough. Thē said her mother in law vnto her, where gatheredst y^e to daye? & where wroughtest thou: blessed be he that knewe thee. And she shewed her mother in law with whō she had wrought, & said: y^e mannes name w^h whō I wrought to daye is Booz. Then sayde Naomi vnto her doughter in law: blessed be he of the Lord, for he ceaseth not to do the same goodnesse to the deade, y^e he dyd to y^e lyuynge. And Naomi said vnto her: y^e mā is nye vnto vs, euen of our nexte kynne. And Ruth y^e Moabite said: he bad me also, that I should continue with his younge men, vntil they had ended all the heruest he hath. Then said Naomi vnto Ruth her doughter in law, it is best my doughter that thou go out w^h his maydens, and that no man mete y^e in any other felde. And so she kept her by the maydens of Booz, to gather vnto the ende of barley haruest & of wheate haruest also: and dwelte with her mother in lawe.

Somere
corned.

The.iii. Chapter.

Ruth reapeth at Booz sete, and is knowen his kyns woman.

Thē Naomi her mother in law sayde vnto her: my doughter I wyl seke reast for the, that thou mayst be in better case. For nowe this Booz oure kynsman w^h whose maydens thou wast, wenoweth hys barleye to nyght in the threshyng floure: washe thy selfe therfore, & anointe the, and put thy raymente vpon the, & get the to y^e threshyng floure. But let not y^e man beware of the, vntyl he haue least eatinge and drynkyng. And whē he goeth to slepe, marcke the place where he layeth him doune, and then go and lyfte vp the clothes, that are on hys feete, and laye the doune and

so

Ge. xxi. a

Gen. xxi. a

Josua. v. c

so shal he tell the what thou shalt doe. And she answered her: al that thou biddest me, I wyl doe. And so she went vnto the flour, and dyd accordinge to all þæt her mother in law bad her. And whē Booz had eaten and droncken & made hym merre, he wente and laye downe by the syde of the heape corne. And she came softly & lifte vp the clothes of his fete, and layde her doune. And at mydnyght the man was astryde and groyped. And beholde, a woman laye at his fete. Then he sayd: what arte thou, and she answered: I am Ruth thyne handmayde, sprede thy mantell ouer thyne handmayde, for thou arte the nexte of the kynne. And then he sayde: blessed be thou in þæt Lorde my daughter, for thou hast shewed more goodnesse in the latter ende, then at the begynnynge, in as muche as thou folowedest not younge men, whether they were poore or ryche. And nowe my daughter feare not, I wyl doe to the all that thou requitest, for all the gates of my people knowe, that thou art a woman of vertue. And it is true that I am of thy next kynne: Howe be it, there is one nyer then I. Tary al night. And when the morning is come yf he wil marie the, it is good, so let hym doe. But and yf he wyl not haue the, as sure as the Lorde lyueth I wyl haue the: yf styl vntyl the morninge. And so she lay at his fete vntyl þæt morning. And she arose vp before one coulde knowe another. And he said: let no mā beware, that there came any woman in to the threshynge flour. And he sayde: bynge thy matell þæt thou haste bpō the, & holde it vp. And she helde it vp. And he met in. vi. measures of barley, & layed it on her. And she gat her in to the citie: & she came in to her mother in lawe, whiche sayd: what tydynge my daughter? And she tolde her al that the mā had done to her. And sayd thereto, these syxe measures of barley gaue he me, and sayde: Thou shalt not go emptie vnto thy mother in law. Then sayde she: my daughter, syt still, vntyll thou knowe howe the matter wyl chaunce. For the man wyl not be in rest, vntyll he haue finished the matter thys same daye.

The notes.

a. As sure as þæt Lorde liueth, was a maner of swearing amonge the Hebrewes, to shewe a difference of the gentyles, whiche sware by their Idolles, that lyued not, i. i. c. xxiii. b. & xxvi. b. & xxviii. b.

The. iiii. Chapter.

Booz taketh Ruth to wyfe, of whome he begetteth Obed.

Then went Booz vnto the gate, and satte hym downe there: and beholde the kynsman of whiche Booz spake came by. Vnto whome he sayde: come and sytte downe here, and called hym by hys name. And he turned in and satte downe. Then he toke ten men of the elders of the citie, and sayde: sit ye downe here. And they satte downe. Then he sayd vnto the kynsman: Noemi that is come agayne out of the cotrepe of Moab, * wyl sell a parcell of lande, which was oure brother Elimelecs. And I thoughte to do the to wete, and bidde the bye it before the enhabitours and elders of my people, yf thou be disposed to calenge it doe: but yf þæt wylt not purchase it, then tell me, & I maye wete it. For there is none to calenge it saue thou, & I nexte the. And þæt other answered, I wyl purchase it.

Leui. xxv. b. Here. 2. b.

Then sayde Booz, what daye thou biest the felde of þæt hāde of Noemi, thou must take also Ruth þæt Moabite þæt wife of the deed, to styte vp the name of the deed vpon hys enheritaunce. Then sayde the kynsman, I can not purchase it, for marryng of myne owne enheritaunce: take thou my ryght to the, for I can not purchase it. Howe thys was þæt maner of olde tyme in Israell concernynge purches & chaungynge, for to establishe al thyng: þæt a mā must pluck of his shew & geue it his neyghbour, & thiz was a sure witnes in Israell.

Deu. xxv. b.

And the kynsman sayde vnto Booz: bye it thou: and so drue of hys shewe. Then sayde Booz vnto the elders and vnto al þæt people: ye are witnesses this daye, & I haue bought all that was Elimelecs, and all that was Chilion, and Mahelon, of the hand of Noemi. And moreouer Ruth the Moabite the wyfe of Mahelon, doe I take vnto my wyfe to styte vp the name of the deed vpon hys enheritaunce, that his name be not put out from amonge hys brethren, and from the gate of hys cytie: ye are witnesses this daye.

b. b.

And

Eli Hannah i. Samuel.

And all the people that were in the gate, & the elders sayde: we are witnesses: y^e Lorde make the womā y^e is come in to thyne house, like * Rahel and Lea, whyche twayne dyd bylde the house of Israel: that she may * do vertuously in Ephrathah, and be famous in Bethlehem, & that thyne house be lyke the house of * Pharez, whō Chamār bare vnto Juda, euen of the seed whiche the Lorde shall geue the of thys younge woman.

And so Booz tooke Ruth, and she was hys wyfe. And he wēt in vnto her, & the Lorde gaue that she conceaued, and bare a sonne. And the women sayd vnto Noemi: blessed be the Lorde, the whiche hath not lefte the without an heyre thys day * that shal haue a name in Israel, & that shal bynge thy lyfe agayne, and cheryshe thyne olde age. For thy doughter in law which loueth the, hath bozne hym & is better to thee then seuē sonnes. Noemi toke y^e childe, and layed it in her lappe, and became nourse vnto it. And her neyghbours gaue it a name, saying: there is a child bozne to Noemi, and called it Obed: he is the father of Isai, the father of Dauid. This is the generacion of * Pharez, Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahalon, Nahalon begat Salimon, Salimon begat Booz, Booz begat Obed, Obed begat Isai, Isai begat Dauid.

The notes.

a. The gates in the scripture do oft tymes signifye the places where the people dyd cōmūlye assemble, and where iudgements were geuen & causes determined: for in olde tyme were suche thynges done in the gates. ii. Reg. xv. a

Thus endeth the boke of Ruth.

The fyyst boke of Samuel called the fyyst boke of the kynges.

The. i. Chapter.

Elkanah hath. ii. wyues, Hannah & Phenēnah. Phenēnah x^pbyrdeh Hannah because she is childlesse. Hannah after prayer made to God, byngeth forth Samuel.



Here was a man of Ramathaim: of Ephraim, of mount Ephraim named * Elikanah, the sōne of Jeroham, the sōne of Eliu, the sonne of Tihohu, the son of Zuph an Ephrathite: whiche had. ii. wyues, the one called Hannah and the other Phenēnah. And Phenēnah had childre, but Hannah had none. * And y^e sayd mā wēt out of his citie euery festiue daye, to praye and to offer vnto the Lorde of hostes in Silo: where the two sōnes of Eli (Hophni & Phinehes) were y^e Lordes priestes. And it fel on a day as Elkanah had offered, y^e he gaue to Phenēnah hys wyfe and to all her sonnes & doughters porciōs. But vnto Hannah he gaue a * porcion with a heupe chere, for he loued her, neuertheless y^e Lorde had made her barrē. And thereto her encynye Phenēnah vexed her a good in castynge her in the tethe, how y^e Lorde had made her barren. And so did she yere by yere as oft as she wēt vp to the house of y^e Lorde. And so charged her, wherfore Hannah wepte & ate not. Then sayde Elkanah her hūsbāde to her: Hannah why wepest thou? and why eatest thou not? and why is thyne hearte so troubled? am not I better to thee, thē ten sonnes? then Hannah arose bp after y^e they had eaten & droncke in Siloh. And Eli the prieste late vpon a stole by one of y^e syde postes of y^e temple of y^e Lorde. And she was troubled in her spirit, & prayed vnto y^e Lorde, & wept sore, & bowed a bowe, & sayde: O Lord of hostes, yf thou wilt loke on the wretchednesse of thine handmayde and shalt remēbre me and not forget thyne hādmayde, and shalt geue vnto thyne hādmayde a māchilde: I wil geue him vnto y^e Lorde, al y^e dayes of his lyfe: & there shall neither raser oz theres come bpō his heed. And as she cōtinued prayng before the Lorde, Eli marked her mouth, for Hannah she spake i her hert, and her lippes dyd but moue only, but her voyce was not hearde. And therfore Eli toke her for droncke, & sayd vnto her: holwe longe wilt y^e be droncke? put away fro the, the wyne y^e thou hast.

Hannah

Hannah answered & sayde: not so my Lord, I am a womā sorrowful in myne herte, & haue droncke neither wyne nor any strōge drinke, but I haue a pou-
Pla. xlii. a redoute my soule before the Lorde. Count not thyne hādmayde to be lyke a doughter of vnchistines, for out of the haboudaunce of my meditaciō and grete haue I spoken hytherto.

Eli answered & sayde: goe in peace: the God of Israel shal graunt the thy petition that thou haste asked of hym. Then she sayde: let thyne handmayde finde grace in thy sight. And so the wo-
D man wente her waye, and dyd eate, & loked no more so sadde. And they rose vp erlye, and bowed themselues before the Lorde, & then returned, and went to their house to Ramath. And Elkanah lay by his wife Hannah, and the Lord remembred her. And in processe of tyme she conceaued, and bare a sonne, and called hys name * Samuel: bycause she had asked hym of the Lorde. And Elkanah & al his house went vp to of-
What is, asked of God. fer vnto the Lorde, bothe the offeryn- ges due for the feast, and also his vo- wes: but Hannah wente not vp, for she sayde vnto her husbāde: I wyl tarpe vntil p̄lad be wened, & then I wil bryg him, p̄ he may apeare before the Lorde & there abide for euer. And Elkanah her husbād, said to her: do what semeth the best: tarpe vntil p̄ hast wened him, onely p̄ Lorde make good hys sayinge. And so p̄ womā abode, & gaue her sone sucke, vntil she wened him. And the she toke him w̄ her, when she had wened hym, w̄ thre bullockes & an Ephā of floure, & a bottel of wyne, & brought hi vnto p̄ house of p̄ Lord in Siloh, how be it p̄ chyld was yet younge. And they slue p̄ bullockes & broughte in the lad to Eli, & then she sayd: Oh my Lord: as truly as thy soule lyueth my Lord: I am the womā p̄ stode by the here, pray- inge vnto p̄ Lorde, & for this ladde I prayed, & p̄ Lorde hath geue me my de- sire, which I asked of him: & therefore I also lende him to the Lorde, as long as he maye be lent the Lorde. And so they prayed there vnto the Lorde.

The Notes.

a. To poure out her soule is, to shewe al her heart & affection & declare her mynde, effectuallye, to praye continuallye & instantlye & to utter her whole

entent and thought. Psalm. xli. a.

The. ii. Chapter.

The songe of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnmurable sufferance of hys chyldren.

AND Hannah prayed & sayde: mine heart reioyseth in the Lorde, myne
 horn is hye in the Lorde, and my mouth is wide open ouer myne enemyes, for I reioyse in thy sauinge. There is none so holy as the Lord: no, there is none saue thou. Nether is there anye strength lyke vnto our God. Talke not to much proudey: let olde thynges depart out of your mouthes, for the Lord is a God of knowledge, and Iudgeth thoughtes. The bowes of the strong are broken: and the weake, are endued with strengthe. They that were full, haue hired out them selues for breade, & they that were hogrie, cease so to be: in so much that the barren hath borne seuen, & she that had many chyldren, is waxed feble.

The Lorde * kylleth, & maketh a lyue, bryngeth doune to hell & fetcheth vp agayne. The Lorde maketh poore, and maketh ryche: bryngeth lowe, and heueth vp an hye. * He reyseth vp the poore out of the dust, and lifteth vp the begger from the donge hyl: to set them amonge princes, and to enherit them w̄ the seate of glozve. For the pylers of the erth are the Lordes, and he hath set the rounde worlde vpon the. He wyl kepe p̄ fete of his sainctes, but p̄ wicked shal kepe silence in darkenes. * For in his own might shal no mā be strōg. The Lordes aduersaries shal be made to feare him: and out of heauen he shal thunder vpon them. The Lorde shal iudge the endes of the worlde, and shal geue myght vnto hys kyng, and exalte the horne of hys anoynted. And Elkanah wet to Ramath to his house, and the ladde dyd minister vnto the Lorde before Eli the prieste.

But the sonnes of Eli * were vnchistie chyldren, and knew not p̄ Lord. For the maner of the priestes with the people was, whensoever anye man offered anye offerynges, the priestes lad came, whyle the fleashe was in se- thinge, and a fleschooke with. iiii. teth in his hande, and thrust it in to the pane, & kelle.

B
 Deut. 32. f
 Sap. xvi. c
 Tob. xii. a

Pla. cxlii. a
 Luke. i. a

Deu. viii. a

The hebre-
 worde is
 Belial
 which is
 as muche
 in english
 as vnchris-
 tye fro-
 warde or
 wicked.

pour out
 his soule.

kettle, caldren, or pottle. And al that the fleshoke broughte vp, the prieste toke awaye. And so they dyd vnto all Israel that came thither to Siloh. Yea: & therto before they had offered the fat, the priestes ladde came and sayd to the mā that offered: geue flesh to rost for y priest, for he wyl not haue sodden flesh of the, but rawe. And yf any man sayde vnto hym: let the fatte be offered according to the day, & then take as much as thynne heart desireth. The lad wolde answer hym, thou shalt geue it me now, or els I wyl take it with violence. And the sinne of the youngmē was beye greate before the Lorde. For they despyed the people and also the offeringe of the Lorde.

But the ladde Samuell ministered before the Lorde, girded about with a lymen Ephodi. Moreover his mother made hym a lytell coote, and brought it to hym from feast to feast, when he came vp with her husband, to offer the offering of y sayd feast. And Eli blessed Elkanah and his wyfe, and sayde: the Lorde geue the seed of thys woman, for that he hath lente the Lorde. And they went vnto their owne home. And y Lord visited Hannah, so that she conceived, and bare thre sonnes, and two daughters. But y boye Samuel grew d wellynge styll with the Lorde.

Eli was very olde and hearde all y hys sonnes dyd vnto al Israel, & howe they slept with the women that wayted in the doze of the tabernacle of witness, & sayde vnto them: why do ye such thynges? for I heare your wicked deades of all these people. Oh, naye my sonnes: for it is no good reporte y I heare howe that ye make the Lordes people to trepasse. If one man synne agaynst another, * dayemen maye make hys peace: but yf a man synne agaynst y Lord * who can be hys dayleman? Not wythstandynge they hekened not vnto the voyce of their father, because the Lorde woulde slaye them. The childe Samuel profited & grewe, and was in fauoure bothe wyth the Lord, and also with men.

And there came a mā of God vnto Eli, and sayd vnto him: thus sayth the Lord. I appeared vnto the house of thy

father, when they were in Egypte, in Pharaos house. And I chose thy father oute of all y trybes of Israel to be my priest, for to offer vpon myne altare, & to burne incense, & to * were an Ephod before me. And I gaue vnto y house of thy father al the offeringes of the children of Israel. Wherefore kyche ye agaynst my sacrifice and agaynst myne offeringe whiche I comaunde in the tabernacle, and honourrest thy children aboue me, and make youre selues fatte of the firste frutes of all the offeringes of Israel my people: Wherefore the Lorde God of Israel sayth: I sayd that thynne house, and the house of thy father shoulde haue walked before me for euer. But nowe the Lorde saythe: y be fatte fro me: for the that worshyp me, I wyl worshyp, & they that despise me, shall be despised. Beholde, y dayes wyl come that I wyl cut of thynne arme, and the arme of thy fathers house, that there shall not be an elder in thynne house. And thou shalt se thynne enemye in the tabernacle, in al that shall please Israel, and there shall not be an elder in thynne house whyle the worlde standeth. Neuerthelesse, I wyl not destroy al thy males that come of the from my altare, to dase thy syght with al, and to make thynne hert melt. And al y multitude of thynne house * shall dye youge.

And this shall be a sygne vnto the, that shall come vnto thy. ii. sones, * Hophni & Phinehes: euen in one daye they shall dye bothe of the. And I wyl styre me vp a saythful * priest, y shall do as it is in myne hearte & in my mynde. And I wyl bylde hym a sure house. And he shall walke before myne anoynted, for euer. And they that are left in thynne house, shall come & crouche to hym for a lytell pece of spluer, & a cake of breade, & shall saye: put me I praye the in one office or other amonge the priestes, y I maye eate a morsel of breade.

The notes.

- a. Of these booties is spoken. 1. Samuel. i. a.
- b. That is, he correcteth & punisheth in his wrath, and after comforteth. 1. Samuel. xviii.
- c. Those that we cal saintes the Hebrewes customably cal good, is, those y haue readye prope heartes to do good to al men, yea, euē vnto their enemies, as ye haue. 1. Samuel. iii. a & in many other.

The. iii. Chapter.

After the Lorde had lēte to appeare by open vision

Leuit. x. d.
Deu. xii. d

1. Samuel. d

1. Samuel. d

That is,
Sadock.
iii. re. ii. e

Some
reade
came to.

See.
they shall
prayer to
God for
hym.
The
child. in
terp. rea
der. Let
him pray
to hym &
it shall be
forguen
hym.

Boties.
That is.

Saintes.

The arcke is i. Kynges. taken Fol. xxxi.

in Siloh for a longe reason: he yet calleth Samuel thre tymes, & sheweth hym what should befall on Eli.

And y^e chyld Samuel ministred vnto y^e Lord before Eli: & the woorde of the Lord was precious in those dayes, for there was none open vision. And it chaunced at y^e tyme, y^e Eli lay in hys place, & his eyes begā to waxe dyme, y^e he could not se. And yet y^e lāpe of God went out, Samuel layde him doune to slepe, in y^e temple of y^e Lord, where the arcke of God was. And y^e Lord called Samuel: & he sayde: here am I, and he ran vnto Eli, and sayde: here am I, for thou calledest me. And he sayde: I called the not: goe agayne, & slepe. And he went & layde him doune to slepe. And y^e Lord called once agayne: Samuel, & Samuel arose & went to Eli, & sayd: I am here thou dyddest call me. And he answered: I called the not my sonne. Goe agayne & take thy rest: but it was y^e Samuel knewe the Lord, & y^e y^e woorde of the Lord was opened vnto him. And y^e Lord wēt to & called Samuel the thirde tyme. And he arose, and wēt to Eli, & sayd: I am here, for y^e hast called me. Thē Eli perceaued that the Lord had called the lad. And sayd vnto him, goe and lye doune: & yf he call the agayne, then say: speake on Lord, for thy seruante heareth. And Samuel wēt, & layd him down in his place. And the Lord came, & stode & called as before, Samuel Samuel. And Samuel said: speake on, for thy seruāt heareth the. And y^e Lord sayd to Samuel: behold, I wyl do a thinge in Israel, that the eares of as many as heareth it, shall tingle. In that daye I wil performe to Eli, al y^e I haue spoken concerning his house: I wyl begynne it, & ende it. For I haue tolde him y^e I wyl iudge hys house for euer, for the wickednes whiche he knoweth, howe hys sonnes are vnglacious, & he was not wroth therewith. And therfore I haue sworne vnto the house of Eli, y^e the wyckednes of Elies house shall not be purged with sacrifice nor offeringe, while y^e worlde standeth. And Samuel lay til the mornyng, and then opened the doores of the house of the Lord.

But Samuel feared, to shewe Eli the vision. Then Eli called Samuel,

& sayde: Samuel my sonne. And he answered: here I am. And he said: what is y^e Lord hath sayd vnto the: se y^e hide it not frō me. * The Lord do so, & so to the, yf thou hide any thing frō me, of al that he sayde vnto thee. And Samuel tolde him euerye whit, & hide it not frō him. And he answered: it is y^e Lord, let him do what semeth hym best.

And Samuel grewe, and the Lord was with him, & lefte none of his woordes vnpurformed. And all Israel from Dan to Bersabe wylte that Samuel was truly made y^e Lordes prophete. And the Lord appeared agayne in Siloh: for y^e Lord opened him selfe to Samuel i Siloh, thowow y^e word of y^e Lord.

The. iiii. Chapter.

The battel of the Philistines. Israel fleeth. The Arcke of the Lord is taken. Elies chyldren dye, and he hym selfe also.

And Samuel spake vnto all Israel. And Israel wente oute agaynste the Philistines to battel, and pyched besyde the helpe stone. And the Philistines pitched in Aphet, and put thē selues in aray agaynste Israel. And in y^e ende of the battel Israel was put to the worse before the Philistines. And the Philistines stode in aray alonge by the feldes, aboute a foure thousande men.

And when the people were come into their tētes, y^e elders of Israel sayde: wherfore hath the Lord beaten vs this daye before y^e Philistines: let vs fetch y^e arcke of y^e apoyntmēt of y^e Lord, out of Siloh vnto vs, & let it come amonge vs, & saue vs out of the handes of oure enemies. And the people sent to Siloh, & fet frō thēce y^e arcke of y^e apoyntmēt of y^e Lord of hostes, which dwelleth betwene the Cherubins. And there were the two sōnes of Eli, Hophni, & Phinehes wth y^e arcke of y^e apoyntmēt of God. And whē the arcke of the apoyntmēt of the Lord came into the host, al Israel showted a mightie showte, so that the earth range agayne.

When the Philistines hearde y^e noyse of the showte, they saide: what meaneth the soude of this mightie showte in the hoste of the Ebzues? And they vnderstode, how y^e the arcke of the Lord was come into the host. And the Philistines were afrayde, when it was tolde how y^e

God

Dagon falleth i. Samuel.

God was come into the hoste, & sayde: wo vnto vs, for it was neuer so before this. Wo vnto vs, who shal deliuer vs out of the hande of this mightie God: this is the God y^e smote the Egiptians wth al manner of plagues in y^e wyldernes. Be ströge & quite your selues like me, ye Philistines, y^e ye be not seruauntes vnto the Egiptians: as they haue ben to you. Be men therefore & fight. And the Philistines foughte, and Israell was put to the worlde and fledde, euery man into his tente. And ther was a mighty greate slaughter, so y^e ther were ouerthrowen of Israell. xxx. thousande fote men. And the arcke of God was taken, and the two sones of Eli, Hophni, and a Phinehes were dead. And there ran a man of Benjamin out of the aray, & came to Siloh the same daye, with his clothes rente, and erth vpon his heed. And whē the mā came in, Eli sate vpo a stole by the way side lokynge: for his heart feared for the arcke of God. And the man came in and tolde it in the citie. And all the citie cryed.

When Eli hearde the noyse of the cryinge, he asked what y^e noyse of y^e tumult. And the man halted, & came & tolde Eli. Eli was foure score & eigh tene yere olde, & his sight fayled him, that he could not se. And y^e mā sayd vnto Eli: I am he y^e came out of y^e aray, & fled oute of the hoste thys daye. And he sayd: how is it fortunied my sonne: and the messēger answered, & sayde: Israell is fled before the Philistines, & there is a great slaughter chaunced amonge the people, and thy two sonnes, Hophni, & Phinehes are dead, & therto the arcke of God is takē. And whē he made mētion of the arcke of God, Eli fel from of hys stole backward toward the gate, and hys necke brake, and he died: for he was olde & vnweldye and he had iudged Israell fourtye yeres.

And his doughter in lawe Phinehes wyfe was wth child & nye the byrth. And when she hearde the tidinges of the takinge of the arcke of God, and that her father in lawe, and her husbände were deed, she bowed her selfe, & traunpled, for her paynes came vpon her. And about y^e tyme of her death, y^e womē that stode about her, said vnto her: fear not,

for thou hast borne a sone. But she answered not nor regarded it. And she named y^e childe Ichabod, sayinge: honor is departed fro Israell. Because y^e arcke of God was takē, & her father in lawe & her husbände were deed. And therefore she sayde: honor is gone fro Israell, because the arcke of God was taken.

Thenotes.

a. Of another Phinehes, whiche was the sonne phinehes of Eleazar ye reade. Numc. xxi.

The .v. Chapter.

Dagon the god of the Philistines is caste flat before the arcke. The Philistines are plagued in the secret places. The inhabitants of Akaron refuse to receaue the arcke.

And the Philistines toke the arcke of God & caried it from the helpe stone, vnto Aldod, & brought it in to y^e house of Dagon, & set it by Dagon. And whē they of Aldod were vp i y^e morninge: beholde, Dagon a lay grouelinge vpon the earth before the arcke of the Lord. And they toke Dagon & set hym in his place againe. And whē they were vp erlye en the next morninge, behold, Dagon lay grouelinge vpo the groude before y^e arck of the Lorde, & his head & his two hādes cut of vpo y^e thresholde, that the body onely was left on hym. Wherfore nether the priestes of Dagon nether any mā y^e cometh into Dagon's house might treade on the thresholde of Dagon in Aldod, vnto this daye.

But the hand of the Lord was heuy vpon thē of Aldod, & he destroyed thē, & smote thē wth Emerodes, both Aldod, & al y^e costes therof. And whē y^e mē of Aldod saw y^e it was so, they sayd: the arcke of the God of Israell shall not abyde here wth vs, for hys hande is soze vpon vs & vpo Dagon our god. And so they sent and gathered al the Lordes of the Philistins vnto thē, & sayde: what shal we do wth the arck of the God of Israell? Thē sayde they of Geth let the arcke of the god of Israell be caried about. And they caried y^e arcke of y^e God of Israell about. And whē they had caried it about, y^e hāde of the Lord was in the citie wth a mightie great plague, & he smote the mē of y^e citie bothe smale & greate: & they were smittē in their secret places, with the Emerodes. Then they sente the arcke of God vnto Akarō. And as sone as y^e arck of God came to Akaron, the Akaronites cryed out, saying: they haue brought

Judi. xiii. a

i. Reg. iii. a

A
Heb. Ez.
ben ezer.

S

D

The arcke is i. Kynges. restored Fol. xxxii.

brought the arcke of the God of Israell to vs: to see vs and oure people.

Then they sent and sette al the Lordes of the Philistines vnto them, and sayde: sende away the arcke of the God of Israell, and let it goe home agayne, vnto his owne place, that it see vs not with oure people, for there was a plague of death thowow out al the citie, and the hande of God was exceedinge sore there, in so muche þ they whiche dyed not, were smyten w the Emerodes: so þ the crye of the citie went vp to heauen.

The notes.

a. At the presence of the arcke falleth the Idoll, when þ gospel of the lord raiſeth thowowe the gentiles, then is al supersticiō viterly ouerthrowē. Whē þ word of god is preached are heresies, þ fautes of maners, & errours of fayth destroyed.

The. vi. Chapter.

The heyfers bynge home the arcke with the rewarde. The Bethsamites were plagued after they had sene the arcke.



And so when the arcke of the Lord had bene in the cōtreve of the Philistines seuen monethes, þ Philistines called for þ priestes, and the sothslayers, saying: what shal we do w the arke of the Lorde: tell vs wherwith we shal send it home agayne. They answered: yf you sende the arcke of the God of Israell home agayne, sende it not emptie: But rewarde it w a trespass offering: & thē ye shalbe hole, & it shalbe knowē to you, why hys hande departeth not frō you.

Then sayde they: what shal be the trespass offeringe whiche we shal rewarde him w. And they answered: fīue golden asses with Emerodes, & fyue golden myce, accordynge to the nōbre of the Lordes of the Philistines. For it was one maner of plague þ was on you all, & on youre Lordes to. Wherfore ye shal make images lyke to your asses w Emerodes, and images like to your mice þ destroyed youre land, & shal geue glozpe vnto the God of Israell: that he maye take his hande frome of you, and from youre Goddes, and from of your land. Wherfore shuld you harden your heartes as the Egyptians & Pharaō hardened their heartes: whiche for all that (when he had playde hys pageauntes with them) were fayne to let the people goe and departe.

Nowe therfore make a newe cart, & take two mealche kyne, on whose necke

neuer came yocke. And tye the kyne in the carte, and bynge the calves home from thē. Then take þ arck of the Lord & put it in the carte, & put the Tuelles of golde (whiche ye rewarde hym with for a trespass offeringe) in a forcer by the syde therof, & sende it awaye & let it go. And marke yf he go vp by the waye þ leadeth vnto hys own coste, to Bethsames, thē it is he þ dyd vs this great euell. But and yf he doe not, then it is not his hande þ smote vs, but it was a chaunce þ happened vs. And the men dyd euen so: they toke two kyne þ gaue milcke, & tyed them in the carte, & kept the calves at home, & they layde the arcke of the Lorde vpon the carte, & the forcer w the mice of golde, & the images of the asses with Emerodes. And the kyne toke the straight way to Bethsames, both one waye, & as they went, lowed, turning nether to the right had ner to the lefte. And the Lordes of the Philistines wēt after them, vntyl they came to the borders of Bethsames.

And they of Bethsames were reping their wheate harvest in þ valeye. And they lift vp their eyes, & spied the arck. And reioysed when they saw it. And the carte came into þ groue of one Jehosua a Bethsamite, and stode stil there. Ther was there alio a greate stone. And they claue the wodde of the carte and offered the kyne a burnt offeringe vnto the Lorde. And the Leuites toke downe the arcke of the Lord & the forcer þ was thereby, wherin the Tuelles of golde were: & put them on the greate stone. And the mē of Bethsames sacrificed burnt sacrifice, & offered offeringe þ same day vnto þ Lord. And whē þ. v. Lordes of the Philistines had sene it, they returned to Akaron the same day.

These are the goldē asses with Emerodes which the Philistines gaue to as amendes for a trespass offeringe, to the Lorde: for Adod one: for Gaza one: for Askalon one: for Geth one: & for Akarō one. And the goldē mice were accordig to the nōbre of al the cities of the Philistines, thowowe the fyue lordshippes: both of walled townes & of townes vnwalled: euen vnto the greate stone of lamētaciō, wherō they set doune þ arck of the Lorde: whiche stone remaineth vnto

Israel requireth i. Samuel. a kynge

unto this daye in the felde of Jehosua the Bethsamite. And he plaged the me of Bethsames, because they had sene y^e arcke of y^e Lord. And he slue of the people fiftie thousande & thre score & x. persons. And the people lamented, bycause the Lord had slayne so great a slaughter of the. And the men of Bethsames sayde: who is able to stande before the Lord so holy a God: & to whom shal he goe frome vs? And they sente messengers to the inhabitants of Cariath Jazrim, sayinge: The Philistines haue brought home agayne the arcke of the Lord: come downe & set it vp to you.

The. vii. Chapter.

The arcke is brought to Cariathiarim. The people wepe, for whiche Samuel maketh intercession to the Lord. The Philistines are smitten.

AND the men of Cariathiarim came, & set vp the arcke of y^e Lord, & brought it into y^e house of Aminadab in Gibeon & sanctified Eleazar his sonne, to waite vpon the arcke of the Lord. And while the arcke abode in Cariathiarim, the dayes multiplied y^e it was. xx. yeres, & al Israel lamented after y^e Lord.

And Samuel spake vnto all Israel, saying: yf ye be come agayne vnto y^e Lord w^{al} your hertes, the put away the straunge goddes fro amonge you, & Ashtaroth, & prepare your heartes vnto y^e Lord, & serue hym alone, & so shal he rydde you oute of the handes of the Philistines. And the childre of Israel dyd put away Baalim & Ashtaroth, & serued the Lord only. The sayd Samuel: gather all Israel to Mizpah, y^e I maye praye for you vnto the Lord. And they gathered together to Mizpah, & drew water: powred it out before y^e Lord & fasted y^e same day, and sayd there: we haue sinned agaynst the Lord. And Samuel iudged the causes of the children of Israel in Mizpah.

Whē y^e Philistines heard, y^e the childre of Israel were gathered together to Mizpah, y^e lordes of the Philistines went by agaynst Israel. And when the children of Israel heard y^e, they were afrayde of y^e Philistines, & sayde to Samuel: cease not to crie vnto y^e Lord out

God for vs, y^e he may saue vs out of y^e handes of y^e Philistines. And Samuel toke a suckynge lambe, & offered it al

together for a burnt offeringe, vnto y^e Lord, & cryed vnto y^e Lord for Israel: & y^e Lord heard him. And as Samuel offered the burnt offeringe, y^e Philistines came to fyght agaynst Israel. But the Lord thundred a great thunder that same day vpon the Philistines, & turnioyled them, that they were beaten before Israel. And the me of Israel issued oute of Mizpah, & pursued y^e Philistines, & slue them, vntyl they came vnder Batear. And the Samuel toke a stone & pitched it betwene Mizpah & Sen, & called the name thereof the stone of helpe, sayinge: thus farre hath the Lord holpe vs. And so y^e Philistines were broughte vnder, y^e they came no more into the costes of Israel: for y^e hande of y^e Lord was vpon the Philistines all y^e dayes of Samuel. Therto the cities whiche y^e Philistines had taken fro Israel, came agayne to Israel, euen from Ekaron to Geth, w^{al} the costes of the same, whiche Israel plucked out of the handes of the Philistines. For ther was peace betwene Israel & y^e Amorites. And Samuel iudged Israel al the dayes of hys lyfe, and went about yere by yere, to Bethel, Gylgal, and Mizpah, & iudged Israel in al those places, & came agayne to Ramath: for there was his house, & there he iudged Israel, & ther he bilt an altare vnto y^e Lord.

The notes.

a. To crye here signifieth not to make a loude noyse but to pray effectuously & with al his hert and mynde. Exod. xiii. d

To crye.

The. viii. Chapter.

Because Samuels sons did minister cruel, y^e people requyre a kynge: & to the is described the facyon of a kynge.

WHEN Samuel was olde, he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Joel, and y^e name of the second Abiath, which were iudges in Bersabe. Neuerthelesse hys sonnes folowed not his steppes: but turned a syde after lucre, & toke rewardes, & peruerted the right. Then al the elders of Israel gathered them together, & came to Samuel vnto Ramath, & said vnto him: behold, y^e art old, & thy sonnes folow not thy wayes. Now therfore make vs a kinge to iudge vs, as all other nacions haue. But y^e thynge displeased Samuel, whē they said, geue vs a kinge to iudge vs. And Samuel

Den. xvi. d

den. xvi. c.

1. Reg. xii. c.

1. Reg. xii. c.

Act. xii. d

1. Reg. vi. a

1. Reg. xiv. a

1. Reg. xiv. c.

1. Reg. xiii. c.

1. Reg. xvi. c.

1. Reg. xvi. c.

1. Reg. xvi. c.

1. Reg. xvi. d

Wel prayed vnto þe lord. And the lord said vnto Samuel, heare þe voyce of þe people in all that they saye vnto the. * For they haue not cast the awaye, but me: þe I should not raigne ouer them. And as they haue euer done (sence I brought the out of Egypt vnto this daye, & haue forsake me, & serued other Goddes) euē so do they vnto the. Now therfore herke vnto their voyce: howe be it yet, testifie vnto the & shew the the dutie of þe king that shal raigne ouer the. And Samuel tolde all þe wordes of the Lord vnto the people & asked a king of him, & he said: this shalbe the * dutie of the king that shal raigne ouer you: he wil take your sonnes, & put the to his charettes, & make his horsemen of the & they must rüne before his charret, & wyll make hym captaynes of the ouer thousandes & ouer fifties, & will let the to eate his grounde, & to gather in his heruest, & to make instruments of warre, & apparell for his charettes. And he wil take your doughters and make them the dressers of his oymntētes, & his cookes & bakets. And he shall take the best of your felde, & of your byneyardes, & of your olive trees, & geue the to his seruantes. And he shall take the tenth of your seed, & of your vines, & geue it to his lordes, & to his seruantes. And he shall take the best of your menseruantes, & maydes seruantes, & young men, and of your asses, & do his worke with them. And he shall take the tenth of your shepe, & ye shalbe his seruantes. And when ye crye out at that tyme vnto your king, which ye shal haue chosen you, the Lorde will not heare you at that daye.

Neuerthelesse, the people wolde not heare þe voyce of Samuel, but dyd saye: naye, not so: But ther shalbe a kyng ouer vs, & we wilbe like al other naciōs. And oure kyng shal iudge vs, & go out before vs, & fight oure battelles. And Samuel hearde all the wordes of the people, & reherfed them in the eares of the Lord. And the lord sayd to Samuel: herken vnto their voyce, & make them a king: Then saide Samuel vnto the me of Israel, go euery man vnto his citie.

The ix. Chapter.

Saul the sonne of Cis leaeth his fatheres asses and is chosen kyng.



Now there was a mā of Beniamin named, * Cis the sone of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphsah, the sonne of a mā that was a Jeminite, a mā of myght: þe same had a sonne called Saul, a goodly youg mā, so that amōg the childre of Israel, ther was none goodlyer then he, & was therto fro the shoulders vpwarde hyer then al the other people. And it chaūced that þe asses of this Cis Sauls father, were lost: Then saide Cis to Saul his sonne: take one of the laddes with the & vp and go seke the asses. And they wēt thorow mount Ephraim, & thorow the land of Salisa: & founde the not. Then they went thorow the lāde of Salim, & there they wete not. Then they wēt also thorow the land of Jemini, & they found the not. Then when they were come to the lād of Zuph, Saul sayde to the youg mā that was with him: come let vs retorne, lest my father leue caring for the asses, & take thought for vs. And he answered him: behold, ther is in this citie a worshipfull man of God, & all that he sayth, cometh to passe. Now then let vs go thither: peraduenture he shall shew vs what waye we may go. Then saide Saul to his lad: yf we go, what shal we bring the mā? For oure bread is al spent out of oure hampers, and there is no nother present to bying the mā of god: what haue we? And the young man answered Saul againe, and sayde: I haue found about me the fourth part of a Siccle, that wyll we geue the man of God to tell vs oure waye.

Before tyme in Israel when a man went to seke an answer of God, thus wyse he spake: come, & let vs go to the seat. For he that is now called a prophet, was in þe olde tyme called a seat. Then sayde Saul to his young man: well sayd of the: come, let vs go. And so they went vnto the citie where the man of God was. And as they were goig vp into the citie, they met with damoselles & came out to draw water, & sayd vnto them: is there here a seat. And the maydes answered the: yea, behold, he goeth there before you. Make hast now, for he came this day to the citie, for þe people must offer this day in þe hill. Whē ye be

e.i. come

come into the citie, so shall you finde hi,
yet he go bp to the ^b hill to eate: for the
people will not eate vntill he come, be-
cause he must blesse the offeringe. And
thē eate they that be biddē to the feast.
Now therfore get you bp, for euē now
shall ye fynde him. And they wēt bp ito
the citie. And whē they were come ito ^p
iniddes of ^p citie: behold, Samuel cam
out against thē, for to go bp to the hill.

C ^{Reg. 15. a} * But the lord had tolde Samuel (i his
eates a daye before Saul cam) saying:
to morow this tyme I will sende the a
mā out of the lāde of Bēiamin, hi shalt
thou anoynte to be captaine ouer my
people Israel, ^p he maye saue my peo-
ple out of the hande of the Philistines:
for I haue looked vpon my people, and
their crye is come vnto me. When Sa-
muel saw Saul, the lord answered hi:
se, this is the mā whō I spake to ^p of.
This same shall raigne ouer my people.

Then went Saul to Samuel in the
middle of the gate, and sayde: tell me I
praye the, where about the sears house
is, & Samuel answered Saul, & sayd:
I am ^p sear, go bp before me vnto the
hill, for ye shall eate with me to daye.
And to morow I will let the go erlye, &
wyl tell the al that is in thine hert, and
as for thine asses ^p were lost this daye
thre dayes, care not for thē, for they are
found. And mozeouer whose shall the
bewtifull thinges of Israel be: belong
they not to the, and vnto all thy fathers
house? But Saul answered and sayde:
am not I the sonne of a Ieminite, * of
the smallest trybe of Israell, & my kyn-
red the least of all the kynredes of the
trybe of Benjamin, wherfore then spea-
kest thou so to me?

And Samuel toke Saul & his lad,
& brought them into the parler, & made
thē syt in the chieftest place amonge thē
that were biddē: which were bpō a thir-
tye persones. Thē sayde Samuel vnto
the cooke: bryng forth the porciō which
I gaue the, & of which I sayde kepe it
with the. And ^p cooke toke bp ^p shoul-
der & brought it, & set it before Saul.
And Samuel saide: behold, that which
is left: put it before the and eate, for I
kept it for the of purpose, whē I called
the people. And so Saul dyd eate with
Samuel that daye. And whē they were

come downe from the hill into the citie,
Samuel comuned with Saul bpō the
toppe* of the house: & they arose erlye.
And about the spryng of the daye Sa-
muel called Saul vpon the toppe of
the house, saying: bp, that I maye send
the awaye. And Saul arose. And they
wēt out at the dozes both of them, both
he and Samuel. And when they were
come almost out of the towne, Samuel
sayde to Saul: byd the lad go before
vs, and he went, but stande thou styll a
whyle euē now, that I maye shewe the
what God sayeth.

The notes.

a. Hercof cometh it that a prophesye is called a
vision. Elap. i. a.

b. The hyl or hye place was ordered to do sa-
crifice and to praye in, but with oute the cōma-
dement of God. iii. Reg. iii. a.

They be-
sed then
hatt hau-
ces.

Hercof.

The hill.

The .x. Chapter.

Saul is anoynted kynge, and propheseth. Samuel
declareth the people their faulte, in that they asked a
kynge. God sende the kynge. i. lte.



And thē Samuel toke a boxe
of oyle & powred it vpon his
head and kissed him, & sayde:
the Lorde hath anoynted the
to be a captayne ouer his enheritaunce,
And now when thou art departed from
me, thou shalt mete two mē by * Rahels
sepulchre in the borders of Benjamin
euē at zalezah. And they wyl saye vnto
the, the asses which thou wētest to seke,
are founde: se, thy father hath lefte the
care of the Asses, and soroweth for you,
saying: what shall I do for my sonne?
Then thou shalt go forth frō thēce, and
shalt come to the ocke of Thabor. And
there shalt thou mete thre mē going to
God to Bethel: one carpyenge thre kid-
des: and another carpyeng thre loues of
bzed: & ^p thrid carpyeng a botell of wine.
And they will salute the, & geue the two
loues of bzed: which thou shalt receaue
of their handes. After that thou shalt
come to ^p hill of God, * where the Phi-
listines kepe their watche. And when
thou art come thither to the cylie, thou
shalt mete a cōpanye of prophetes co-
myng doune frō the hill, with a psalter,
a timbrell, a pipe, & a harpe before thē,
and they prophesying. And the sprite of
the Lorde will come vpon the, and thou
shalt prophesie with thē, & shalt be tur-
ned into another mā. And whē these st-
gnes are chaūced the, thē do what thou
halt

Acts 13. c.

Gen. 35. d.

1. Reg. 15. c.
1. Reg. 15. d.

1. Reg. 13. a.

B

hast to do, for god is with the. And thou shalt also go before me to Gilgal. And behold, I wyll come vnto the, to sacrifice burnt sacrifice, & peace offeriges. * Cary for me seuen dayes, till I come to the, & shewe the what thou shalt do. And as sone as he had turned his shoulder to go from Samuel, God gaue him another maner of herte, & all those tokens came to passe that same daye. Whē thei came to the hill: beholde, the cōpanye of prophetes met him, & the spyte of god cam vpon him, & he prophesied among thē. And all that knew him before, whē they saw that he prophesied among the prophetes, they sayde eche to other:

C What is happened vnto y sonne of Cis? * Is Saul also among the prophetes? And one of y same place answered and sayde: who is their father? And therof sprang a prouerbe: what is Saul also among the prophetes? And whē he had made an end of prophesying, he cam to the hill. Sauls fathers brother sayde vnto him, & his lad: whether went ye? And he answered: to seke the asses, and whē we saw that they were no where, we wēt to Samuel. Thē sayd Sauls vnckle: tell me what Samuel sayde vnto you? And Saul answered his vnckle: he tolde vs that the asses were founde. But of y kyngdome wherof Samuel spake, tolde he him not. After y Samuel called the people together vnto the Lorde to Mizpah, & sayde vnto the children of Israel: thus sayth the Lord God of Israel, I brought you out of Egypt, & deliuered you out of y hād of the Egyp̄tians, & out of the hādes of all kingdomes y oppressed you. And ye haue this daye cast awaye youre God, that holpe you out of al your aduersyties & tribulacions. And ye haue sayde vnto him:

1. Reg. viii. d.
and. xii. c. f.

D * make a kinge ouer vs. Now therfore stāde before the Lord by your tribes & youre thousandes. And when Samuel had brought al y tribes of Israel, y tribe of Benjamin was caught. When he had brought the tribe of Benjamin by their kinredes, y kinrede of Manasse was caught: & Saul the sonne of Cis was caught. And they sought him: but he could not be found. Thē they asked the lord further: whither y m^a shulde come thither. And y Lord answered: beholde,

he hath hid him selfe among the stufte. And they came & fet hi thēre. And whē he stode among the people, he was hyer thē any of the people, frō the shoulders vppwarde. And Samuel sayd to all y people: there se ye whō y Lord hath chosen: & how there is none like him, amonge all the cōpanye. And all y people shouted and sayde: * God lend the kyng lyfe.

11. Reg.

Deuter.

Then Samuel tolde the people the dutie of the kyngdome, & wrote it in a booke, & layde it vp before the Lord, & so sent all the people awaye, euery man to his house. And Saul also wēt home to Gibeah. And there went with him an holste, suche as God had touched their hartes. But y childre of vntyriftinesse sayde: how shall he saue vs? & despised him, & brought him not presentes. And he made as though he had not heard it.

1. Reg. viii.

¶ The. xi. Chapter.

C The people deliuered from the tyrannye of Nabal, & reuoceth the kyngdome of Saul.

Nabal the Ammonite came, and beseged Jabes in Gilead. And all the people of Jabes sayde vnto Nabal: make a couenaunt wyth vs, & we wilbe thy seruantes. And Nabal y Ammonite sayde: herto wyll I make a couenaunt with you, euen to thrust out all youre right eyes, that I may brig that shame vpon al Israel. Then saide the elders of Jabes: geue vs seuen dayes respit: that we maye send messengers vnto all the costes of Israel. And then yf there come no man to helpe vs, we wyll come out to the. Thē came the messengers to Gibeah where Saul dwelt, and tolde this tidinges in the eares of the people. And all the people lifte vp their voyces and wept. And beholde, Saul cam folowynge his oxen out of the felde, and asked what ayled the people to wepe. And they tolde him the tidinges of the men of Jabes. * Then cam the spyte of God vpo Saul, whē he herde those tidinges, & he was excedyng angrye. And toke a pouke of ore, & hewed thē in peeces, & sent thē thorow out all the costes of Israel by the handes of messengers, saying: whosoever cometh not forth after Saul & after Samuel, so shall his ore be serued. Thē the feare of y Lord fell on y people, and they cam out as it

1. Reg. x. d.

1. Reg. x. e.

1. Reg. x. e.

1. Reg. x. e.

1. Reg. x. e.

had bene but one man. * And whē they were nōbzed in Bezek, the childre of Israel were thre hundred thousand: & the men of Iuda thirtie thousand. And they sayd vnto the messengers that came, so saye vnto the men of Iabes in Gilead: to morow by that tyme, y sunne be hote, ye shall haue helpe. And the messengers cam & shewed the men of Iabes, & they were glad. And then the men of Iabes sayd: to morowe we wyl come out vnto you, that ye maye do with vs all y pleaseth you. And on the morowe Saul put the people in thre partes. And they cam in bpō the host in the mornynge watche, & slue the Ammonites, vntill the heat of the daye. And they y remayned, skattered: so y two of thē were not lefte together. Thē sayde the people to Samuel: what are they y said: shal Saul raigne ouer vs: bring them that we may slay them. But Saul sayd: there shal no mā die this daye, for to daye the lord hathe saued Israel.

Thē sayde Samuel vnto the people: come, & let vs go to Gilgal, and renewe the kyngdome there. And y people wēt to Gilgal, and made Saul kyng there, before the Lorde in Gilgal. And there they offered peace offeriges before the Lord. And there Saul and all the people of Israel reioysed excedynglye.

The notes.

a. Ther are. ii. maners of feare spoken of in the Scripture one, soche as childre haue to their fathers, which euē of loue obeye them: of whiche ecclesiastes. xii. d. The other, soche as seruantes comely haue to their masters, which cometh for feare of payne, of this is spoken here & Ro. viii. c

The. xii. Chapter.

Samuel being an innocent Judge (the people them selues to witnesse) argueth the people of vniuersall because they demaunded a kyng. Whom that repenteth & beleued God forgiueth, because of his promise.

Samuel said vnto all Israel: beholde, I haue obeyed youre voyce in all y ye sayde vnto me, & haue made you a kyng. And se youre kyng walketh before you. But I am olde & graye headed: & beholde, my sonnes are with you and I haue walked before you frō my childehode vnto this daye. Behold here I am: answere me before the Lord and before his anoynted, * whose ore haue I taken: or whose Assē haue I taken: whom haue I done wrong to: or whom

haue I pilled: And of whose hād haue I receaued any bypbe, to blynde myne eyes therewith: and I will restore it you agayne. And they sayde: thou hast done vs no wōge, nor pilled vs, nether hast thou taken ought of any mannes hād. Then sayde he to thē: the Lorde is witnesse vnto you, & his anoynted is witnesse this daye, y ye haue foude nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people: it is the Lord * that made Moyses and Aaron, and which brought youre fathers out of Egypt. Now therfore stande still, and let me reason with you before the Lorde, of all the ryghtwysneses of the Lord which he shewed both you and youre fathers.

* After that Jacob was come into Egypte, your fathers cryed vnto the Lorde, * and the Lord sent Moyses and Aaron, whiche brought youre fathers out of Egypte, and made them dwell in this place. * Neuerthelater they forgat the Lord their God. And he solde them into the hād of Sisara chefe captayne of Jabin kyng of Hazor, * and into the handes of the philistines: and * into the handes of the kyng of Moab, whiche fought agaynst them. Then they cryed vnto the Lord, and sayde: we haue synned, because we haue forsake the Lord, and haue serued Baalim and Ashtaroth. But now deliuer vs out of the handes of oure enemyes, and we will serue the. And the Lorde sent Jerobaal * Badan. * Jephthah, and * Samuel, and deliuered you oute of the handes of youre enemyes on euery syde, so that ye dwelled without feare. And for all that, when you sawe that Nahas the kyng of the children of Ammon came agaynst you, ye sayde vnto me: * not so, a kyng shall raigne ouer vs, when yet the Lorde youre God was youre kyng. Nowe therfore beholde, the kyng whom ye haue chosen and whō ye haue desired: se, the Lorde hath geuen you a kyng, Oh that ye wolde feare the Lord and serue him and heare his voyce, and not disobey the mouth of the Lorde: and that both ye & the kyng that raygneth ouer you, wolde folow the Lorde youre God. For yf ye shall not hearken vnto the voyce of the Lorde, but shall disobeye

B
Thal.
whiche
hathe ma
gnified.

Gen. 46. a
Exod. ii. d.

Exod. iii. b

Jad. iiii. a.

Jad. xiii. a

Jadi. iii. b.

C
That is,
Sapson.
Iut. xii. d
and. xi. a.
I. Re. 7. a.

i. Reg. 8. a.

late.

lecl 46. c.
sta. xx. g.

disobeye the Lordes mouth: the shall the hāde of the Lord be vpon you, & on youre fathers. Now also stāde & se this great thing which the Lord will do be- fore youre eyes: is it not now wheather- uest. And yet for all that, I will call vnto the Lorde, & he shall sende thunder & rayne. wherbye perceaue & vnderstāde: howe that youre wyckednes is great, whiche ye haue done in the syght of the Lord, in asking you a kyng. * And whē Samuel called vnto the lord, the Lord sent thunder and rayne the same daye. And all the people feared the Lorde & Samuel excedynglye. Then sayde all the people vnto Samuel: praye for thy seruantes vnto the Lord thy God, that we dye not: for we haue synned in asking vs a kyng, besyde all the synnes that euer we dyd.

Then sayd Samuel vnto the people: feare not. And though ye haue done ail this wyckednesse, yet departe not from the Lorde in any case. But serue hym with all youre hertes. Nether turne ye after bayne thynges which cannot de- lyuer you, for they are but vanities.

* But the Lorde wyl not forsake his people, because of his great names sake: because * the Lorde hath begone to make you his people. Moreover, God forbydde that I shulde synne agaynst the Lorde in leuyng prayinge for you and to shewe you the good and ryght waye. Oulpe feare you the Lorde and serue him truly w all youre hertes: for se, he hath done great thinges for you. But & yf ye shall do wyckedlye: the shall bothe ye and youre king therto perye.

The. xiii. Chapter.

The Philistines are smytē of Saul and Ionathas. Saul beynā disobeyent to Goddes commaundemēt is chewed of Samuel that he shall not raygne.

Saul was as a childe of a yere olde, when he began to raygne. And when he had raygned two yeres ouer Israel, he chose hym thre thousand men out of Israel. Two thousand were with Saul in Machmas, and mount Bethel, and a thousande with Ionathas in Gibeah Benjamin. And the rest of the people he sent, euery man to his owne house. And Ionathas sue the Philistines in an holde they had in Gibeah, and it came

to the Philistines eares. And Saul caused the trompet to be blowen thow out all the lande, sayinge: let the Cozues heare. And all Israel hearde saye, how that Saul had destroyed an holde of the Philistines, and how that Israel stanche vnto the Philistines. And all the people cryed after Saul to Gilgal.

Then the Philistines gathered the selues together to sygh: with Israel, thirtie thousande charetes, and sixe thousande horse men, with other people lyke the * sand by the seas side in multitude and came by, & pitched in Machmas eastwarde from Bethauen. And when the men of Israel saw the selues in a strayte, & that the people were ac- combed, they hpd the selues in caues, in preuy holes, in rocks, denes & pites. And the Cozues went ouer Jordan vnto the land of Gad and Gilead. But Saul was yet in Gilgal, & all the people that folowed him were astounded. And he taryed seue dayes, as Samuel had appoynted. But Samuel came not to Gilgal, & the people skattered fro him. wherfore Saul sayde: bring burnt sacrifice to me and peace offering. And he offered burnt sacrifice. And as soone as he had made an ende of offerig burnt offerings: behold, Samuel came. And Saul wēt agaynst him, to salue him. The saide Samuel to Saul: what hast thou done? And Saul sayd, because I saw y the people skattered fro me, & that thou camest not * w in y dayes appoynted, & that the philistines gathered the selues together to Machmas: the saide I, the Philistines shall come doune vpo me to Gilgal, yet I haue made suppli- cation vnto y Lord. And therfore I toke a courage with me & offered burnt offerings. The sayde Samuel to Saul: * thou hast done follyhye and hast not kept the commaundemēt of the Lord thy God which he comaunded y. for at this tyme wold y Lord haue stablished thy kyngdome vpon Israel for euer. But now, thy kyngdome shall not cōtinue. * The Lord hath sought him a mā af- ter his own hart, & hath comaunded him to be a captaine ouer his people: becau- se thou hast not kept y which y lord co- maunded y. And Samuel arose, & gat hi

from

Gen. 34. b.
Deut. ix. f.
Ios. vii. h
The
Child. f.
reep. It
pleased y
Lord: so
ma. f. c.

Elai. f. f.
B

i. Reg. f. d

That is
w in. vii
dayes.
i. Reg. f. d
C

Gen xxxv
i. Par. 16. i

i. Reg. 16. i

Jonathas i. Samuel.

fro Gilgal to Gibeah Benjamin. And Saul nombred the people þ were found with him, about a sixe hūdzred mē. And Saul & Jonathas his sonne, & the people that were found with the, had their abydyng in Gibeah Benjamin. But þ Philistines had pitched in Machmas. And there came out of the host of the Philistines thre cōpanies, to destroye: one cōpanye turned vnto the waye that leadeth to Ephrah, vnto þ lād of Saul. And another cōpanye turned the waye to Bethoron. And the thyrde cōpany turned to the waye of the cost that turned to the valey of zeboim towarde the wildernesse. But there was no smith thow out all the lande of Israel. For the Philistines thought, þ then the Chyres might make the swerdes oz speres. And therfore must all Israel go downe to þ Philistines, to mende euerye man his Chare, his mattock, his axe, oz his cycle: as ofte as the edges of þ cycles matrockes, doung forckes, and axes were blint, and also to mende their goades. And so in tyme of battell there was neither swerde nor spere founde in the hādes of any of the people that were with Saul & Jonathas: saue for Saul & Jonathas his sonne was there somewhat founde. And the Garison of the Philistines came out, and stode on the other syde before Machmas.

The notes.

The lord. a. The Lord is counted to seke for him selfe, not because he knoweth not any thing or any man: but he speaketh after the maner of mē, as though a mā spake to his neyghbour: & this is to shewe his wpll vpon the which he hath the euergladyngly chosen as it is sayde in Actu. xiii. b.

The. xiiii. Chapter.

Jonathas cōpanied with his harnessebearer putteth the Philistines to flight. He tasteth the honeye whiche his father, vnkowynge to him, had forbidden the whole host. He shulde therfore haue bene dayne but the people deliuer hym.

And it fell on a daye, that Jonathas þ sonne of Saul sayd vnto his young man þ bare his harnes: come, & let vs go ouer to the watche men of the Philistines that are pounder on the other syde, and tolde not his father. But Saul taryed in þ vtmost parte of Gibeah vnder a pomegranet tree, that was i Machmas, and the people that were with him were vpo a sixe hundzed mē. And Ahiah the sōne of Abitob Jehabodes brother,

the sonne of Phinehes, the sonne of Eli, was the Lordes preste in Siloh & bare an Ephod. But the people wist not that Jonathas was gone.

And in the waye ouer by whiche Jonathas sought to go ouer vnto the garison of the Philistines, were there two sharpe rockes, euē one on the one side, & the other on þ other side: the one called Bozez, & the other Seneh. And the one leaneth northward toward Machmas, and the other southwarde toward Gibeah. The said Jonathas to the young mā that bare his harnesse: come & let vs go ouer vnto the stāding of these vncircūcised, paraduētūre þ Lord wil worke with vs: for the Lord is free to saue many oz with fewe. And his harnessebearer sayd vnto him: do all that is i thine hert: set þ forwarde: & se I am with the, as thine hert lusteth. Then saide Jonathas: beholde, whē we go ouer vnto the mē, & shew oure selues vnto the: yf they saye on this wise, to vs: tarye vntill we come to you, the we will stād still where we be & not go bp vnto the. But & if thei so say vnto vs: come bp vnto vs, the we will go bp, for þ * Lord hath deliuered the into oure handes. And this shalbe a signe vnto vs. And whē they had bothe shewed the selues vnto þ garison of the Philistines, the Philistines sayd: se, the * Chyrewes come out of the holes where they had hidd the selues in. And the mē of þ garison answered Jonathas, & his harnessebearer, & sayd: come bp to vs, & we wil shew you a thing. The said Jonathas vnto his harnessebearer: come bp after me, for þ * Lord hath deliuered the ito the hādes of Israel. And Jonathas clame vpo hādes & fete, & his harnessebearer after him. The they fell before Jonathas: & his harnessebearer sue the after him. And þ first slaughte which Jonathas & his harnessebearer made was vpon a twētie mē, win the cōpasse as it were about an halie aker of lande. And there was a feare in the host þ was in þ felde, & amōg all the people: in so moche that they þ kept þ holde, & they þ were gone to robbe, were afraide also: & the erth trembled, & there was a feare set of god. And þ watche men of Saul in Gibeah Benjamin, saw. And behold, the people (of þ Philistines) were skattered & rāne hyther

2. Ps. 114.

1. Mac. 4. b.

1. Re. xiii. b.
Jud. 14. b.

C

hither & thither. Theſaide Saul vnto the people that was wth him: nōbre & ſe who is gone awaye from vs. And when they had tolde: behold, Ionathas & his harnesbearer were not there. And then Saul ſaid vnto Abia: bring hither the arcke of God. For y^e arcke of God was at y^e tyme wth the childre of Iſrael. And while Saul talked vnto y^e preaſte, the people y^e were in the hoſt of the philiftines, rāne more & more. And Saul ſayde vnto y^e preaſte: withdraue thine hāde. And Saul cryed & all the people y^e were wth hi, & wēt to battel. And behold, euery * mannes ſwerde was agaynſt his fellowe, wth a mightie great ſlaughter. Mo reouer y^e Ephraues y^e were with the Philiftines befoze y^e tyme, & were come with thō in all partes of the hoſte, they turned to Iſrael that was with Saul and Ionathas. And they alſo whiche had hydde them ſelues in mouēte Ephraim, as ſone as they hearde how y^e the Philiftines were fledde, they folowed after them in battell. And ſo God holpe Iſrael that daye. And the battell cōtinued vntyll they came to Bethauen.

D And the men of Iſrael ioynd the ſelues togeather that daye: & Saul adiured the people ſaying: Cursed be he that eateth anye fode vntyll nyghte, that I maye be aduenged of myne enemyes. And ſo there was none of the people y^e taſted any ſuſtinaūce. And * all the lāde came to a wood where honye laye vpon the grounde. And when the people were come into the wood: Beholde, the honye dropped. Howe be it there was no man that moued his hand to his mouth, becauſe that the people feared the curſe. But Ionathas heard not when his father adiured y^e people, wherfoze he put forth the ende of the ſtaffe y^e was iⁿ his hād, & dipte it in an honye combe, & put his hande to his mouth, & his eyes receaued ſight. Theſpake one of y^e people, & ſayde: thy father adiured the people, ſaying: Cursed be the man y^e eateth any ſuſtinaūce this daye, & yet the people were ſaintye. Theſayd Ionathas: my father hath troubled y^e lāde: for ſe, myne eyes hath receaued ſight, becauſe I taſted a litle of this honye: how then y^e all the people had eaten of the ſpoyle of they^r enemyes whiche they founde:

had there not bene then a moche greater ſlaughter among the Philiftines? And they layed on the Philiftines that daye, fro Machmas to Alalon. And the people were excedyng ſayntie.

E Theſe the people gat the to the ſpoyle, & toke ſhepe oxen & calves, & ſue the on the ground, & dyd eate * with the bloude. Theſe men tolde Saul, ſaying: Behold, the people ſynne agaynſt the Lorde, in that they eate with the bloude. And he ſayde: ye haue treſpased. But rowle a great ſtone vnto me now, & go abroade among the people and byd them bring euery mā his ore, & euery mā his ſhepe, and ſay them here, & ſynne not agaynſt the Lord in eatyng with the blood. And the people brought euery man his ore in his hand by nyght and ſue the there. And Saul made an altare vnto y^e lord. And y^e was the firſt altare that he made vnto the Lorde. And Saul ſayde: let vs go downe after the Philiftines by nyght, and let vs make hauoke among them vntill it be daye in the moynyng, and let vs not leaue one of the. And the people answered, do whatſoever thou thinkeſt beſt. Then ſayde the preaſte: let vs come hither vnto God. And Saul asked of God: ſhall I go downe after the Philiftines? and wilt thou deliuer them into myne handes? But he answered him not at that tyme. Then ſayde Saul: let the people come hither out of all quarters, & know & ſe, in whom this ſynne is chaūced this daye: for as truly as the Lorde lyueth whiche hath ſaued Iſrael, though it be in Ionathas my ſonne, he ſhall dye for it. But no man answered him of all the people.

Then he ſayde vnto all Iſrael: be ye on one ſyde, & I & Ionathas my ſonne wilbe on another. And the people ſayde vnto Saul: what thou thynekeſt beſt, y^e do. And Saul ſayd vnto the Lord God of Iſrael: geue a perfect knowledge. And Saul and Ionathas were caught, and the people ſkaped free. Then ſayde Saul: caſt lottes betwene me and Ionathas my ſonne. And Ionathas was caught. Theſaul ſayde to Ionathas: tell me what thou haſt done. And Ionathas tolde him, & ſayde: I taſted a litle honye vpon the ende of my ſtaffe that was in myne hande, and ſe, I muſt dye.

e.iii. Then

Ind. vii. f.
2. Par. xi. d

Leui. vi.
and. xix.
Deu. x.

All the
lande, for
all y^e peo-
ple of the
land,

h. l. c.

13. 14. c.

2. 27. b.

1 Reg. 17. a
2 Sam. 8. d.

1

1 Chron. 11. a.

2 Chron. 11. a.

1 Reg. 17. a.

1 Reg. 17. c.

Then sayd Saul * God do so and so to me, except that thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye whiche hath so myghte: I ye holpe Israell: God forbyd. As truly as the Lorde lyueth, there * shall not one heere of his heed fall to the ground: for he hath wrought w God this daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed fro followinge the Philistines. And the Philistines wēt to their owne place. And so Saul toke the kyngdome ouer Israell, and fought against all his enemyes on euery syde: against p Moabites: agaynst the chyldren of Ammon: agaynst the Edomites: agaynst p kyniges of zobah, and agaynst the Philistines. And whether so euer he turned himselfe, there he wanne: and played the mā and slue the * Amaleckites, and rydde Israell out of p hādes of thē that spoyled thē. The sonnes of Saul were, Jonathas, Iesui, and Melchisua. And his two doughters were thus named: p elder was called Merob, & the younger Michol. And the name of Saules wife was Ahinoam p doughter of Ahimaaz. And the name of his cheafe captayne was Abner the sonne of Ner, Saules vncle. And * Cis was Saules father. And Ner the father of Abner was the sōne of Abiel. And there was sore warre with the Philistines, all the dayes of Saul. For where soeuer Saul sawe a strong man, and an actiue, he toke hym vnto hym.

The notes.

a. Thus speake the Hebrues for that we saye. He recovered hys strength, & was more chearfull.
b. Troubled the land, is a maner of speache vsed amonge the Hebrues for that we saye: he troubled the people or the holte, as aboue.

The .xv. Chapter.

Saul is commaunded to slue Amaleck. He is disobedient to the voyce of God, and saurth the spoyle to offer it vnto the Lord: for whiche the Lorde reiecteth and casteth him awaye. Samuel moueneth for Saul.



Then sayde Samuel vnto Saul: * the Lord sent me to anoynt the kyng over his people Israell. Now therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue called to remēbraunce that whiche Amalech did to Israell, * howe they lape in wayte for thē in the waye,

as they came out of Egypt. Now therfore go, and smyte p Amaleckites, and only destroye ye all that pertaineth vnto thē, and se thou haue no cōpassion on thē. * But slay bothe mā & womā, infāt & sucklyng, & oxe, shepe, camell & Asse.

And Saul tolde it p people, & nōbzed thē in * Telaim two hundred thousand foote men, & ten thousand mē of Iuda. And Saul came vnto a citie of p Amaleckites, & fought i a vale. But Saul sayd vnto the Kenites: go, & departe, & get ye doune fro among the Amaleckites, lest I destroye you with thē: for ye shewed mercy with Israell when they came out of Egypte. And p Kenites departed fro among the Amaleckites.

And Saul slue the Amaleckites fro Beila to Sur p lyeth before Egypt, & toke Agag p king of the Amaleckites alpye, & vtterlye destroyed all p people w the edge of the swerde. * But Saul & the people spared Agag, & they left of p shepe & of the oxē and * fat thinges, & the lābes & all that was good, & wolde not destroye thē. But all p was nought worth and flaggie, p they destroyed vtterlye. Thē came the worde of the Lorde vnto Samuel, saying: it * repēteth * me that I haue made Saul kyng. For he is turned fro me, & hath not perfozmed my cōmaūdemētes, wherfore Samuel was euell apaide, and cryed vnto the Lorde all nyght. And Samuel rose earlye, to mete Saul in the moynyng. And it was tolde Samuel that Saul was come to Carmel: and had set him bp a piller of triūphe. And was turned and departed and gone to Gilgall.

And whē Samuel was com to Saul, Saul sayde vnto him: Blessed be p in p Lord. I haue done the cōmaūdemēt of the lord. And Samuel answered: what meaneth thē the bleatinge of the shepe i myne eares, & the noyse of p oxē whiche I heare? And Saul sayde: they haue brought thē from the Amaleckites. For the people spared the best of p shepe & of the oxē, to sacrifice thē vnto p Lord thy god. And the rēnaūt we haue destroyed.

But Samuel sayde to Saul: cease and let me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto him: saye on. And Samuel sayde: when thou * wast b lytle in thyne owne syght,

Exod. 17. c.
Num. 24. d.
Deu. 27. c.

1 Reg. 17. c.
and. xiv. b.

Num. 14. d

That is.
p bea bea
des & cat
rell p wes
ie pinct
pal good.

Gen. 21. c.

C

D

1 Reg. 17. c.
and. f. a.

Saul is reiecte. i. Kinges Fol. xxxvii

syghte, wast thou not made the head of the trybes of Israell? And the Lorde anoynted the kynge ouer Israell. And then the Lorde sent the on a iournepe, and sayde vnto the: se that thou vtterly destroye those synners, the Amaleckites and syghte agaynst them, vntyll ye haue vtterly destroyed the. And wherfore hast thou now not obeyed the voice of the Lorde: But dyddest turne to the praye and hast wrought wickednesse in the syght of the Lorde.

And Saul sayd vnto Samuel: yea, I haue obeyed the voyce of the Lorde, and went the way which the Lorde sente me, and haue broughte Agag the kinge of the Amaleckites. And haue vtterly destroyed the Amaleckites. And the people toke of the spoyle, shepe, oxen, and the chiefest of the thynges whiche shoulde haue bene destroyed, to offer vnto the Lorde thy God in Gilgall. Then sayde Samuel: hath the Lord as great pleasure in burnt sacrifices and offeringes as he hath that thou shouldest obeye his voyce? Beholde, to obeye is better then offeringe, and to geue hede is better then the fat of rammes. For rebelliousnesse is as the sinne of witchcraft, and stubbornesse is wickednesse and Idolatrye. Because therefore thou hast cast awaye the worde of the Lorde, therefore hath the Lord cast awaye the also, from beinge kinge.

Then sayde Saul to Samuel: I haue sinned, for I haue trespassed the mouth of the Lord, and thy wordes, because I feared the people, and obeyed theyr voyce. But nowe take awaye my synne, and turne agayne with me, that I maye worshippe the Lord. Then said Samuel vnto Saul: I wil not returne with the: for thou hast cast awaye the hyddynge of God & therefore the Lorde hath cast awaye the also, that thou shalt not be kynge ouer Israell. And as Samuel turned to go away, he caught the lappe of his coote, and it rente. Then Samuel sayde: the Lorde hath rent the kingdome of Israell from the this daye, and hath geuen it to a neighbour of thyne, that is better then thou. And therto he that geueth victoie to Israell, will not begyle nor repent: for he is not a man, that can repent.

Then he sayde: I haue sinned. But yet honoure me before the elders of my people, and before Israell, and turne agayne with me, that I maye praye vnto the Lorde thy God. And Samuel turned agayne and folowed Saul. And Saul prayed vnto the Lorde. Then sayd Samuel: Brynge ye hither to me Agag the king of the Amaleckites. And Agag came vnto him delicatlye. And Agag sayde: trulpe the bitternesse of deathe cometh on. And Samuel sayde: As thy sword hath made women childlesse, so shall thy mother be chyllesse amonge other women. And so Samuel hewed Agag in peces before the Lorde in Gilgall. And then Samuel departed to Ramath. And Saul went home to hys house to Gibeah Saul. But Samuel came no more to se Saul vntyll the daye of hys deathe. Neuertheless Samuel mourned for Saul, because the Lorde repented that he had made him kinge ouer Israell.

Thenores.

a. The repentance of god, is onely the chaungynge of the deade. And as the affection of mercy and of fatherly loue is attribute to God: euen so dothe the scripture attribute to god after his maner of speache the affliction of anger and of fure and of repentance also: for manne cannot otherwise speake of God gene. vi. a.

b. To be selfe, in his owne sight is to set nought by hym selfe.

c. To obeye, what mannes inuencions? mannes dycaimes or tradicions? Nay verely: but Goddes holy word & his blessed comandementes: yea & to obeye the is better the to offer sacrifice which yet was ordened & appoynted of god him selfe. How much better then is it the ouer offeringes which are inuented without anye Goddes word, or any menepson therof made the whole scripture thowme. Joseph. de. Antig. lib. vi. capi. ix. exprethly Samuels sayng in, lyke maner. But his wordes are to long to reherse.

d. To be cast awaye from the Lorde is, to be blinded and to dyspayre of the goodnes of God ps. l. c

The. xvi. Chapter.

David is annoynted king: and eccaueth the holyc 3000. An euell spire cometh vpon Saul which departs with when David playeth.



And then the Lord sayd vnto Samuel: How longe wilt thou mourne for Saul, seeing I haue cast him awaye fro raygnynge ouer Israell: fyl an horne with oyntment, and come: I wyll sende the to Isai of Bethlegemite, for I haue spied me a kynge amonge his sonnes. But Samuel answered: howe shall I

e. d.

goor

Or pom
pously, a
one that
feared no

Exo. xviii.
Ru. xiii. 9

1. Reg. viii.

1. Reg. 28. b.

Repentance

Lyttel.

To obey.

cast away

Exo. xiii.

Exo. xiii.
Deu. xvi. 9

1. Reg. xi. 9.

goo: for Saul shall heare it, & will kill me. And the Lord sayd: Take an hey for with the, and say: thou goest to offer to the Lord. And calle Iſai to the offering, and I wyll ſhewe the, what thou ſhalte do: And thou ſhalt anoynt him whom I ſay vnto the. And Samuel dyd as the lord bad him. And whē he came to Beth lehem, the elders of the towne wer aſto-
 ued at hys commynge, and ſayde: * Be tokeneth thy commynge peace: and he ſayde: yea, for I am come to offer vnto the Lorde. * Cleuſe * your ſelues and come with me to the offering. And he purified Iſai and his ſonnes, and bad them to the offering. And when they wer come, he loked on Eliab, & ſayd: ſurely, the Lords anoynted is before him. But the Lord ſayde vnto Samuel: loke not on his ſayon, nor on the heygth of his ſtature, for I haue reſuſed him. For God ſeyth not as man ſeyth. For man loketh on þe outward apperaunce: but the Lorde beholdeth the harte. Then Iſai called Abinadab & made him come before Samuel. And he ſayde: neither hath the Lorde choſen this. Then Iſai made Samah come, & he ſayde: nether yet hath þe Lord him choſen. Thē made Iſai ſeuē of hys ſonnes come before Samuell. And Samuell ſayde vnto Iſai: the Lorde hath choſen none of theſe.

Thē ſayd Samuel to Iſai: are here all thy chyldren? & he ſayde: the youngeſt is yet behynde: Beholde, he kepeth the ſhepe. Then Samuell ſayde vnto Iſai: ſende and fet hym, for we wyll not ſyt downe, tyll he be come hyther. And he ſent & broughte him in. And he was browne, with goodlye eyes, and wel fauored in ſight. And then the Lord ſayd: vp * and anoynte him: for this is he. And Samuell toke the * horne with the oylment and anoynted hym in the preſens of his brethren. And the ſp-
 rite of the Lorde came vpon David, frome that daye forwarde. And Samu-
 ell roſe vp, and went to Ramath.

But the ſp-rite of the Lorde departed from Saul, and a euell ſp-rite ſent of the Lord, vexed him. Thē ſayde his ſeruautes vnto hi: Behold, an euell ſp-rite ſent of God vexeth the, let oure Lorde therfore commaunde his ſeruaun-

tes to ſeke a manne that is a conynge player with an harpe. And then when þe euell ſp-rite ſente of God, cometh vpon the, that he may playe with his hande, and thou ſhalte bee eaſed. And Saul ſayde vnto his ſeruautes: ſeke me a man that can playe well, and brynge him to me. Then answered one of hys ſeruautes, and ſayd: Beholde, I haue ſene a ſonne of Iſai the Bethlehemite, that can play vpon instrumentes, and is an actyue felow, and a man of warre and prudente and well made, and the Lorde is with him, wherevpon Saul ſent meſſengers vnto Iſai, and ſayde: ſende me David thy ſonne whiche is with the ſhepe. And Iſai toke an aſſe laden with breade, & a ſackat of wine, and a kydder, and ſente them by David his ſonne vnto Saul. And David wente to Saul, and came before him, and he loued him verie well, ſo that he was made his harnelbearer. And Saul ſente to Iſai, ſayinge: let David re-
 mayne with me, for he hath ſounde fa-
 uour in my ſyghte. And when the euell ſp-rite ſente of God came vpon Saul, David toke an harpe and played with his hande, ſo Saul was reſreſhed, and did amende, and the euell ſp-rite departed from him.

The notes.

a. To behold the herte is, to loke vpon the thought entente and wyll. iſai. vii. & prover. xvi. a
 b. This euell ſp-rite (as ſome wyll) was the ſp-rit of enuy and of Ambicion or deſire of honour, wherewith he enuyed David and againſt Gods wyll deſyred to ſtablyſhe the kyngdome to him ſelfe: which thinge becauſe he coulde not bringe to paſſe, he was filled with anger & vexed with woodneſſe, beneſth. xvi. c. God ſuffered hi thus to be vexed, becauſe he had forſaken the Lorde and traunſgreſſed his commaundementes.

To be boldc. &c.

Euell ſp-rite.

The. xviij. Chapter.

The battell of the Philistines agaynſt Iſrael. Ayeſ tell David ouercometh great Goliath.

The Philistines gathered thep-
 hoſte to battell, and came toge-
 ther to Socoh in Iuda, and pyt-
 ched betwene Socoh and Azekah, in the ende of Damim. And Saul and the menne of Iſrael came and pytched in Ockedale, and put them ſelues in a-
 raye, to fyght againſt the Philistines. And the Philistines ſtoode on an hyll on the one ſyde, and Iſrael ſtoode on an hill on the other ſyde, and a valeye betwene them.

iii. reg. ii. c.

The chal interpre. prepare.

Rum. xi. d. iſai. vi. b. iud. vi. c.

clxxviii. g.

ice. xiii. b.

re. xvi. c. iud. x. b.

Iosua. xi. d

them. And then came a man and stode in the myddes, oute of the tentes of the Philistines named Goliath, of Geth syxe cubites and an handbredeth long, and had an helmet of brasle vpon hys heade, and a coote of mayle about him. And the weyghte of his coote of mayle was syue thousande Cykles of brasle. And he had bootes of brasle vpon his legges, and a shilde of brasle vpon hys shoulders. And the shafte of his speare was lyke a weuers beame. And hys speare heade weyed. vi. hundred cykles of yron. And one bearing a shylde went befoze him.

B

And he stode & called vnto the hoste of Israell, and sayde vnto them: what nedeth that ye shoulde come out in aray to battell: am not I a Philistine, and you seruauntes to Saul: chose you a man, and let him come downe to me, yf he be able to fyght with me and to beate me then we wyll be youre seruauntes. But yf I can ouercome hym and beate him: then ye shalbe our seruauntes and serue vs. And the Philistine sayde: I haue defyed the hoooste of Israell this daye, geue me a man and let vs fighte together. When Saule and al Israell hearde those wordes of the Philistine, they were discouraged and greatlye afrayed. * And this David was the son of an Ephrathite of Bethlehem Iuda, named Isai, whiche Isai had eighte sonnes. And was an olde manne in the dayes of Saul among the people. And the thre eldest sonnes of Isai, went and folowed Saul to battell. And the names of his thre sonnes that went to battell, were: Eliab the eldest, and the nexte to him Abinadab, and the thyrde Samah, and David was y youngest. And when the thre eldest were gone after Saull, David wente & departed from Saull, to fede his fathers shepe at Bethlehem. And the Philistine came forth the euerye moornyng, and eueryng, and contynued fortye dayes.

I. Re. xvi. c.

And Isai sayde vnto David hys sonne: take for thy brethren this Ephra of parched cozne, and these ten lounes, and runne to the hoste, to thy brethren. And carpe these ten freshe cheles vnto the captaine, and loke howe thy brethren fare, and fet out theyr pledges. And

Saul and they and al the men of Israell were in Ocke valey fyghtynge with the Philistines. And David rose vp earlye in the moornyng, and lefte the shepe with a keper, and toke & wente, as Isai had commaunded him, and came where the host laye. And the host was goinge out in aray, and shownted in the battell: for Israell and the Philistines had put them selues in araye, the one agaynste the other. Then David put the panyer from him, vnto the handes of the keper of the vessels, and ranne into the hoste, and came & saluted hys brethren. And as he talked with them: Beholde, there stode a man in the myddes, Goliath the Philistine by name, of Geth, whiche came out of the aray of the Philistines, & spake after y maner aboue rehersted, that David hearde it. And all the men of Israell, when they sawe the manne, ranne awaye from him, and were sore afrayed. And euery man of Israell sayde: Se ye thys man that is come forth: euen to reuyle Israell is he come. * And to him that beateh hym wyl the kynge geue great ryches, and wyl geue hym hys doughter therto: yea, and make his fathers house fre in Israell.

Iosua. xv.

Then spake David to the men that stode by, and sayde: What shalbe done to the mā that beateh this Philistine, and taketh awaye the shame from Israell: for what is this vncircumcyled Philistine, that he shoulde reuyle y hoste of y liuing God: And the people answered as it is rehersted, sayinge: so shall it be done to the man that beateh hym. And Eliab, his eldest brother hearde when he spake vnto the men, and was angrye with David, and sayde: Why camest thou awaye, and with whō hast thou lefte those few shepe in the wilderness: I know thy pryde and the malyce of thyne herte, that thou arte come to se the battell. And David answered, what haue I nowe done: is there anye more saue a worde: And departed from by him into another fronte, and spake of the same maner, and the people answered him agayne, as before.

And they y hearde the wordes which David spake, rehersted them before Saul, which caused him to be fet. And David sayde to Saul: Let no mannes heart

It is the maner of soudpares whē they lacke money, to be row vpon a pledge, therefore is David commaunded to redeme hys brethren pledges.

C

2 Sam. xlii. b
1 Sam. xli. f.

heart sayle him because of hi. Thy seru-
uaunt wyl go, and fyght w this Philis-
tine. And Saul said to David againe,
thou arte not able to go vnto this Phi-
listine, to fyght with him. for thou arte
but a lad, & he hath bene a man of warre
euen from his youth. Then sayde Da-
uid vnto Saul, as thy seruauant kepte
his fathers shepe, there came a * Lyon,
and lyke wyse a Beare, and toke a shepe
out of the flocke. And I wente oute af-
ter hym a smot him, & toke it out of his
mouthe. And when he arose agaynst me,
I caughte him by the bearde, and smot
him, and slue hym. For bothe a Lyon &
also a Beare hath thy seruauante slaine.
And thys vncircumcised Philistine
shalbe as one of them, for hys raylynge
on the hoste of the luyng God. And
David spake mozeouer, the Lorde that
delyuered me oute of the handes of the
Lion, & out of p handes of p Beare, he shal
delyuer me also out of the handes of the
Philistine.

Then sayd Saule to David go, and
the Lorde be with the. And Saul put
his rayment vpon David, and put an
helmet of brasse vpon hys heade, and
put a cote of maple vpon him, and girde
David with his owne swerde vpon his
rayment. And he assayed to go, for he ne-
uer proued it. Then sayde David vnto
Saul: I cannot go in these, for I haue
not bene bled thereto, and put them of
him, and toke hys staffe in his hande, &
chose him fyue smothe stones oute of a
broke, and put them in a shepardes
bagge whiche he had, & in a poke, & his
sling in hys had, & went to p Philistine.

And the Philistine came and dze
nere to David, with the man that bare
a shylde before him. And when the Phi-
listine looked about and sawe David: he
disdayned him, for he was but a ladde,
roundye and goodlye to loke vpon. And

the Philistine sayde vnto David: am I
a dogge, that thou comest to me with a
staffe: and he cursed David in the name
of his Goddes. And he saide to David:
come to me and I wyl gyue thy fleshe
vnto the fowles of the ayre, and to the
beastes of the felde. Then sayd David
to the Philistine: thou comest to me w
a swerde, a speare and a shylde: But I
come to the in the name of the Lorde of

hostes, the God of the hoste of Israell
whome thou haste rayled vpon. This
daye shall the Lorde delyuer the into
my hande, and I shal smite the and take
thyne heade from the, and I wyl geue
the karcales of the host of p Philistines
this daye vnto the fowles of the ayre, &
to the beastes of the earth, & al p worlde
shal know p ther is a god in Israel. And
al this congregacion shall know: that p
Lorde saueh not with the swerde and
speare. for the battell is the Lordes,
and he shall geue you into our handes.

And when the Philistine arose and
came and dze nie vnto David. David
halted and ranne in aray euen agaynst
the Philistine. And David put his had
in his poke, and toke oute a stone and
slange it, and smote the Philistine in
hys forheade that the stone soncke into
hys forheade, & and he felle grouelyng
to the erthe. And so David ouercame p
Philistine w a sling & a stone, & smot p
Philistine & slue him. And because Da-
uid had no swerd in his hande, he ran &
stode vpon the Philistine, and toke hys
swerde and dze it out of his sheath, and
slue him, and cutte of his head therewith
And whē the Philistines saw that thei
champion was deade, & they fled. And
the men of Israell and of Iuda arose,
and howied, & folowed after the Philis-
tines vntyll they came to the valeye
and vnto the gates of Akaron. And the
Philistines fel downe dead by the way,
euen vnto Geth and Akaron. And then
the chyldren of Israell returned frome
chaunge after the Philistines, and rob-
bed thei tentes. And David toke the
heade of the Philistine, and brought it
to Ierusalem: But he put his armoure
in his tente.

When Saul saw David go forth a-
gaynst the Philistine, he sayde vnto
* Abner the captaine of his host: Abner,
whose sonne is this lad: And Abner an-
swered, as trulye as thy soule liueth, I
kynge, I cannot tel. Then sayd p k yng:
Enquyre thou, whose sonne the young-
lynge is. And so when David was re-
turned fro p slaughte of p Philistine.
Abner toke him, & brought him before
Saul, w the head of p Philistine in hys
hande. And Saul sayed to hym: whose
sonne arte thou, thou ladde: And Da-
uid

2 Sam. xlii. b
1 Sam. xli. f.

2 Sam. xlii. b

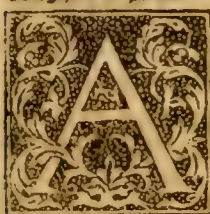
1. reg. xlii. g

David & i. Kinges Jonathas. Fol. xxxix

uid answered, the sonne of thy seruaunt
Isai the Bethlehemite.

The. xliij. Chapter.

The bonde betwene Dauid and Jonathas. Dauid
goeth aboute to see Dauid. Dauid marreth Michol
doughter of Saul.



And whē he had made an
ende of speakynge vnto
Saul, & soule of Jona-
thas was knyt with the
soule of Dauid. In so
much that he loued him
as hys owne soule. And Saul toke
him that daye, and wolde let him go no
more home to his fathers house. And
Jonathas and Dauid bound them sel-
ues the one to the other, for Jonathas
loued him as hys owne soule. And Jo-
nathas put of his owne coote that was
vpon him, and gaue it Dauid, and ther-
to hys mantel, his swerde, his boowe &
his gyrdle. And Dauid wente oute to
all that Saul sente him, and behaued
hym selfe wysely. And when Saul
had set him ouer his meyne of warre, he
pleased all the people, and Sauls ser-
uauntes therto.

And it happened as they went, when
Dauid was returned from the slaugh-
ter of the Philistines, that women cam
out of al cyties of Israel, syngyng and
daunsyng, agaynste Saul, with tym-
brelles, with ioye, and with fyddils. And
the women that sange therto, and sayd:
*Saul hath slayne his thousande, and
Dauid his ten thousande. Then was
Saul excedyng wroth, and the sayng
displeased him, and he sayde: they haue
ascribed vnto Dauid ten thousande, &
to me but a thousande, and what can he
more haue saue, the kingdome? where-
fore Saul looked on yde of Dauid fro
that daye forwarde. And it happened on
the morowe that the euell spirite sent
of God came vpon Saul, so that he pro-
phesied in the myddes of the house. And
Dauid played on the instrumente with
his hande as he was daylye wont. And
Saul had a speare in his hand, & houn-
ted it entendyng to haue nayled Da-
uid to the walle. But Dauid auoyded
out of hys presence two tymes. For
Saul was afearde of Dauid, because
the Lorde was with hym, and was de-
parted from Saul. And then Saul put
Dauid from him, and made him a cap-

tayne ouer a thousande, and he wente
oute and in before the people. And Da-
uid was wysely in al þ he toke in hande,
and the Lorde was with hym. Wherefore
when Saul sawe that he was so exce-
dyng wysely, he was afraide of hym. But
all Israel and Juda loued Dauid, be-
cause he went out and in before them.
Then sayde Saul to Dauid. Beholde,
my eldest doughter Merob, her I wyll
geue the to wyfe: Only play the manne
and fyghte the Lordes battelles. For
Saul thought myne hand shall not be
vpon hym, but the hande of the Philis-
tines. And Dauid answered Saul:
what* what am I, and what is my life,
or the kynred of my father in Israel, &
I shoulde be sonne in lawe to the kinge?
Howe bee it when the tyme was come
that Merob Sauls doughter shoulde
haue bene geuen to Dauid, he was ge-
uen vnto Adriel a Beholothit, to wife,
Howe bee it, Michol Sauls doughter
loued Dauid. And when it was shewed
Saul: the thyng pleased him wel. And
he sayde: I wyll geue hym her that she
may be a snare to him, to bring the had
of the Philistines vpon him. And Saul
sayde to Dauid: thou shalt thys day be
my sonne in lawe agayne. And Saul
commaunded his seruauntes, to come
with Dauid secretlye, and saye: Behold
the kynge hath a fauour to the, and al
hys seruauntes loue the, be therfore the
kinges sonne in lawe.

And Sauls seruauntes spake those
wordes i the eares of Dauid. But Da-
uid answered: semeth it to you a lyghte
thyng to be the kynges sonne in lawe,
when I am a poore man and of smalle
reputacion? And Sauls seruauntes
tolde him agayne, sayinge: of thys ma-
ner answered Dauid. The sayd Saul:
this wise saye to Dauid: the kynge ca-
reth for no nother dowry, but for an hū-
dred foreskynnes of the Philistines, to
be aduenged of the kynges enemyes.
For Saul thought to make Dauid fall
into the handes of the Philistines. The
his seruauntes tolde Dauid these wor-
des, and it pleased Dauid wel to be the
kinges sonne in lawe. And shortly af-
ter Dauid arose with his mē and went,
& aue of the Philistines, two hundred
men, and broughte theyr foreskynnes,
and

That is,
as him
selfe.

1. Reg. x. 7.

1. Reg. x. 7.
and xxx. b

li. reg. ix. 2.

and satisfiſſed the King therof to be his ſonne in lawe.* And ſo Saul gaue him Michol his doughter to wife. And whē Saul ſawe and vnderſtoode, howe that the Lorde was with Dauid, and that Michol hys doughter loued hym, he was the more afrayed of Dauid, & became Dauids enemy for euer. And whē the Philiftines went out to warre, Dauid behaued him ſelfe wylſelver then al the ſeruauntes of Saul: ſo that his name was much ſet by.

The notes.

S. Auguſtine. a. The common tranſ. The euil ſpirit of ꝑ Lord, which S. Auguſtine expoundeth thus. Euell (ſayth he) for hys vice: of God, for his ſeruiſe: Meninge (as the trueth is) that euil ſpirites do alſo theꝝ ſeruiſe to God, in diſquietyng and verpyng the wicked. In the thyrde Tome. ꝑ. cccc. xxiii. ſide. a. b. Among the Hebrewes to go in and out before ꝑ people is, to order, and rule the comen buſineſſes of a realme, both in warre and peace.

The .xix. Chapter.

Saul commaundeth to ſee Dauid. Michol his wife ſauct h hym by a pꝑrie feate, and deceaueth her father. Saul is alſo among the prophetes.

A Then Saul communed with Ionathas hys ſonne, and with all hys ſeruauntes, that they ſhould kyll Dauid.* But Ionathas Sauls ſonne had a greate fauoure to Dauid, and tolde Dauid, ſaying: Saul my father goeth about to ſee the. Now therefore, take hede to thy ſelfe betimes, and abyde in ſome ſecret place and hꝑd thy ſelfe. And I wyl go out and ſtand by my father in the felde where thou art, & wil comen wyth my father of the, and yf I can perceaue ought I wyl tell the.

And Ionathas ſpake the beſte of Dauid vnto Saul his father, and ſaid vnto him: let not ꝑ kyng ſynne agaynſt his ſeruaunte Dauid, for he hath not ſynned agaynſt the, and his workes are to the warde very good. For he dyd put hys lyfe* in his hand and ſue the Philiftine, and the Lorde gaue a great victory to all Iſrael. And thou ſaweſt it, & thou reioyſedeſt: wherefore then ſhouldeſt thou ſinne againſt innocent bloud, and ſee Dauid for nought? And Saul harkened vnto the voyce of Ionathas, and ſware: as truly as the Lorde liueth, he ſhall not dye. Then Ionathas called Dauid, and ſhewed hym all thoſe workes, and brought hym to Saul. And he was in his preſens as in times paſt.

And the warre begane agayne, and Dauid wente oute and fought with the Philiftines, and ſue a great ſlaughter, and put them to flyghte. And the euell ſpyrite of the Lorde was vpon Saul as he ſat in his houſe hauinge a Jaueſ lꝑng in hys hande, and Dauid played with his hande. And Saul entended to naye Dauid to the walle with the Jaueſ lꝑng: But Dauid rydde hym ſelfe out of Sauls preſens, and he ſmote ꝑ ſpeare into the walle. But Dauid fled, and ſaued him ſelfe that ſame nyghte. Then Saul ſent meſſengers vnto Dauids houſe, to watche him, and to ſley hym in the moꝛnyng. But Michol hys wife tolde it him, ſaying: If thou ſaue not thy ſelfe this nyght, to morow thou arte a deade manne. And ſo Michol let Dauid downe thorow a windowe, and he wente and fled, and ſaued him ſelfe. And then he toke an Image and layed it in the bed, and put a pyllowe ſtuffed with goates heere vnder the heade of it, and couered it with a cloth. And whē Saul ſent meſſengers to fetch Dauid, he ſayd: that he was ſycke: The Saul ſent the meſſengers to ſe Dauid, ſaying: bꝛyng him to me, bed and al, that he may be ſlayne. And when the meſſengers were come in: Beholbe, there laye an Image in the bed, with a pyllowe of goates heere vnder the heade of it. Then ſayde Saul to Michol: why haſt thou mocked me ſo, and ſent away mine enemy, that he is eſcaped? And Michol answered Saul: he ſayde vnto me, let me go, or elles I wyl kyll thee. And ſo Dauid fled, and eſcaped, and wente to Samuel to Ramath and tolde hym all that Saul had done to hym. And he, and Samuel went and dwelt in Bat-oth.

And it was tolde Saul, ſaying: behold, Dauid is at Bat-oth in Ramath, then Saul ſent meſſengers to ſet Dauid. And when they ſawe a compaigne of prophetes a prophelyng, and Samuel ſtandynge faſte by them, the ſpyrite of God fel vpon ꝑ meſſengers of Saul, & they prophelyed to. And when it was tolde Saul, he ſente other meſſengers, & they prophelyed lyke wiſe. And Saul ſent meſſengers yet agayne the thyrde time, which prophelyed alſo. The wente

be

That is,
in daunger

I Tud. xlii. a
I Re. xvi. f
pſal. cxi. d.

B

he him selfe to Ramath, and when he came to a greate wel that is in Socoh, he asked and sayde: where are Samuel & David? And they sayd: se they be at Ratoth in Ramath, and as he went thither, to Ratoth in Ramath the spirit of God came vpon him also, and he wente prophesying, vntyll he came to Ratoth in Ramath. And he strypte of hys clothes, and prophesied before Samucl in lyke maner, and ^b fell naked all that daye and all that nyghte, wherfore it is a comen sayinge: is* Saul also among the prophetes?

Thenotes.

a. To prophesy here signifieth to declare a prophete worde for worde, or to syng psalmes or wordes taught of the spirit of God, as it is said of Jeduthim, i. Par. xxi. a.

b. That is, he prayed with them, and when they fell on the erth he fell with them.

The. xx. chapter.

David beynge in Jeopardy of his lyfe complayneth to Jonathas. Jonathas loueth him euen as him selfe, & deliuereth him. A proper policy deuised betwixt them: by which David should know the intent of Dauid, and yet Jonathas be blamelesse.

AND David fled from Ratoth in Ramath, and went & sayde before Jonathas: What haue I done? wherein am I faulty? what is the synne that I haue committed before thy father, that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalt not dye. For se my father wyll do nothing ether great or small, but that he wyll shewe it me. For why shoulde my father hyde this thyng frome me: there shalbe no suche thyng. And David swaie agayne and sayde: thy father knoweth that I haue found a grace in thyne eyes, & therefore he thiketh, Jonathas shal not know it, lest he be sorow. For in very dede, euen as truly as y^e Lord liueth, and as truly as thy soule liueth, there is but a step betwene me and death. Then sayd Jonathas vnto David: whatsoeuer thy soule desireth that I wil do vnto the. And David sayde vnto Jonathas: Behold, to morow is the fyrst daye of the morneth, and I shoulde syt with the king at meate. But let me go that I maye hyde my selfe in y^e felde vnto this daye thre daies at euē. If thy father misse me, the saye: David asked leaue of me, that he might go to Bethlehem to his owne cytye, for ther is holde a peryle feast for al

his kinne. And if thy father say thus: it is wel done, then thy seruaut shal haue peace. But & if he be angry: then be sure y^e wickednesse is vtterly concluded of him. And then thou shalt shew mercye vnto thy seruaut, *for thou hast made with me thy seruaut a bonde in y^e Lord. Notwithstanding, yf there be in me any trespase, then slep me thy selfe, for what nedeth the to brynge me to thy father.

And Jonathas answered: God kepe that frome the, that I shoulde knowe, that wickednesse were concluded of my father, to come vpon the: & I shoulde not tel it the. Then sayd David, who shall tell me, if thy father aunswere cruelly? then sayd Jonathas to David, come, & let vs go oute into the felde. And they went out both of them into the felde.

And Jonathas sayde vnto David: the Lorde god of Israel, loke on it, whē I haue groped my fathers mynde, one tyme or other within thys thre dayes, that it stande well with David: and I then sende not vnto the and shew it the, the Lorde do so and so vnto Jonathas. But yf my father haue any pleasure to do the euell, I wyll shewe the also, and sende the awaye, that thou mayst go in peace. And the Lorde be with the as he hath bene with my father. And thou shalt performe vnto me y^e mercy of the Lorde, not only whyle I lyue, but euen whē I am dead, & plucke not thy mercy away from my house for euer: so not when the Lorde hath destroyed the enemyes of David euery one from the face of the erthe.

And so Jonathas made a bond with the house of David, desyringe that the Lorde shoulde seke it out of the handes of Davids enemyes theyr wickednesse. And with other wordes Jonathas adured David, because he loued hym. For as his owne soule he loued hym.

Then sayde Jonathas to David: to morow shalbe the first daye of the mone. And thou shalt bee mysted, because thy place shal appere emptie. But this daye thre dayes come in anye wyse vnto the place where thou shalt hide thy selfe, when it is worckedaye: euen by the stone Esell. And I wyll shote thre arrowes by the one side therof, as though I shotte at a marke, and wyll sende af-

i. re. xlii. a. and. xlii. b.

That is, frome my posteritye or offsprig

this was a solepne day among the Jewes.

B

ter

ter a ladde, and bydde hym go seke the the arrowes. If I saye vnto the ladde: se, y arrowes are on this syde the, byng them: then come thou: for it is peace & nothyng to do, as sure as the Lord lyueth. But and yf I saye thus vnto the younge fellow, beholde, the arrowes are beyond the, then go, for the Lorde hath sente the a waye. * And of thys which y and I haue spoken: behold the Lord is witnesse betwene the & me for euer. And so Dauid hyd him selfe in the feld. And when y new mone was come, y king sat him downe at meat, for to eate. And the kyng sat him downe after the olde manner, in his seate by the wall. And Jonathas arose, & Abner sat by Sauls side, & Dauids place was emptie. Neuer thelesse, yet Saul sayde nothyng at all that day. For he thought: some thyng had chafed him that he is not cleane. But on the morow which was y second daye of the mone, when Dauids place appered emptie. Saul sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Isai to meat, nether yester daye nor to day. And Jonathas aunswere vnto Saul. Dauid asked licence of me to go to Bethlehem, sayinge: let me go, I pray the, for our kyntred holde an offryng in the cyte, and my brother hath sent for me. Nowe therfore yf I haue found fauour in thine eyes, let me go, and se my brethren. And therfore he cometh not vnto the table of the kinge. Then was Saull angrie with Jonathas, & sayde vnto him: O froward and rebellious, thynkest thou I know not, how thou hast chosen the sonne of Isai vnto thine owne rebuke, and vnto the rebuke and shame of thy mother: for as long as the sonne of Isai lyueth by on the erthe, thou shalt not be stablyshed, nor yet thy kyngdome, wherfore now sende a fet him vnto me, * for he is the chylde of death.

But Jonathas answered Saul his father, and said to him: wherfore should he dye: what hath he done? Then Saul cast a speare at him to hyt him, wherby Jonathas wist well, that it was vtterly determined of his father, to sleie Dauid. And so Jonathas arose frome the table in a great anger, and dyd eate no meate the seconde daye of the monethe,

for he was sorie for Dauid, because hys father had done him shame. On y next mornyng Jonathas went out into the feld, at the tyme apointed with Dauid, and a lytle ladde with him. And he sayd vnto the boye: runne and fynde oute myne arrowes whiche I shote. And as y boye ran, he shot an arrowe beyond him. And whē the lad was come to the place whether Jonathas had shot the arrow, Jonathas cryed after hym, and sayde: the arrow is beyond the. And he cryed after the lad: halt, make spede and stand not still. And Jonathas lad gathered by the arrowe and came to his master. But the lad wist nothyng of the matter: Onlye Jonathas and Dauid wiste it. Then Jonathas gaue hys wepons vnto the lad, & sayde vnto him: go & carrie them to the towne. And as sone as the lad was gone, Dauid arose out of a place that was towarde the southe, and fel on his face to the ground, and bowed him selfe thre tymes. And they kyssed cyther other and wepte together, but Dauid more abundantly. And Jonathas sayde to Dauid: go in peace, what soeuer we haue sworne bothe of vs in the name of the Lord, saying: the Lord be betwene the and me, and betwene thy seide & myne for euer. And he arose and departed. And Jonathas went into the towne.

The notes.

a. Grace for fauour and beniuolence. As Gene. xii. c. and. xlviii. a.
b. To shew mercy, for to shewe a syngular benefit or pleasure, or to declare his good wyl exceedingly. And singularly to helpe him.

The. xxi. Chapter.

Dauid fleeth into Rob to Abimelech the preest and setteth of him thre breade to satisfye his hunger: and that with a cleane conserued lye. After he flyeth to king Achis, and there sayneth him selfe to be mad.

When came Dauid to Rob, to Abimelech the preest: And Abimelech was a stoned at his comynge, & sayde vnto hym: Why comest y thy selfe alone, and no man with the? And Dauid sayde to * Abimelech the preest: the kyng hath commaunded me to do a certē thing, and sayde vnto me, let no man know where about I sende thee, & what I haue commaunded the to do. And therfore I haue appointed my seruauntes to suche and suche places. And nowe what hast thou vnder

1. Reg. xx. f.

G

About in this chapter. c. d.

Grace.

Mercy.

1. reg. xxi. c.
11. reg. xii. a.

1. reg. xxi. a.

i. Re. xrb. b
Jud. viii. b
vnder thyne hande: * geue me fiue lo-
ues of bread, or what cometh to haue.

And the priest answered David, and
said: there is no comē bred vnder myne
hande, but there is halowed bred, yf the
younge men haue kept the selues from
vncleane thinges, especialle women.

B And David answered the priest, & said
vnto him: of a trueth women hath bene
locked by from vs about a thre dayes,
whē I came out: and the * vessels of the
younge mē were holy. Howe be it, a this
waye is vnpure, but it shalbe halowed
in the vessel. * And so the priest gaue
him halowed bred, for there was no no-
ther bred there saue thewe breds y were
taken from before the Lorde, to put
freshe bread there, the daye that it was
taken awaye.

And there was there the same daye a
certain man of the seruantes of Saul
abydyng before the Lord, named Do-
eg an Edomite, the cheifest of Sauls
hearde men. And David sayde vnto A-
himelch: is not here vnder thine hande
other speare or swerde: for I haue ne-
ther broughte my swerde nor myne
harnes with me, because the kynges
busynes required haste. Then the priest
answered: the swerde of Goliath y Phi-
listine whome thou sleest in y Ockdale,
that is here wrapte in a clothe behynde
the Ephod. If thou wylt take that, take
it: for there is no nother saue that here.
And David sayd: there is none to that,
geue it me.

And David arose and fled the same
daye from the presence of Saul, & went
to Achis the kyng of Geth. And y ser-
uautes of Achis sayde of him: is not
this David the kyng of the lande: did
they not singe vnto this fellow in daun-
ses, sayinge: * Saul hathe slayne his
thousande, & David his ten thousande:
And David put those wordes into hys
heart and was sore afraide of Achis the
kyng of Geth. And he chaunged hys
countenance before them, and raued in
their handes, and scrabled on the dozes
of the gate, & let his spittel fall downe
vpon hys bearde. Then sayde Achis
vnto his seruante: Loo, ye saue that
this man was belyde hym selfe, wher-
fore then haue ye broughte hym to me:
lacke I madde men, y ye haue brought

this fellowe to playe the madde man in
my presence: he shall not come into my
house.

The Notes.

a. This waye is vnpure &c. That is, in the waye
we toke muche vncleane (As ye woulde saye)
with pollutions in the nyghte or other thynges,
whiche are fylthy by Moyses lawe, so y perfectly
cleane are we not: but that is a smal matter and
wyl sone be cleansed, because we haue abstained
oure bodies from oure wyues and kepte the holy
and cleane. This example of David teacheth that
weade hath no lawe: and that man oughte not to
be a seruaunte to ceremonies, but ceremonies
ought to serue the vse of mā. This to proue doth
Christ sende the pharisees hither. *Mat. xii. a*

This
waye is
vnpure
&c.

The. xxi. Chapter

David fleeth in to y cause of Odollam. After y into
Hazpah to the kyng of Moab. And thence in to Ha-
reth. Doeg betrayeth David. Ahimelch is accused of
treason and slayne, and. lxxxiij. priestes mo with him: be-
cause they receaued David. Rob is destroyed of Saul.
Abiathar fleeth to David.



And David departed thence
and escaped, & came vnto the
caue Odollam. Whē his bre-
thre and al his fathers house
hearde it they wēt thither to him. * And
there gathered vnto him al men y were
in combraunce, and in det and troubled
in their heartes, and he became a cap-
taine ouer them. And there were w him
vpon a * foure hundred mē. And David
went thence to Hazpah in the lande of
Moab, and said vnto the kyng of Mo-
ab: Let my father and mother I praye
the, haue theyr abydyng with you, tyll
I knowe what God wyl do w me. And
he leste them with the kyng of Moab,
and they dwelte with him all the whyle
that David kepte him selfe in holdes.
And y prophet Gad sayd vnto David:
Abide not in castelles, but departe, & go
to the lande of Iuda. Then David de-
parted and came in to the forest of Ha-
reth. And Saul hearde of it: for David
was knowen and also the men that were
with him. And as Saul sat in Gibea
vnder a groue vpon a hye bancke with
his speare in his hande and all his men
aboute hym: he said vnto his seruants
that stode about him. Heare I prae
you, you sonnes of Beniamin: wyl y sonne
of Isai also geue euery one of you fel-
des and vineyardes, and make you all
captaynes ouer thousandes and ouer
hundredes: that ye haue all conspyred
agaynst me, so that there is none
of you that * openeth it in myne eare,
in so

Jud. xi. a

i. Re. xrb. b

B

This is
the waye
meane
thyng

f. i.

in so

That is
y bodies.

Exo. xrb. c
Le. xliij. a
Mat. xii. a
Mar. ii. c

i. Re. xrb. b
and. xxi. b

Doeg kylleth Ixxxv. i. Samuel. Priestes,

xx. xlviii. a
x. d. xlviii. d

in so much that my sonne hath made a bonde with the sonne of Iſai, nether is there any of you that mourneth for me, or sheweth it in myne eare: because my sonne hath set vp my seruaunt to lye a- waite agaynst me, as it appeareth this daye.

Then answered Doeg the Edomite, which had the ouersight of þe seruautes of Saul, & said: I sawe the sonne of Iſai, when he came to Nob, to Ahimelech the sonne of Ahitob, whiche asked coun- sel of the Lorde for him, and gaue hym bitayles, and the swerde of Goliath the Philistine also. Then the kynge sent to cal Ahimelech the priest the sonne of Ahitob, and all his fathers house: that is to saye: þe priestes that were in Nob.

C And they came al to þe kyng. And Saul said: heare thou sonne of Ahitob. And he said: here I am my Lord. Then sayde Saul to him: why haue ye conspired a- gainst me, thou and the sonne of Iſai, in so much that thou haste geuen him by- taile, and a swerde, & hast asked counsel of God for him, that he should arple a- gainst me, and lye awayte for me as it is come to passe this daye. And Ahime- lech answered the kyng, and sayde: who is so faithfull among al thy seruautes as Dauid, and therto the kinges sonne in lawe, and goeth at thy bydding, and is had in honoure in thyne house: haue I this daye begonne fyrst to aske coun- sel of God for him: that be farre fro me (yf I had knowen it): let not the kynge put luche a thinge vnto his seruaunte, and on al the house of my father. For thy seruaunte knoweth nothyng of all this, ether lesse or more.

D But for al that the kyng sayde: thou shalte surely dye Ahimelech, bothe thou and al thy fathers house. Then said the kynge vnto his fote men that stode a- bout him: turne, and sle the priestes of the Lorde, bothe because their hande is with Dauid, and because they knewe when Dauid fled, and shewed it not to me. But the seruautes of þe kyng would not moue theyr handes, to runne vpon the priestes of the Lorde. Then sayd the kyng to Doeg: turne thou, and smyte the priestes. And * Doeg the Edomite turned, and ranne vpo the priestes, and slue that same daye foure score & fyue

persones þe did weare eche man a linnen Ephod. And Nob the cytie of þe priestes he smote w the edge of the swerde, both man and woman, chylde and sucklyng, with ore, asse, and shepe.

But yet one of the sonnes of Ahime- lech the sonne of Ahitob, named Abia- thar, escaped and fled to Dauid, & shew- ed Dauid, how that Saul had slayne the Lordes priestes. And Dauid sayde vnto Abiathar: I wist it the same day, that Doeg the Edomite whiche was there woulde tel it Saul. And I am cause of the death of all the Soules of thy fathers house. Abyde with me, and feare not: he that seketh thy soule, shall seke mine, and with me thou shalt be in sauegarde.

The. xlviii. Chapter.

C Dauid deliuered Keilah. He flyeth in to the wyl- derneſſe of ziph. He is comforted of Ionathas. The zip- hians woulde haue betrayed hym, but he shapeth.

S Then men tolde Dauid, sayinge: Beholde, the Philistines fyghte agaynst Keilah, and spoile þe bar- nes. * Then Dauid asked the Lordes aduise, sayinge: shall I goo and smyte the Philistines? And the Lorde said vn- to Dauid: go & smite the Philistines, & saue Keilah. Then sayde Dauids men vnto him: se, we be afrayed here in Ju- da. What shal we the be, when we come to Keilah, to the hoste of þe Philistines. Then Dauid asked the Lorde agayne. And the Lord answered him, and said: vp, and go to Keilah, for I wyll deliuer the Philistines in to thyne handes.

And so Dauid and his men went to Keilah, and fought with þe Philistines and draue awaye their cattel, and slue a great slaughter of them. And so Dauid saued the enhabitors of Keilah. And it chaunced when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, that he brought an Ephod in his hade.

And it was tolde Saul, that Dauid **B** was come to Keilah. Then said Saul: God hathe deliuered hym into myne hande. For he is shut in, that he is come into a towne with gates and barres. And Saul called all the people to war, for to go to Keilah, to belege Dauid and his men. But Dauid had know- ledge that Saul imagened myschiefe agaynst him, & said therfore to Abiathar the

ii Reg. 20
and. v. c

i Reg. ii. g
ii. Reg. xxi. a

Saul agaynst i. Kinges, David. Fo. xlii

I. Re. xxx. b the pzeall: * Byynge the Ephod. Then sayde David, O Lorde God of Israel, thy seruaunt heareth, that Saul is about to come to Keilah to destroye the cytie for my sake: wyl the men of Keilah delyuer me into his hande: or wyl Saul come as thy seruaunte heareth saye: Lorde God of Israel tell thy seruaunt. And the Lord sayd: he wil come. Then sayde David: wyl y men of Keilah delyuer me, and my men into y hade of Saul: and the Lorde sayde: they wyl delyuer you.

Then David and his men whiche were vpon a. vi. hundred, arose, and departed out of Keilah, and wete whether chaunce draue them. And when it was tolde Saul, y David was fled from Keilah, he let the tozney alone. And David abode in the wyldernesse in stronge holdes, and in a mountayne in the wyldernesse of ziph. And Saul sought him all his lyfe, but God delyuered him not into his hande. And David sawe that Saul was come oute, to seke his lyfe, whyle David was in the wyldernesse of ziph in a thycket. And Jonathas Sauls sonne arose & went to David to the thycket, & strengthened him in God, & said vnto him: feare not, for y hande of Saul my father shal not fynde the, and thou shalt be kynge ouer Israel, and I must be nexte vnto the. And Saul my father therto knoweth that it shalbe so. And they made * a boude bothe of them together before the Lorde. And David taried stil in the thycket, and Jonathas went to his house.

I. re. xviii. a and. xc. b

Then came the ziphites to Saul, to Gibeā, saying: David hydeth him selfe faste by vs in stronge holdes that are in a thycket in the hyll of Hachilah on the ryght syde of the wyldernesse. Now therfore syz kinge, come downe with al the luste that thy soule hathe to come. And oure parte shalbe to delyuer hym into the handes of the kynge. Then said Saul: Blessed are ye in the Lorde: for ye haue compassion on me. So I praye you and marke more dyligentlye, and knowe and se his haute, where his fote hath bene, & who hath sene him there: for it is tolde me that he is very sotel. **D** Se therfore, and know al the lurkingyng places where he lurketh, and come a

gayne to me with the certentye, and I wyl go with you. And then yf he be in the lande, I wyl hunt him out with all the thousandes of Iuda.

And they arose and went to ziph before Saul. But David and his men were in the wyldernesse of Maon, in the wyldes felde, on the ryghte hande of the wyldernesse. For when Saul was gone with his men to seke, it was tolde David. And therfore he wet vnto a Roche, and dwelt in the wyldernesse of Maon. And whē Saul hearde that, he folowed after David into y wyldernesse of Maon. And Saul and his men went on the one syde of the mountayne, and David and his men on the other. And David as a mā amased, made hast to get from Saul. for * Saul and his mē had compassed David and hys men rounde aboute, to take them.

Pla. ii. a

* But there came a messenger to Saul, saying: Hast the, & come, for the Philistines are come in & roue y lande. Wherfore Saul returned from persecutinge David, and went againste the Philistines. And therfore the place is called * Sela Mahalecoth. And then David went thence & dwelt in stronge holdes at Engadi.

Esa. 37. b

That is, the rocke of separation

The. xlii. Chapter.

David dyeth in to Engadi & there hydeth him in a caue. Saul cometh in thither to do his easement & David curteth of y border of his mantel for a toke, but hurteth him not. David goeth oute of the caue after Saul and speaketh to hym.



When Saul was come againe vnto y Philistines, there were y tolde him, saying: beholde, David is in y wyldernesse of Engadi. Thē Saul toke thre thousande choien mē out of al Israel, & wet to seke David & his men in y hye Rocks where no thig haūted but * wilde gootes. And he cā to y flock of shepe by a wayes side where was a caue. And Saul went in * to couer his feate. And David & hys mē sat a lōg by y sid of y caue. And the mē of David said vnto him: se, y day is cōe, of which y Lord said vnto the: Beholde, I wyl deliuer thine enemye in to thyne hande, & y shalte do w him what it pleaseth the. Thē David arose & cut of a lap of Sauls cote priuely. And immediately Davids hert smote him, because he had cut of a lap of Sauls cote. And he sayde vnto his men: the Lorde

Some read. Rockes.

That is to do his easement

Samuel i. Samuel. dyeth.

B kepe me from doyng þy thyng vnto my
Reg. ix. b * master that is the Lordes anoynted,
 to laye myne hande vpon him, seyng
 he is the Lordes anoynted. And so Da-
 uid kepte of his seruantes with those
 wordes, and suffred them not to go vpon
 Saul.

And when Saul was by oute of the
 caue, and gone away, Dauid arose and
 wente oute of the caue and cryed after
 Saul, sayinge: My Lord kynge. And
 Saul looked behynde hym. And Dauid
 stouped to the erth, & bowed him selfe, &
 sayde to Saul: wherfore gnest thou
 an eare to mennes wordes, þy I saye, Da-
 uid seeketh the euel. Beholde, this daye
 thyne eyes haue sene, howe þy the Lord
 had deliuered the this daye, into myne
 hande in the caue. When they bad kyll
 the, myne eye had compassiō on the: and
 I sayde: I wyll not laye my handes on
 my master, for he is the Lordes anoynt-
 ed. And mozeouer my father, se yet the
 lap of thy coote in my hande. And in as
 muche as I kyllled the not to, when I
 cut of the lap of thy coote, vnderstande
 and se, that there is nether euel nor re-
 bellousnesse in me, & that I haue not
 synned agaynst the. And yet thou hunt-
 est after my soule to take it. The Lord
 be iudge betwene the and me, and the
 Lord aduenge me of the. But myne
 hande be not vpon the. Accordyng to
 the olde prouerbe, wickednesse shal pro-
 ceede out of the wycked: But myne hāde
 be not vpon the. After whom arte thou
 come out, thou kynge of Israel: After
 whome chalest thou a eue after a deade
 dogge, and after a sype. The Lord be
 iudge, and iudge betwene the and me,
 and se and pleate my cause, and iudge
 me fre out of thyne hande. When Da-

D uid had made an ende of speakyng
1. Re. xxi. c * these wordes to Saul, Saul sayde: is
 this thy voyce my sonne Dauid: & he
 lyfte by his voyce and wepte, and sayd
 to Dauid: þy art righteouler then I, for
 thou hast rewarded me w good, and I
 haue rewarded the with euel. And thou
 hast shewed this daye, howe that þy hast
 dealt louynglye with me, for as muche
 as whē the Lord had locked me in thine
 hādes, thou quest me not. For who shal
 fynde his enemye, and let him depart a
 good way. Wherfore the Lord rewarde

the w good, for that þy haste done vnto
 me this day. And now, I wot well that
 thou shalt be kynge, and that the kyng-
 dōe of Israel shalbe stablyshed in thine
 hande. Swere therfore vnto me by the
 Lord, that thou shalt not destroye my
 leade after me, and that thou shalt
 not destroye my name oute of my fa-
 thers house. And Dauid sware vnto
 Saul, and Saul went home. But Da-
 uid and his men gat by vnto an holde.

C The notes.

a. This prouerbe is spoken as contemnyng him
 selfe and magnifyng the kynge. Aboue in the
 xvii. f. This pro-
uerbe, &c.

b. To sweare by the Lord is, to call the Lord to
 wytnesse of that whiche we promesse, to thintent
 that it maye be stable and sure. ii. Para. xv. c. To sweare
by þe Lord

C The .xxv. Chapter.

S Samuel dyeth. Dauid flyeth in to the wyldernesse
 of Pharan. He is angrye with Nabal: but is pacified
 by the wysedome of Abigail. Nabal dyeth and Dauid
 marryeth Abigail.



And then Samuel dyed, and
 al Israel gathered together
 and lamented hym and bury-
 ed hym in his owne house at
 Ramath.

And Dauid arose and gat him to the
 wyldernesse of Pharan. And there was
 a man in Maon, whose catel was in
 Carmel, and the man was excedyng
 myghy, and had .thre thousande shepe,
 and a thousande gootes. And he was
 theryng his shepe in Carmel. The name
 of the man was Nabal, and þy name of
 his wyfe was Abigail, and was a wo-
 man of good wysedome and bewtyfull.
 But þy man was churlyshe, & of threwe
 condicions, and was a Calebyte. And
 when Dauid hearde in the wildernesse,
 that Nabal shate his shepe, he sent out
 ten of his younge men, and sayde vnto
 them: get you by to Carmel, and go to
 Nabal and grete him in my name. And
 thus wyse saye vnto my frende: peace
 be to the, peace be to thyne house, and
 peace be vnto al that thou hast. I haue
 hearde say that thou hast shepers. Now
 thy sheperdes were with vs, and we did
 them no spyte, nether was there oughte
 mysynge vnto them, al the whyle they
 were in Carmel: aske thy laddes, & they
 wil shewe the. Wherfore let these younge
 men fynde fauoure in thyne eyes (for
 we come in a good ceasō) & geue I pray
 the, whatsoeuer cometh to thyne hande
 vnto

A
1. Reg. 28. a

B

Jud. viii. 6
 1. Re. xxi. a

David. i. Kinges. Nabal. Fo. xliii

unto thy seruantes & to thi sone David

And Davids younge men came and tolde Nabal al those wordes in þ name of David, and then stopped. And Nabal answered Davids seruantes, and sayd: What is David: and what is the sonne of Isai: there is plenty of seruantes now a dayes, that breake awaye euery man from his master. I shoulde take my breade, my water and my flethe that I haue kylled for my shepers, and geue it men whiche I wot not whence they be.

And Davids seruantes turned their waye and went agayne, and came and tolde him accordyng to all those saynges. Then David said vnto his men: gyde euery mā his swerde about him. And they gyded euery man his swerde on, & David thereto gyde on his swerde. And there folowed David vpon a foure hundred men, and two hundred abode by the stuffe.

But one of the laddes tolde Abigail Nabals wyfe, sayng: se, David sente messengers vnto oure master out of the wyldernesse to salute him, and he railed on the. And yet the mē were very good vnto vs, and dyd vs no displeasure, neither myssed we any thyng, as long as we were conuersant with them, when we were in the felde. But they were a wal of defence vnto vs bothe by nyght and also by daye, all the whyle we were with them keepyng shepe. Nowe take hede and se what thou haste to do, for it is concluded to do myschiefe vnto oure master and to all his household. And he is vnglacions to speake to. * Then Abigail made hast and toke two hundred lounes and two botelles of wyne & fyue shepe readye dressed, and fyue measures of parched corne, and an hundred bondelles of reasyngs, and two hundred frayles of fygges, and laded them on asses, and sayde vnto her younge men: go before me, and se, I come after you, and tolde her husbände Nabal nothing therof. And as she rode on her asse, and was commyng downe in a flade of the hyll, David and his men came downe agaynst her, and she met them.

And David sayde: in bayne haue I kepte all that this felowe had in the wyldernesse: so that noughte was mys-

sed that pertayned vnto hym, for he hathe quyte me with euil for good. So and so do God vnto þ enemyes of David, as I wyll not leaue of all that pertayne to him, by the dawnyng of the daye, oughte * that ysleth agaynst the walle.

When Abigail saue David, she hastened and lyght of her asse and fel before David on her face, and bowed her selfe to the grounde, and fell at his fete, and said: Let this vnhappye dede be counted myne, my Lord, and let thyne hande mayde speake in thyne audience, and heare the wordes of thine handemayde. Let not my Lord regarde this vnthyfytte man Nabal, for as his name is, so is he: * Nabal is his name and folly is with him. But I thyne handemayde saue not the younge men of my Lord whiche thou sendest.

And nowe my Lord, as sure as the Lord lyueth and as thy soule lyueth, the Lord hath withholden the fro commyng to these bloude, and fro aduengyng thy selfe with thine owne hande. Furthermore I praye God that thyne enemyes and they that entēde to do my Lord euil, may be as Nabal. And now this blessing which thine handemayde hath brought vnto my Lord, let it be geuen vnto the yong men that folowe my Lord. For geue the trespass of thine handemayde, that the Lord maye make my Lord a sure house, because my Lord fyghteth the battelles of the Lord, and there coulde none euil be founde in the in all thy lyfe. And yf any man ryse to persecute the, and to seke thy soule, the soule of my Lord be bounde in a bondel of life with the Lord thy God. * And the soules of thy enemyes be stonge in the mydle of a synge. And mozeouer when the Lord shall haue done to my Lord all the good that he hath promysed the, and shall haue made the ruler ouer Israel: then shall it be no grudge of conscience vnto the or dyscourrage of herte vnto my Lord, that thou hast not shedde bloude causelesse, nor dydest aduenge thy selfe.

And mozeouer when the Lord shall haue dealte well with my Lord, then thyncke on thyne handemayde. Then sayde David to Abigail: blessed be the

f.iii.

Lord

As whi
lat not as
muche as
a dogge:
or (as sōe
wyll) no-
thyng of
the male-
hynde.
iii. Reg.
xiii. c.
iii. Reg.
ix. b.

That is,
fole.

The
Chal. in
terpre.
readeth.
And the
soule of
thyne ene-
mies he
wil make
to flee eue
as they
(vnder-
stande,
brurclers
in synge)
make a
stone to
flee out of
a synge
f

Dauid spareth i. Samuel, Sauls lyfe.

Lozde God of Israel, which sent þ this
dave to mete me. And blessed be thy be-
haueour, and blessed be thou which hast
kepte me this dave from commynge to
shede bloude, and from aduengynge my
selfe w myne owne hande. For in verpe
dede, as sure as the Lozde God of Is-
rael lyueth, which hath kepte me backe
from hurtynge the, except thou haddest
hasted and met me, there had not bene
left vnto Nabal by the dawnyng of the
day, a pysser agaynst the wal. And so
Dauid receaued of her hande that she
broughte him, and sayde to her: go in
peace to thyne house. And se, I haue
obeyed thy voice and haue receaued the
to grace.

And when Abigail came to Nabal:
beholde, he helde a feast in his house
lyke the feest of a kynge, and Nabals
hearte was mery within him, & he was
droncke a good. Wherfore she tolde him
naught, nether lytle nor more, vntil the
morrow day. But in the mornyng, when
the wyne was gone oute of Nabal, hys
wife tolde him these wordes, & his hart
dyled within him, and he became as a
stone, and vpo a ten dayes after þ Lord
smote Nabal, that he dyled. And when
Dauid hearde þ Nabal was deade, he
said: blessed be the Lozde þ hath iudged
the cause of my rebuke of the hande of
Nabal, & hath kept his seruaunte from
euil, and hath turned the wickednesse of
Nabal agayne vpon his owne heade.
And Dauid sent to commẽ w Abigail,
to thyntent to take her to his wyfe. And
when the seruauntes of Dauid were
come to Abigail to Carmel, they spake
vnto her, sayinge: Dauid sent vs vnto
the, to take þ to his wyfe. And she arose,
and bowed her selfe on her face to the
erth, and sayde: Beholde, let thy hande
mayde be a seruaunt to c washe the fete
of the seruauntes of my Lord. And Abi-
gail hasted, and arose, and gat her vp
vpon an Asse, with fyue damoselles of
hers, that went at her fete, and went af-
ter the messengers of Dauid, and was
his wyfe. Dauid also toke Abinoã of
Jezrahel, & they were bothe his wiues.
But Saul gaue * Michol his doughter
Dauids wyfe, to Phalti the sonne
of Laïs of Gallim.

The Notes.

a. Blessyng for rewarde or present, after the ma-
ner of the Hebrewes. Blessinge
ac.

b. The meanyng is. The lyfe of my Lord Dauid
shalbe so perserued of the Lozde, as it were in the
bondel of Gods prouision, in which are al þ haue
lyfe: And the lyfe of his aduersaries shalbe caste
in the rowlynge of Gods iudgemente as it were
with a synge, and so horryblye whpyled, & with-
out hope of rest that they shal not knowe whe-
ther to turne them, tyll they be consumed.

c. By this washyng of fete is signified that she
would be so gentel and so scrutable to Dauid, þ
she would not refuse to washe the fete euen of his
seruauntes Timo. v. b. By this
ac.

The xxvi. Chapter.

Saul slepeth in his tent. And Dauid taketh away
his speare and a creule of water, that stode at is heade.



After þ came the ziphites vnto Saul to Gibe-
a, sayinge: Dauid hydeth
him selfe in þ hil of Ha-
chilah euen before the
wyldernesse. Then
Saul arose, and wēt to the wyldernesse
of ziph, and thre thousande chosen men
of Israel with him, for to seke Dauid
in the wyldernesse of ziph. And Saul
pytched in the hyl of Hachilah whiche
lyeth before the wyldernesse, by þ wa-
es syde. But Dauid dwelte in the wyl-
dernesse. And when he sawe that Saul
came after him into the wyldernesse, he
sent out spyes and vnderstode, þ Saul
was come of a suertie.

Wherfore Dauid arose and went to
the place where Saul had pytched, and
behelde þ place where Saul laye, with
* Abner the sonne of Net his chefe cap-
tayne. For Saul laye within a rounde
bakke, & þ people pytched rounde about
him. Then answered Dauid, and spake
to Abimelech the Hethite, and to Abi-
sai the sonne of Zairiah, and brother to
Joab, sayinge: who wil go downe with
me to Saul to þ host? and Abisai said:
I wyl go downe with the.

And so Dauid and Abisai came to
the people by night. And beholde, Saul
laye slepyng with in a rounde bancke,
and his speare pytched in the grounde
at his heade, Abner and the people ly-
inge rounde aboute him. Then sayde
Abisai to Dauid: God hath closed in
thyne enemye vnto thyne hande this
dave. Nowe therfore, let me smyte
hym a felowshyppe with my speare to
the erthe, euen one stroke, and I wyl
not smyte hym the seconde tyme.

Bu

Saul pursueth i. kinges, David. Fo. xliiij

But David said to Abisai: destroy him not, for who can laye his hande on the Lordes anoynted, and be gyltlesse? And David sayde furthermoze: as sure as the Lorde lyueth, the Lorde shal smyte him, or his daye shal come to dye, or he shall descende into battel and there perishe: but the Lord kepe me fro laying myne hande vpon the Lordes anoynted. Now then take a felowshipp the speare that is at his heade, and the crewse of water, and let vs go. And David toke the speare and the crewse of water that were at Sauls heade, & they gat the awaye, & no man saw or wist it or awoke.

For they were al a slepe, because the Lord had sent a flomber vpon the. Then David went ouer to the other syde, & stode on the top of an hil a farre of (a greatespace beyng betwene them) and cryed to the people, and to Abner the sonne of Ner, saying: hearest thou not Abner? & Abner answered, and sayde: what arte thou that cryest to the kyng? & David said to Abner: art not thou a mā, & who is lyke the in Israel? But wherfore hast thou not kept thy Lorde the kyng? For there came one of the folke to destroye the kyng thy Lord. It is not good that thou hast done. As truly as the Lorde liueth, ye are worthy to dye, because ye haue no better kepte the Lordes anoynted. And now se where the kynges speare is, and the crewse of water that were at his heade.

Then Saul knew Davids voyce, and said: * is this thy voyce my sonne David? and David sayde: it is my voyce, my Lorde o kyng. And he sayd therto: wherfore doth my Lorde persecute hys seruaunt: for what haue I done: or what euell is in myne hāde? Now heare therfore (my Lorde the kyng) the wordes of thy seruaunt. If the Lorde haue stirred the vp agaynst me, he shal * smel the sauoure of sacrifice. But & yf they be the chyldren of men, cursed be they before the Lord. For they haue cast me out from abydyng in the inheritaunce of the Lorde, saying: hence and go serue other Goddes. And yet I hope my bloude shal not fall to the erth before the face of the Lorde, though the kyng of Israel become out to hunt a flee, as men hunt the partridges in the mountaynes.

Then said Saul: I haue synned, come agayne my sonne David, for I wil do thee no moze harme, because my soule was precious in thyne eyes this daye. Beholde, I haue played the foyle, & haue erred exceedinge muche. And David answered and sayde: Beholde, the kynges speare, let one of the younge men come ouer, & fet it. The Lorde rewarde euery mannes ryghteousnesse and sayth: for the Lorde deliuered the into my hande this daye, but I woulde not laye myne hāde vpon the Lordes anoynted. And as thy lyfe was much set by this time in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulacion. And Saul sayd to David: Blessed art thou my sonne David, for thou shalt be a doer, & also able to brynge to an ende. And so David wēt his way, and Saul turned to his place agayne.

Calo.
Thou shalt raise
grie and
prosper.

The xxvii. Chapter.

David fleeth to Achis kyng of Geth, which geneth him zikeleg to dwell in. He killeth the Philistines. And when Achis demanded agaynst whom he had coued, he geneth him a sorel answer and deceaunt hym properly.



Then thought David in his hert: I may perishe one daye or other by the handes of Saul. There is no better for me, then to flee into the lande of the Philistines, that Saul of very dyspayre to fynde me, may cease to seeke me any moze in al the coostes of Israel: for so I may escape his hāde. And David arose, & he & the syxe hundred men that were with him wēt vnto Achis, the sonne of Maach, kyng of Geth. And David dwelt w Achis at Geth, bothe he & his men, euery mā w his houtholde, & David with his two wiues: Ahinoam the Jezrahelyte, and Abigail Nabals wyfe of Carmell. And when it was tolde Saul that David was fled to Geth, he sought no moze for him. And David said vnto Achis: If I haue founde grace in thine eyes, let me haue a place in some towne in thefeldes, that I may dwell there. For what shoulde thy seruaunte dwell in the heade cite of the kyngdome with the. Then Achis gaue him zikeleg the same daye for whiche cause zikeleg pertaineth vnto the kynges of Iuda vnto this day. And the time that David dwelt in the contrey of the Philistines, was a

Calo.

perce

That is,
with thy
noyse as
warrest
the
kyng.

1. Reg. xx. 8

1. Reg. xxvii. 8

That is,
he shal be
clare mi-
neighb-
tousnes
with an
open signe
as in the
sacrifice
of Cain
Ge. iii. 14

Saul pursueth i. Samuel, David,

C*pere and foure monethes. And David and his men went and ranne vpon the Geshurites, the Gertzites and y Amalekites: which nacions were from the begynnyng the enhabiteres of the lande, as men go to Sur, & so forth to Egypt. And David smote the lande, and leste nether man nor woman a liue, and toke the shepe, the oxen, the asses, camelles, and clothes, and remoued and came to Achis. And Achis sayde: haue ye not bene a rounge this daye? And David answered: yes in the south of Iuda, and in the south of the Jezrahelites, and in the south of the Kenites. And David saued nether man nor woman alyue, to bynge tydynges to Geth, for feare lest they shoulde tel on them, saying: so dyd David, and so is his maner al y whyle he dwelte in the contrey of the Philistines. And Achis beleued David, saying: he hath made him selfe to stinke vnto his people Israel, and therfore he shal be my seruaunt for euer.

The xxviii. Chapter.

The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsell of God but hath no answer: and then seeketh after an enchanter, whiche rapely hym by the spirite of Samuel

And it chauced in those daies, that y Philistines gathered their host together to warre, entendinge to fight with Israel. And Achis sayde to David: Be sure, thou shalte goo out w me in the host, and thy men also. And David said agayne to Achis: the thou shalte knowe, what thy seruaunt ca do. And Achis said to David: Then I wyl make y a keeper of my heade for euer.

* Samuel was then deade, and all Israel had lamented him, and buryed him in Ramath his owne citie. * And Saul had put y women y had spirites of prophesy & the Sorcerars out of the lade. And the Philistines gathered together, and came, and pitched in Sunam. And Saul and al Israel gathered together and pitched in Gelboe: And whē Saul saw the hoste of the Philistines, he was aftraied, and his hert was sore astonied. And Saul asked* counsell of the Lord: But the Lord answered him not, nether by dreame nor by y Urin, nor * yet by prophetes.

Then sayd Saul vnto his seruauntes: * seke me a womā y is maistres of a

spirite of prophecie, y I may go to her, and aske of her. And his seruauntes said to him: se, there is a wyfe y hath a spirite of prophesie in her possessio at Endor. And Saul chaunged his clothes, and put on other rayment, & then went he and two men with him, & they came to the wyfe by nyght. And he said: prophesie vnto me by the spirite, & bynge me him by whome I shall name vnto the. And y wife said vnto him: Beholde, thou knowest what Saul hath done, how he hath destroyed the women that had prophesyinge spirites, & the Sorcerars out of the lade. Wherefore the* laiest thou a net for my soule to kyll me? And Saul swore to her by the Lord, sayinge: As suerly as the Lord lyueth, there shal no harme chaunce the for this thing. Then sayde the wyfe: whom shal I fetch vnto the? & he said: Bynge me by Samuel. When the woman saw Samuel, she cryed with a loude voyce, and spake to Saul, sayinge: why halte thou mocked me? for thou arte Saul. And the kynge said vnto her, be not a frayde: But what seyst thou. And the wyfe said vnto Saul: I se* a God ascending by out of the erth. And he said: what faciō is he of? And the womā said: there commeth by an olde man with a mantel vpo him. And Saul perceaued that it was Samuel, & stouped with his face to the groude, and bowed him selfe. And Samuel said to Saul: why hast thou vnquieted me, to make me be brought by? And Saul answered: I am sore encombred. for the Philistines make war agaynst me, & God is departed from me, and answered me no more, nether by prophetes, nether by dreames. And therfore I haue called the, to tel me what I shall do. Then sayde Samuel: wherfore doest thou aske of me? whyle the Lord is gone from the: and is thine enemye, the Lord will do to the as he said by my hande. for the* Lord hath rent the kyngdome out of thyne hande, and geue it thy neyghboure David, because thou obeydst not the voyce of the Lord, nor executedst his fearece wrath vpo y Amalekites. Therfore hath y lord done this vnto y this day. And more ouer, y Lord wil deliuer Israel w the, in to y had of y Philistines. * And to morow

The is, sekest an occasion, wherby I myght be brought hie to death.

The Chad. the Angell of God.

1. Reg. xv. 6

1. Reg. xxi. 6

The bald. in rpre. ure mo rtes & rre dai- 1. Of Da lds co- nuance y place o y Be- zues the elues di- agree.

That is, o be ab- forced & counted y homis- able.

1. Reg. xv. 6

Exo. xxii. 6

1. Reg. xlii. 6

1. Reg. xxi. 6

1. Reg. xxi. 6

Samuel i. Kynges. apereeth Fol. xlv.

halt thou & thy sonnes be w me, & the Lorde shal geue the hoste of Israel into the handes of the Philistines. The Saul fel streyght way flat on the erth as longe as he was, and was sore a dredd of the wordes of Samuell.

And therto there was no strength in him, for he had not eaten all the daye & the night before. And the woman came vnto Saul, and sawe p he was sore troubled, & sayde vnto him. Se, thyne handmayde hath obeyed thy voyce, & I haue put my soule in my hande, and haue harkened vnto thy wordes which thou saydest vnto me. Nowe therfore harken thou also vnto p voyce of thine handmayde, and let me set a morsel of breade before the, & eate & get the strength to go thy iournepe. But he refused it, and sayde: I wyll not eate. But hys seruautes & the wyfe together compelled him, p he heard their voyce. And so arose fro the earth, & sat him on a bed. The woman had a fat calfe in p house, & p she hastid & kylled it, & toke flour and kneed it, & dyd bake him swete cakes, & brought the before Saul, & before his seruautes. And whē they had eaten, they stode vp, and wente awaye the same nyghte.

Thenotes.

- Reper.** a. Reper of his head for keper of his body: which they cal kuyght for the bodye.
- Crim.** b. Of Crim is spoken. Num. xxvii. d. God wold not p the hye priest shulde geue Saul answer at this tyme, & therefore suffered hym not to se his wil in Crim as he was wont to do: or happely he sawe his wyll but sawe therewith p he shulde not shewe it vnto Saul. Luke. Num. xxvii. d
- S. Augu-
Cine.** c. S. Austen in the thirde Tome of his workes. the. cccc. and xxiii. syde affirmeth p it was the deucl in the likenesse of Samuel.

The. xxix. Chapter.

David goynge with kyng Achis to fyght agaynst Saul is sende agayne by the meanes of the Lordes of the Philistynes.

A The Philistynes gathered all their hostes together vnto Asdod. And Israel pitched by a fountayne in Jethrahell. And the Lordes of p Philistines wet forth by hundredes and by thousandes. But David and his mē came behinde with Achis. Then sayde p lordes of p Philistines: what are pouder Chyues? and Achis sayd vnto p Lordes of the Philistines: is not this David p seruaunt of Saul the kyng of Israel, which hath bene w me

dayes or yeres: & I haue found no fault in him sence he fled vnto me vnto this day. Neuerthelesse p lordes of the Philistines were wrothe w him, & sayde vnto him: make this felowe retorne, & lette him goe agayne to hys place whiche p hast appoynted him. For he shal not go w vs to batel, lest he be an aduertarye to vs in p batel. For wher w coulede he better obtrayne p fauoure of his mayster, then bpō the heedes of our mē. Is this not David, to whō they sange in daunces: *Saul slue his thousande, but David hys. x. thousande. Then Achis called David, & laid vnto him: as sure as the Lorde lyueth, thou arte honest, & it pleaseh me wel that p shuldest accompanye me in the hooste, for I haue founde none euell w the sence thou comest to me vnto this daye. Neuerthelesse the lordes of p Philistines fauoure the not: wherfore retorne, & goe in peace, that thou displease not the lordes of the Philistines. And David sayde agayne to Achis: Why, what haue I done, and what hast thou founde in thy seruaunt as lōge as I haue bene w the vnto this day: p I maye not go fyght agaynst p enemies of my lord p kyng.

Achis answered, & said to David: I wotte well thou pleasest me, as it were an angell of God. Notwithstandynge, the lordes of the Philistines haue layd, that thou shalte not goe with them to batel. Wherfore ryle bp erly in p mornynge w thy maisters seruautes p are come w the. And whē ye be bp erly (as sone as ye haue light) departe. And so David and his mē rose erly to depart in the mornynge, & to retorne in to the lande of the Philistines. And the Philistines went bp to Jethrahell.

The. xxx. Chapter.

David retournenge from kyng Achis synneth Synkeleg burnt. He pursueth after the burners therof and kylleth them and recoureth the praye.

B ut yet David and his men were come to zikeleg the thirde day, the Amalekites had runne in a running bpō the south, & vpon zikeleg, and had smittē zikeleg & burnt it w fyre, & had taken the women (p were therein) prysoners, bothe smale and great: but slue not a mā, saue carried them w the, & went their wayes. When David & his men came to p citie: behold, it was

David agaynst i. Samuel. Amaleck

burnt wth fire, & their wiues, their sons
& their doughters were taken priso-
ners. The David & y^e people y^e was wth
him, lyft vp their voyces & wept, vntyl
they could wepe no more. And Davids
two wyues were taken prisoners also.
Abinoā the Jezrahelite, and Abigail
the wyfe of Nabal the Carmelite. And
David was in a shrowde strayte: for
the people intended to stone hym, by-
cause the heartes of al the people were
vexed for their sons & their doughters

But David toke a good corage to
him in y^e Lord his God, & said to Abi-
athar y^e priest Ahimelechs sōne: bring
me y^e Ephod. And Abiathar brought y^e
Ephod to David. And David asked y^e
Lord, saying: shal I folowe after thys
cōpanie: and shal I ouertake thē? And
he sayd to hym: folowe, for thou shalte
ouertake them, and recouer the praye.

And he wente and the fyre hundred
men y^e were wth hym, & they came to the
Cruet Beloz, where a part of thē abode.
But David & foure hundred men fol-
lowed: but two hundred abode behinde,
beyng to wery to goe ouer the ryuer
Beloz. Then they fōude an Egyptyan
in the felde, & broughte hym to David,
& gaue him breade to eate, & water to
dryncke, & gaue him a fewe figgs & ii.
clousters of reasinges. And whē he had
eatē, his spirites came agayne to him:
for he had eatē no bread, nor dryncke no
water in .iii. dayes, & .iii. nightes. The
David sayde vnto hym: to whō belon-
gest thou, & whēre arte thou: and y^e lad
answered: I am an Egipcian and ser-
uaunte to an Amalekite: And my mas-
ter left me behynde, because it is .iii.
dayes agone y^e I fel sick: we came a ro-
unge bpō the southe of Crethis, & bpō
thē of Juda & on the southe of Caleb.
And we burnt zikeleg wth fyre. And Da-
uid sayd to hym: canst thou bringe me
to thys companye: And he sayde: I were
vnto me by God, y^e thou wylte neither
kyl me, nor deliuer me in to the handes
of my maister, & I wyl bring the vnto
them. And when he had brought hym:
see, they lay scatered al abrode bpō the
erth, eatynge & drynckynge, & tryum-
phynge ouer all the great praye y^e they
had carryed away out of the land of the

Philistines, & out of the lande of Juda.

And David layde vpon thē from the
twylight vntyl the euen on the morow:
so y^e there escaped not a mā, saue foure
hūdzred yonge men, whiche rode awaye
bpō camels and fledde. And David re-
couered all y^e the Amalekites had car-
ryed awaye, & his two wiues: so y^e there
was no person lacking smale or great,
sonne or doughter, or of the spoyle of al
that they hadde taken awaye, David
brought al againe. And David toke al
the shepe, and the oxen. And they draue
the catel befoze, and sayde: this is Da-
uids pray. And thē David came to the
two hundred men y^e were to wery to fol-
low David, which they made to abyde
at the ryuer Beloz. And they came to
mete David, and the people y^e were wth
hym. And when David came to the
people, he saluted them. Thē answered
all the wycked & the vnchrystes (of the
men y^e went wth David) & sayde: bycause
they went not wth vs, therefore shal none
of the praye that we haue recouered, be
geuen vnto them, saue to euerpe man
hys wyfe and hys chyldren: whiche let
them cary away and be walkynge.

Then sayd David: ye shall not doe
so (my bzyethē) wth y^e the Lorde hath ge-
uen vs, & hathe preserued vs, & delyue-
red the cōpanye y^e came agaynst vs, in-
to our handys. For who shulde herke vnto
you in this mater: *but as his part
is y^e goeth & fighteth, so good shal hys
parte be, that carieth by the stuffe, they
shal parte it a lyke. And so from y^e day
forwarde: was that made a lawe and a
custome in Israell, and dureth to thys
day. When David came to zikeleg, he
sent of his pray vnto the elders of Ju-
da & to hys frends, sayng: se, there is a
*blessynge for you, of y^e spoyle of the e-
nemies of the Lord. He sent to them of
Bethel: to thē of south Ramath: to thē
of Gether: to thē of Aroer: to thē of Se-
phaimoth: to thē of Esthaimo: to thē of
Rachal: to thē of the cities of y^e Jerha-
melitz: to thē of y^e cities of y^e Kenitz: to
thē of Haramah: to them of Borasā: to
them of Athach: to them of Hebron, &
to all places where David & hys men
were wont to haunte.

The. xxxi. Chapter

The battell betwixt the Philistynes & Israell. Dauid
kyllet hys selfe, & his chyldren are slayne in the battell.

And

1. Reg. 23. 6

2. Reg. 23. 6

The last
of men of
warre.
John. xxi. 8

That is,
a reward

Saul killeth i. Kinges. him selfe Fol. xlvj

The second boke of Samuel otherwyle called the seconde boke of the kynges.

The. i. Chapter.

David comandereth to see y^e messenger, that sayd
he had kylled Saul. The lamentacion of David for
Saul and Jonathas.



fter the death of
Saul, when Da-
uid was retour-
ned fro y^e slaugh-
ter of the Amale-
kites, & had bene
two dayes in zike-
leg: beholde, there

came a man the thyrde daye oute of the
host from Saul, wth hys clothes rent, &
earth vpon his head. And whē he came
to Dauid, he fel to y^e earth, & dyd obey
saunce. To whom Dauid sayd: whence
comest thou? And the other answered
hym: Out of the hoste of Israell am I
escaped. And Dauid sayde to hym as
gayne: howe hath it chaunced? tell me.
And he sayd: y^e people fled fro y^e battel:
& many of the people are ouerthrowen
and dead: and Saul & Jonathas hys
sonne are dead therto.

And Dauid sayde vnto the younge
man y^e tolde hym: howe knowest thou y^e
Saul & Jonathas hys sonne be deed?
and the younge man that tolde hym,
sayd: I was by chaunce in mount Gel-
boe. And see, Saul leaned vpon hys
speare, and the charettes and horsemē
folowed hym at the heles. And Saul
looked backe and called me. And I an-
swered: here am I. And he sayde vnto
me: what art thou? and I sayde vnto
him: I am an Amalekite. And he sayde
vnto me: come on me and see me: for
anguishe is come vpon me, & my life is
yet al in me. And I wente on him & sue
him: for I was sure that he coulde not
lyue, after that he was fallen. And I
toke the crowne that was vpon hys
head, & the braselet that was on hys
arme and haue brought them vnto my
Lorde hyther.

Then Dauid toke his clothes and
rent them, & so dyd all the men y^e were
with hym. And they mourned, wepte
and

11 Reg. iii. 6
and. xiv. 6

And as y^e Philistines fought
agaynst Israell, y^e men of Is-
rael fled away from y^e Phi-
listines, & fell doune deed in
mounte Gelboe. And y^e Philistin^z folo-
wed after Saul & his sonnes, and sue
Jonathas, Aminadab and Melchilua
Sauls sones. And y^e batel went sore a-
gaynst Saul, in so muche y^e shoters wth
bowes had founde hym, & he was sore
wounded of y^e shoters. Then said Saul
vnto his harnesbeater: *drawe out thy
swerd, & thrust me thorow therewith: lest
these vncircūcised come & thrust me tho-
rowe, and make a mockynge stocke
of me. But his harnesbeater wold not,
for he was sore afraide. Wherefore
Saul toke a swerde & fell vpon it. And
when his harnesbeater saw that Saul
was dead, he fell lykewyle vpon hys
swerde & died wth hym. And so Saul di-
ed & his thre sōs, & his harnesbeater, &
therto al his men y^e same day together.

When the men of Israell that were
on the other syde the valeye, and they
of the other syde Jordan, heard that y^e
men of Israell were put to flyght, and
that Saul and hys sonnes were dead,
they lefte the cities, and ranne away,
& the Philistin^z came & dwelt in them.

On y^e morowe when the Philistines
were come to strippe thē y^e were slayne,
they founde Saul & hys thre sonnes ly-
inge in mount Gelboe. And they cut of
his heed, & stripped him out of his har-
nesse, & sent into y^e lande of the Philisti-
nes euery where, to publish in y^e houses
of their Goddes, and to the people. And
they hanged vp his harnesse in y^e house
of Ashtaroth, but they hanged vp hys
carkasse on the walles of Bethlan.

Whē y^e enhabitors of Jabes in Gile-
ad heard therof, what y^e Philistin^z had
done to Saul, they arose as manye as
were men of warre & went all nyghte, &
toke y^e carkasse of Saul, & the carkas-
ses of hys sōnes fro y^e walles of Beth-
lan & broughte thē to Jabes & burnt
thē there, & toke their bones and buri-
ed them vnder a tree at Jabes, and fast-
ed seuen dayes.

The ende of the first boke of Sa-
muel, which they comenly cal the
first of the kynges.

1. para. x. a.

Judic. ii. 9
1. para. x. a.

1. para. xl. b.

1. Reg. ii. 6

1. Reg. 34. a

David is i. Samuel. annoynted

and fasted vntyll euen, for Saul and Jonathas hys sonne, and for the people of the Lord, and for the house of Israel, because they were ouerthrowen with the swerde.

Then sayd David vnto the younge mā þ brought him tidings, where arte thou: and he sayde: I am the sonne of an allaute an Amalekite. And David said vnto him: how is it that thou wait not afraide, to laye thyne hande on the Lordes annoynted, to destroy him: And David called one of his younge men, & sayd: go to, and runne vpon him. And he smote hym þ he dyled. Then sayde David vnto hym: þ thy bloude be vpon thyne owne heed. * for thyne owne mouth hath testified agaynst the, saying: I haue slayne þ Lordes annoynted.

And David sang this soge of mour: nyngue ouer Saul and ouer Jonathas hys sonne, & bad to teache the children of Israel the staues therof. And beholde, it is writtē in þ boke of þ rightuous. The glorie of Israel is slayne vpo þ hie hylls: oh how were þ mightie ouerthrowē. * Tel it not i Beth: nor publyshe it in the streates of Ascalon: lest the daughters of the Philistines reioyse, & that þ daughters of the vncumcised triumph therof. Ye mountaynes of Gelboe, vpon you bee neither dew nor rayne, nor felde whence heauie offeringes come. for there þ childes of þ mightie were caste from them: the shylde of Saul, as thoughe he had not bene annoynted with oyle. * The bowe of Jonathas and the swerde of Saul turned neuer backe agayne emptye, from the bloude of the wounded, & fro the fat of the mightie warriours.

Saul and Jonathas louely & pleasant in their lyues, were in their deathes not deuided, men swifter then Eagles, & stronger then Lyons. Ye daughters of Israel, wepe ouer Saul, which clothed you in purple, & garnettes of pleasure, and * brodered youre raymente with ornaumentes of golde. Howe were þ mightie slayne in battell: Jonathas on the hie hylls was wounded to death. Wo is me for the my brother Jonathas: delectable to me was thou excedynge. Thy loue to me was wonderful, passynge the loue of womē.

How were thy mightie ouerthrowen, & how were þ weapons of war forlozen.

The notes.

a. The rentynge of hys clothes was a sygne of great sadnes, and also of great anger for the zeale of þ lord, as in mat. xxvi. g. & beneth. iii. f. & xiii. f. b. This is þ manner of speakinge of the Hebrewes, That is, for that we say, thy mālaugher shall cause tye dyer: as it is sayde. psalme. vii. d.

The. ii. Chapter.

David is annoynted in Hebron. The battell of the seruantes of David and Absoloth.

After thys David * asked þ Lord, A sayinge: shall I goe vp into anye of the cytyes of Juda: And the Lord sayde: goe. And David answered: whyther shal I goe: He answered: vnto Hebron. And so David went thither with his two wyues also, Abinoam the Jersahelite and Abigail Nabals wyfe the Carmelite. And the men that were with hym, dyd David carye vp also, euerye man with hys house. And they dwelte in the townes of Hebron. And the men of Juda came, and there annoynted David kyngue ouer the house of Juda. When it was tolde David how the men of * Jabes in Gilead had buryed Saul, he sent messengers vnto the, & sayde vnto them: blessed are ye vnto the Lord, þ ye haue shewed suche kyndenes vnto youre Lorde Saul, and haue buryed hym. Wherefore the Lord shewe you mercye and trueth agayne. And I wil do you good also, because ye haue done thys thing. And now let your handes styrre the & playe ye the men, thoughe youre mayster Saul be deed. And finallye vnderstode þ the house of Juda haue annoynted me kyngue ouer them. But Abner þ sonne of Ner þ was captayne of Sauls host, toke Absoloth þ sone of Saul and broughte hym to Mahanaim and made hym kyng ouer Gilead and ouer the Amurites, & ouer Jersahel: and ouer Ephraim, and Benjamin, and ouer all Israel. And Absoloth Sauls sonne was fourty yere olde when he began to raygne ouer Israel, and raygned two yere. But þ house of Juda only folowed David. * And þ time which David raygned in Hebron ouer the house of Juda, was. vii. yere and syxe monethes. And Abner the sonne of Ner, and the seruantes of Absoloth the sone of Saul

Mat. xxi. c.
Luk. xix. d

Some
thynke þ
this boke
remayn-
eth not,
other saye
vnderstand
by it the
first boke
of Esdras
v. ch. a. b.

D

i. Re. xiii. a
and. xiii. b.
ii. Re. xv. b

That is,
deced
you with
golde or-
namētes.

The rentynge

That is,

i. re. xxi. a
ii. Re. v. c

i. re. xxi. d

ii. Re. v. a

Joab killeth ii. Kinges. Abner Fol. xlvij

Saul went out of Mahanaim, to Gibeon. And Joab y^e sone of zaruiath & the seruautes of Dauid went out & mette them by the Pole of Gibeon. And they satte downe, the one parte on the one syde the Pole, and the other on the other syde. And Abner sayde to Joab: let the younge men arysle and playe before vs. And Joab answered: be it. The^r there arose & went ouer: twelue of Benjamin by nombze, whiche pertayned to Isbolet the sonne of Saul, and twelue of the seruautes of Dauid. And they caught eche his felowe that came agaynst hym, by the head, and thruste hys swerde in hys syde, and so felle downe all atonce. Wherefore the place was called Helath zurim whiche is in Gibeon. And there beganne an exceeding cruell battell that same daye. But Abner and the men of Israel were put to the worlde of the seruautes of Dauid.

That is, thefeld of y^e strong or myghtye.

Ge. xliii.

And there was thze of the sonnes of zaruiath there: Joab, Abisai & Asahel: which Asahel was as swyfte of fote as a wylde Roo, and folowed after Abner, and * turned neither to the ryght hand nor to the lefte, from Abner. Then Abner looked behynde hym, and sayde: arte thou Asahel? And he sayde, yea. Then sayde Abner: turne the ether to the ryght hande or to the lefte, & catche one of the younge men and take thee hys ipoyl. But Asahel would not departe fro him. And Abner sayd agayne to Asahel: tourne from me, for I were loth to smite the to y^e grounde. For the how shulde I holde vp my face before Joab thy brother: howe be it he wolde in no wyse departe.

ii. Re. xx. d

* Then Abner with the hynder ende of the speare smote him vnder the short rybbes, that the speare came oute behynde hym: that he fell downe in the place, and dyed there. And as manye as came to y^e place where Asahel fel doune and dyed, stode styl. But Joab & Abisai folowed Abner tyll the sunne went downe. And whē they were come to the hyll Amiah that lyeth before Giah, in y^e waye that goeth thorowe the wyldernes of Gibeon, the children of Benjamin gathered themselues together after Abner on a plūpe & stode styl on the

top of an hyll. The Abner called to Joab, and sayde: shall the swerde deuoure without ende? knowest thou not, y^e bitternesse is wonte to come in the latter ende: how long shal it be, per thou byd the people retorne fro folowynge their bzythze? And Joab answered: as truely as God lyueth, yf thou haddest so sayde, then euen in the morninge had y^e people departed, eche from folowynge hys brother. And * therewith Joab blew a trompet, and all the people stode styl, and pursued after Israel no more, nor fought no more. And Abner and hys men walked all that nyght by y^e wylde felde, & went ouer Jorda, & past thorow al Bethhorō and came to Mahanaim.

ii. Re. xx. d

And Joab retourned fro after Abner, & gathered al the people together. And there lacked of Dauid seruautes nyntene persons, and Asahel. But the seruautes of Dauid hadde slayne of Benjamin and of Abners men, thze hundred & thze score mē. And they toke vp Asahel, & buryed hym in the sepulchze of hys father in Bethlehem. And Joab and his men went all nyght, and came in the dawninge to Hebron.

The. iii. Chapter

Abner cometh to Dauid & bzyngeth hym hys wyfe Michol. Joab killeth Abner. Dauid bewepeth hys death, and curseth Joab.

There was longe stryfe betwene the house of Saul, & the house of Dauid. But Dauid waxed stronger and stronger, & the house of Saul waxed weaker & weaker. * And Dauid had children bozne hym in Hebron: hys eldest sone was Amnon of Ahinoam the Jezrahelite: y^e seconde Theleab of Abigail the wyfe of Nabal the Carmelite: the thirde Absalom, the sone of Maachah y^e doughter of Tholmai the kynge of Gessur: the fourthe Adoniah the sonne of Hagith: the fift, Saphatiah the sone of Abital: the. vi. Jethrae by Egla Dauids wyfe: these were bozne to Dauid in Hebron. And as longe as there was battel betwene the house of Saul, and the house of Dauid, Abner helde vp the house of Saul. And Saul had a concubine named Riphah, the doughter of Aiah. And Isbolet sayde to Abner: Wherefore lyest thou with my fathers concubynes?

i. Par. iii. d

Ge. xxv. d

B

byne: Then was Abner very wroth for
 þ word of Isboeth, & sayde: am I not
 a dogges head, which agaynst Juda
 haue shewed mercy this daye vnto the
 house of Saul thy father, and to hys
 brethren & frendes, & haue not deliue-
 red them into þ hand of Dauid: seyng
 thou fyndest a fault in me this day for
 a woman: * So do God to Abner and
 so therto: except that as the Lord hath
 sworn to Dauid, I so doe to hym, and
 byngge the kyngdome from the house
 of Saul, & set vp the throne of Dauid
 ouer Israell, and ouer Juda, euen fro
 Dan to Bersabe. And he coulde geue
 Abner neuer a woorde to answer, by-
 cause he feared hym.

And Abner sent messengers to Da-
 uid forthwith, sayinge: whole is the
 lande: and he sayd therto: make a bode
 with me, and see, my hande is with the
 to byngge al Israell vnto the. And Da-
 uid answered: wel sayde, I wyll make
 a bonde with the. But one thinge I re-
 quire of the, that thou see not my face,
 except thou first byngge Michol Sau-
 les doughter, when þ comest to see me.

And Dauid sent messengers to Is-
 boeth Sauls sonne, sayinge: * deliuer
 me my wyfe Michol, whiche I married
 wyth an hundred forskynnes of the
 Philistines. And Isboeth sente, and
 toke her fro her husbāde: Phaltiel the
 sonne of Laïs. And her husbāde went
 w her, & came wepyngge behynde her,
 tyl they came to Bahurim. Then sayd
 Abner vnto hym: go and returne. And
 he returned. And Abner had communi-
 cation with the elders of Israell, say-
 inge: ye haue longe gone about þ Da-
 uid shuld be kyngge ouer you. Now the
 do it: for þ Lorde hath sayd of Dauid,
 by þ hand of my seruaūt Dauid, I wil
 saue my people Israell, out of the han-
 des of þ Philistins, and out of the hand
 of all their enemies. And lyke wordes
 had he with Benjamin, & then wente
 to tell in the eares of Dauid in Hebrō
 al that Israell was content with, & the
 whole house of Benjamin. And when
 Abner was come to Dauid to Hebron
 and twentye men wyth hym. Dauid
 made him and the men that were wyth
 hym a feest. Then Abner sayde vnto
 Dauid: I wil bp and go gather al Is-

raell vnto my Lorde the kyngge, & they
 may make an appoyntment with the, &
 thou mayst be kyng ouer al that thyn
 heart desireth. And so Dauid let Ab-
 ner departe, and he went in peace.

And see, the seruauntes of Dauid &
 Joab came from chaspyng & robbers &
 brought a great praye with them. But
 Abner was not with Dauid in Hebrō:
 for he had sente hym awaye to departe
 in peace. When Joab and all the hoste
 that was wyth hym were come, men
 tolde Joab, sayinge: Abner the sonne of
 Ner came to the kyngge, & he hath sente
 hym awaye, that he is gone in peace.
 Then Joab went to the kyngge, & sayd:
 what hast thou done? See, Abner came
 vnto the, why hast thou set him away,
 that he shoulde scape quyte? Thou
 mightest knowe Abner þ sonne of Ner,
 that he came to flatter with the, and to
 know thy conuersacion & behauoure, &
 to knowe all that thou doest. And when
 Joab was come oute from the kyngge,
 he sent messengers after Abner, which
 brought hym agayne from the well of
 Sirah vnwetynge to Dauid. And whē
 Abner was come agayne to Hebron,
 Joab tooke hym a syde in the gate, to
 speake with hym gilefullye, and there
 smote hym vnder the thort rybbes & he
 died, for þ blude of Asahel his brother.
 And when it afterwarde came to Da-
 uids eare, he sayde: I and my kyngge-
 dom are gyltlesse before the Lord for e-
 uer, concerninge þ bloude of Abner, the
 sonne of Ner. It fall therfore on þ heed
 of Joab, & on all hys fathers house: þ
 the house of Joab be neuer woute one
 or other þ hath rüning issues, or wout
 lepers, & goers on crouches, & that fall
 on the swerde, & that lacke bread. And
 the cause why Joab & Abisai slue Ab-
 ner, was, that Abner had slayne their
 brother Asahel at Gibeon in battell.
 And Dauid sayde to Joab, & to all the
 people þ were w hym, rent youte clo-
 thes, & put on sacke clothe, & mourne
 before Abner. And kyngge Dauid hym
 selfe folowed þ bere. And whē they had
 buryed Abner in Hebron, þ kyngge lyft
 vp hys voyce, and wepte ouer the se-
 pulchre of Abner, and so dyd al the peo-
 ple. And þ kyng lamented ouer Abner,
 and sayd: Abner dyed not as a wretche
 dyeth

Jad. iii. c.

ii. R. ii. f.

ii. R. i. b.

Isbolet is ii. Kinges. Nayne Fol. xlviii

dieth. Thy hand were not manacled nor thy fete brought into cheines: but as me fall before wycked chyldezen, so fellest þu. And al þu people wept yet more ouer hi.

And when al the people came to eate meate wyth Dauid, whyle it was yet daye, Dauid sware, sayinge: so do God to me and so thereto, yf I tast bread, or oughte elles, tyll the sunne be downe. And the people wylte it, and it pleased the, as well as al other good thynges, whiche the kynge dyd in the syght of þu people. And al the people and al Isra- el therto vnderstode that day howe þu it was not the kynges mynde, to see Ab- ner the sonne of Ner. And þu king sayde vnto hys seruantes: knowe ye not, howe þu there is a Lorde, a that a great fallen thys daye in Israell: And I am thys daye tender, though I be anoynted kynge. And these men the sonnes of zacariah be * to good for me to rule: But the Lord rewarde the doer of euell accordynge to hys wyckednesse.

The notes.

a. The puttyng on sache clothe was a sygne of great sadnesse, as was also the centryng of their clothes. Jonas. iiii. b. Psalme. xxi. d.

The. iiii. Chapter.

Baanah and Rechab slaye Isbolet the sonne of Saule.

When Sauls sone heard that Abner was dead in Hebron, hys handes faynted and all Israel was troubled. Nowe thys Sauls sone had. ii. me þu were be- come captaynes ouer þu soudiars. þu one called Baanah, and the other Rechab, the sonnes of Remon a Berothite, and of the chylde of Benjamin: for Beroth was rekened to pertayne to Benjamin. And these Berothites fled to Gethaim, and ioiourned there vntyll þu same tyme. * And Jonathas Sauls sone had a son þu was lame on hys fete: syue yere olde was he whē tydynges came of Saul & Jonathas oute of Jezrahell. And hys nource toke hym vp & fled awaye. And as he made hast to flee, & was amased, the childe fel & became halt & was cal- led Miphiboseth. And these sonnes of Remon the Berothite, Rechab & Baanah went, & came in the heate of þu daye to the house of Isbolet, as he slept on a bed at none. And beholde, they came

in to the house as though they wolde haue bought * weate, & smote him vnder þu thort ribbes & fled. For they came into the house as he slept on his bed in hys restynge chamber, and smote hym and slue him, and beheaded him & toke his head & gate them awaye thorowe the wyldes felde all nyghte. And they brought þu head of Isbolet vnto Dauid, to Hebron & sayd to the kynge: be- hoide there the head of Isbolet Sauls sonne thyne enemye, which soughte thy soule. But the Lorde hathe aduen- ged my Lorde the kynge thys daye, of Saul and of hys seede.

And Dauid answered Rechab and Baanah hys brother, the sonnes of Remon the Berothite and sayd vnto the: * as surely as the Lorde lyueth, which hath deliuered my soule out of all ad- uerities: * him that tolde me how that Saul was deed, thynke ynge to haue brought me good tydynges, I caught & slue in zikeleg, to geue him a rewardes for hys tydynges bringynge. And how muche more ought I so to deale wyth wicked men that haue slayne a righte- ous person in his owne house vpo his bed. Now therfore thynke you þu I wyl not require his bloude of your handes & take you from the earth: And Dauid commaunded hys younge men, and they slue them, and cut of their handes and their fete and hanged them vp by the pole in Hebron. And they toke the head of Isbolet and buried it in the sepul- chre of * Abner in Hebron.

The. v. Chapter.

Dauid is yet agayne anoynted kynge: and taketh the Arche from Syon. He taketh out the blinde and þu lame. He marryeth mo wyues and getteth mo chyldezen. He slepeth the thyle nyghtes.

When came all the tribes of Israel to Dauid to He- bron, & sayd: see, we are thy bones and thy fleche. And therto in tyme paste when Saul was kynge ouer vs, þu leddest Is- rael in & out. And þu Lord hath sayd to the: þu shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so al the elders of Israel, came to the * kynge to Hebron. And kinge Dauid made a couenaunt with the in He- bron before the Lord. And they anoynted Dauid kynge ouer Israel. Dauid was

Let they woulde haue been knowne.

1. Reg. 28. 8

1. Reg. 28. 18

1. Reg. 28. 18

1. Reg. 28. 18

Or to Aronge.

Sache clothe.

1. Reg. 28. 18

was thyrtye yere olde when he begā to raygne, & he raygned fourtye yere. In Hebron he raygned ouer Iuda seuē yere & fyre monethes. And in Ierusalem he raygned thirtie and thre yeres ouer all Israell and Iuda.

B Then wente the kynge and his men to Ierusalem, vnto the Jebusites, the enhabiters of the lande. And they sayd vnto Dauid: excepte thou take awaye the blynde & the lame, thou shalt not come in hither, meaning therby y^e Dauid shuld not haue come in thither. Nevertheless, Dauid toke y^e stronge hold of Sion, whiche is in the cite of Dauid. Then sayde Dauid the same day. Whosoever smytteth the Jebusites, & wynneth the walles, and smytteth the lame and the blynde y^e hated Dauids soule. * Wherefore they sayd: y^e blinde & y^e lame shall not come into y^e house. And Dauid dwelt in the towre, and called it the cite of Dauid. And Dauid bylt rounde about it from Billo inwarde.

Under:
David shall
be chefe
captaine:
as it is
reade, i.
para. xi. a

i. Pa. xv. a

And Dauid waxed greate and y^e Lorde God of hostes was with him. * And Hiram kynge of Tyre sente messēgers to Dauid, wth Cedar trees & carpenters & Malons, to bylde Dauid an house. Whereby Dauid perceaued y^e the Lorde had stablyshed him kynge ouer Israell, and had exalted his kyngdome for hys people Israells sake. And Dauid toke hym mo concubines and wyues out of Ierusalem, after he was come from Hebron, and mo sonnes and daughters were yet borne to Dauid. * And these be the names of the sonnes that were borne hym in Ierusalem: Samua, Sabsabab, Pathan, Salomon, Iebahar, Elisua, Nepheg, Iaphia, Elisama, Elisada, and Eliphalet.

i. Pa. iii. b

But when the Philistines hearde y^e they had anoynted Dauid kynge ouer Israell, they came al vp to seke Dauid. And as soone as Dauid heard of it, he gat hym to an holde. And y^e Philistines came & layed thē a longe in the valeye of Raphaim. * And Dauid asked of the Lorde, sayinge: shal I go to the Philistines: and wilte thou deliuer them into my handes: and the Lorde sayde vnto Dauid: go, for I wyl deliuer the Philistines into thy handes. And Dauid came to * Baal Pharazi & smote them

there, & said: y^e Lorde hath deuided mine enemies a sondre before me, as a man wolde deuyde water. And therfore he called the name of the said place, Baal Pharazin. And there they left their y^e images, and Dauid & hys men toke thē vp. And y^e Philistines came yet againe, & layed them in the valeye Raphaim. And Dauid asked the Lorde, and he sayd: goe not. But compasse thē on the backside, & come vpo thē fro the perytrees. And whē thou hearest the noyse of a thynge goynge in the toppes of y^e perytrees, then moue. for thē y^e Lorde is gone out before the, to smyte the hoste of the Philistines. And Dauid dyd as the Lorde commaunded hym and smote the Philistines from Gibiah to Gezer.

The .vi. Chapter.

The arcke is brought forth of the house of Abinadab. Ozah is streken and dyeth bycause he touched the arcke. The arcke is broughte in to the hoale of Obed Edom, and fro thence into Ierusalem. Dauid daunceth before it, & is therfore despised of hys wyfe Micholl.



fter that, Dauid chose oute all the chiefe younge men in Israell to the summe of thirtie thousande, & arole & went & al the folke y^e were with him of y^e men of Iuda, to fet awaye the arcke of God vpon whiche is called the name of the Lorde of hostes that dwelleth betwene the cherubins. And they put the arcke of God vpon a newe cart and brought it out of y^e house of Abinadab y^e dwelte at Gibeah. And Ozah and Ahio the sonnes of Abinadab draue the newe cart. And when they brought it out of the house of Abinadab that dwelte at Gibeah wth the arcke of God, Ahio went before the arcke. And Dauid and al the house of Israell played before the Lorde with all maner instrumentes of fyre woode, wyth harpes, psalteries, tymbrelles, cyddelles, andymbals.

And when they came to Nachons threshynge floure, Ozah put hys hand to the arcke of God, and held it, for the oxē stobled. And the Lorde was wrath wth Ozah & God smote hym in y^e same place for hys faulte, and there he dyed by the arcke of God. And Dauid was displeased, bycause the Lorde had rent Ozah. And the name of the place was called Pery Ozah vntyll thys daye.

i. re. xiii. o
ii. reg. ii. a
and. v. b

Some
read, to y^e
playne of
of Ihera
sim.

9 And David was then afrayed of the
 10 Lord, and sayd: how shoulde the Arcke of
 the lord come to my house? And so Da-
 uid wolde not bying the Arcke of y^e lord
 with him into the citie of David. But
 11 caried it into the house of Obed Edom
 a Gethite. And the Arcke of the Lord
 continued in the house of Obed Edom
 the Gethite, thre monethes, & the Lord
 12 blessed Obed Edom and all his hous-
 holde. And when it was tolde kyng
 13 David how that the Lord had blessed
 the house of Obed Edom and all y^e per-
 14 tapned vnto him, because of the Arcke
 of God, he went and brought the Arcke
 of God from the house of Obed Edom,
 vnto the cytie of David with gladnes.
 15 And euer when they that bare the Arcke
 of the Lord, had gone syre passys, he of-
 16 fered an oxe and a fat shepe. And Da-
 uid daunced before the Lord with all
 his might in a lymnen Ephod girde vnto
 17 him. And David and all the house of
 Israel brought the Arcke of the Lord
 with howting and trompet blowyng.
 18 And as the Arcke of the Lord came in-
 to the citie of David, Michol Sauls
 19 daughter looked thorow a wyndow and
 saw kyng David spyng & daunce be-
 fore the Lord, & therfore dyspyled him
 in her hert. And whē they had brought
 in the Arcke of the Lord, and had set it
 euen in his place, euē in the tabernacle
 that David had prepared for it: Da-
 uid offered burntofferings and peace-
 20 offerynges before y^e Lord. And as sone
 as David had made an ende of offe-
 ring burntofferings and peaceofferin-
 21 ges, he blessed the people in the name of
 the Lord of hostes, & gaue among all y^e
 folke, euē among the hole multitude of
 Israel, as well to the wemē as mē, euē
 22 eue one a Cake of breed, and a pece of
 fishe & a flacket of wyne. And so y^e peo-
 ple departed euery man to his house.
 23 Then David returned to salute his
 household. And Michol the daughter
 of Saul came out against him, & sayd:
 Oh howe glorious was the kyng of
 Israel to daye, whiche strypte him selfe
 to daye before the eyes of the maydens
 of his seruautes, as a lyght brayned
 felowe is wont to stripe him selfe.
 24 But David sayd againe to Michol, I
 wil make sporte before the Lord which

chose me before thy father, & before all
 his kynne, comaundyng me to be ruler
 ouer al his people Israel. And therfore
 25 will I playe before the Lord. And I
 wilbe yet moze hyle then so, and wilbe
 meke in myne owne syght: and shall for
 26 all that of the very same mayde serua-
 tes whiche thou speakest of, be had in
 27 honour. But the sayd Michol dought-
 ter to Saul had no childe vnto y^e daye
 of her death.

The .viij. Chapter.

David of a good entent, entredyng to bylde an house
 vnto the Lord, is forbydden of God. He prayeth that
 the promyses of God maye be fulfilled.



And in * procelle as the king
 dwelt in his house after that
 the Lord had geuen him rest
 28 rounde about fro all his ene-
 myes, he sayd vnto Nathan y^e prophete
 beholde, I dwell in an house of Cedar
 trees, but y^e Arcke of god dwelleth in the
 myddes of * curtaynes. Then sayd Na-
 29 than vnto the kyng: go & do all that is
 in thyne hert, for the Lord is with the.
 But that same nyght, the woord of
 the Lord came vnto Nathan, sayyng: go,
 & tell my seruaunt David, thus sayth
 the Lord: shalt y^e go bylde me an house
 to dwell in? For I haue not dwelt in
 any house sence y^e tyme I brought the
 children of Israel out of Egypte, vnto
 30 this daye: but haue walked in a tēt and
 in a tabernacle. In any waye where I
 went among all the children of Israel,
 spake I one worde with any of the tē-
 bes of Israel (sence I commaūded the
 iudges to fede my people Israel) sayyng:
 why bylde ye not me an house of Cedar
 tree? Now therfore, so saye vnto my ser-
 uaunt David: thus sayth the Lord of
 hostes: * I toke the out of a sheperdes
 cote, from folowyng shepe to be a ruler
 ouer my people Israel. And I was
 31 the in all that thou wentest to, and haue
 destroyed all thyne enemyes out of thy
 syght, & haue made the a great name,
 lyke vnto the name of the great men of
 the worlde. And I wyll appoynt a pla-
 ce for my people Israel, and wyll
 plant it and they shall continue in one
 place and shall moue no moze, nether
 shall wycked people trouble them any
 moze as they did at the begynnyng, and
 32 sence

saue no house ii. Samuel.

sence the tyme I commaunded Judges to be ouer my people Israel, and I wil geue the rest from all thynne enemyes. And the Lorde tellyth the, that he wyl bylde the an housholde.

12 And when thy dayes be fulfilled, and thou layd to a rest with thy fathers, the I wyl set by thy seede after the, which shall procede out of thy bodye, and wil stablyshe his kyngdome. And he shall bylde an house for my name, and I wil stablyshe the seate of his kyngdome for euer. I wyl be his father and he shalbe my sone: in so muche that *yl he synne, I wyl but rebuke hym wyth suche a rodde as me be rebuked with, and with suche plage, as the chyldren of men be plagued with. But my mercye will I not take awaye from him, as I toke it fro Saul, whom I put downe before the.

16 And thynne house & thy kyngdome shall endure without ende after the, and thy seate shalbe stablyshed for euer. And when Nathā had tolde Dauid all these woordes and all this vision. Then wēt kyng Dauid and set him downe before the Lorde, and sayde: what am I, Lord Jehouah, and what is my kynne: that thou shouldest haue brought me thys farre forth? And is this a small thyng in thy syght Lorde Jehouah, but that thou shouldest speake also of thy seruantes house for a great while to come: is this a law among me Lord Jehouah?

20 And what can Dauid saye moare vnto the, sayng: * thou knowest thy seruānt Lord Jehouah? Euen for thy wordes sake, & accordinge to thine owne hert hast thou done all these greate thynges to make the knowe vnto thy seruānt.

22 * wherfore thou art great. O Lorde God: there is none like the, nether is there any God saue thou accordig to all that we haue heard with oure eares.

23 And what one people in the erth is like thy people Israel: which god wēt & deliuered to be his people, & to make him a name, & to shewe the great & terrible thynges in the erthe, before thy people * which he redemedst to he out of Egypt, eue fro the people & from their Gods.

24 And thou hast ordeyned thy people Israel to be thy people for euer. And thou lord, art their God. And now (lord God) the thing thou hast sayd of thy seruānt

& of his house, make it good for euer, & do as thou hast sayde. And let thy name be great for euer, that men maye saye, the Lord of hostes is the god of Israel: and let the house of thy seruānt Dauid be stablyshed before the for thou Lorde of hostes, God of Israel, hast tolde in the eare of thy seruānt, sayng: I wyl bylde the an house. And therefore hath thy seruānt founde in his harte, to praye this prayer vnto the. And now Lord Jehouah thou art the God, and thy wordes must be true: for thou hast tolde this goodnesse vnto thy seruānt. And now go to and blesse þ house of thy seruānt, that it maye contynue for euer before the. For thou Lord Jehouah hast sayde, that of thy blessing the house of thy seruānt shalbe blessed for euer.

The notes.

a. To read or slepe is oft taken for to dye, & that because of the body that must ones awaye be capted. So dothe. S. Paul call the dead, sleepers i. Thessal. iii. v.

b. Berr for will as in the Actes. iii. g. & xiii. d.

The. viii. Chapter.

David ouercometh the Philistines and maketh the to be come tributaries. He openly and appoynteth his officers.

After that, * David bette the Philistines, & subdued the, & toke the byddell of bondage out of their handes. * And he bette the Moabites, and measured them wyth a lyne making them lye a long on the erth, and then meatinge the length of two lynes to say, & the length of one lyne to saue a lyne. And so became þ Moabites Davids seruantes, and payd tribute. David smote also Adadazer the sonne of Rehob kyng of zobah as he wēt to make the ende of his coostes at the ryuer Euphrates. And David toke a thousand and seue hundred horsemen of his, and twenty thousand fote men, and destroyed all his charettes reseruyng one hundred of them. Then came the Sirians of Damalcon to succoure Adadazer kyng of zobah. And David slue of them two and twenty thousand me, and put souldoyres in Sita Damalcon. And the Sirians became seruantes to David, payeng tribute. And thus the lord saued Dauid in all þ he wēt vnto. And David toke the shildes of gold þ were vpon

26

27

28

29

30

To read.

Here

1. x. d.

Rum. 24. c

hat is,
ouches
a toy
ruant
mōg all
her.

Deu. viii. c.

Deu. xiii. a

Exo 14. d.

De from
people
in their
Judges

David ii. Kynges. Miphiboseh Fo.

upon the seruantes of Adadazer, and brought the to Jerusalem. And therto out of Betah and Barathai (citties of Adadazer) he brought exceeding great abundance of brasle.

1. Ps. xix. c.
C When Chai King of Hamath had heard howe David had discōforted all the hoste of Adadazer, he sent Joza his sonne vnto kinge David to salute him with peace and to blesse him because he had fought against Adadazer & beaten him: for Chai kept warre with Adadazer, which Joza brought vesselles of syluer, golde & of brasle with him. And the also kyng David dyd dedicat vnto the Lorde, with the syluer & golde that he consecrated of all nacions whiche he subdued: of the Sitties, the Moabites, the children of Ammō, the Philistines, the Amalekites, & of the spoyle of Adadazer sonne of Rehob kyng of zobah.
D And David made him a name after he returned from the slaughter of the Sitties in the valeye of Salt, where he slew. xviij. thousand men. * And he put keepers in Edom, euen thozow out all Edom put he souldiours, and all Edom became his seruantes. And the Lorde kept David whatsoeuer he toke in hande. And David raygned ouer all Israell, and executed ryght and Justice vnto all his people. And * Joab p sonne of zaruiah was ouer the host, & Jehoshaphat p sonne of Ahilud was recorder. And Sadoch p sonne of Ahitob & Ahimelech the sonne of Abiathar were the preastes, and Saraiah was the Scribe. And Sanaiah the sonne of Jehoiada was ouer the Gethites and the pheelithites and Dauids sonnes were chiefe ruelers.

The notes.

- To mea- sure.** a. To measure with a lyne signifieth, after the manner of a prouerbe, to bringe to perfect subiection as it is sayde. Thren. ii. c.
- Making them ly.** b. Making them ly. ac. that is, destroying and smiting them doune to the grounde.
- The mea- suring.** c. The meapng of. ii. lynes to say signifieth the kylling of. ii. partes of them. And of one to saue a lyne, signifieth that David lefte but one parte of them lyunge, whiche shulde paye him tribute. They be maners of speaking of the Hebrewes.
- Some made.** d. Some reade, Cronaclet. Some. Chaunceler. The Hebrew worde doth properly signifye a moynster and putter in remembraunce: and one that had in wytyng, bothe thynges that were done and that were to do, and as it were the keeper of a booke.

The ix. Chapter.

David restoreth all the feloes of Saul, to Miphiboseh the sonne of Ionathas.

Mhe sayd David: is there yet any man lefte of the house of Saul, that I maye shew him mercye for Ionathas sake? And there was of p household of Saul, a seruauant named * zibah, which was called vnto David. And the kyng sayd vnto him: art thou zibah. And he sayde: thy seruauant is the man. Then sayd the kyng, remayneth ther yet any man of the kynred of Saul, whō I maye shew the mercye of God vpo: And zibah said vnto the kyng: * Ionathas hath yet a sonne whiche is lame on both fete. And the kyng sayd vnto him: where is he? And zibah sayd vnto the kyng: behold, he is in the house of Machir: the sonne of Amiel in Lodaber. Then kyng David sent, and fette him out of the house of * Machir the sonne of Amiel, out of Lodaber. Now when Miphiboseh the sonne of Ionathas the sonne of Saul was come vnto David, he bowed hym self and fell on his face. The sayd David: Miphiboseh? And he answered: Behold thy seruauant. And David saide: feare not, for I wyll surely shewe the kindnesse, for Ionathas sake, and will * restore the all the feloes of Saul thy father, & thou shalt eate meate on myne owne table all wape. And the other bowed him selfe and sayde: what is thy seruauant that thou shouldest bouche: safe to loke vpon suche a deed dogge as I am.

Then the kyng called vnto zibah Sauls young man, sayng vnto him: I geue vnto thy masters sonne all p pertayned to Saul and to all his kynne. Se therefore that thou & thy sonnes, & thy seruantes tyll the lande for him, bringe in, that thy masters sonne maye haue fode to eate. For Miphiboseh thy masters sonne shall eate meate all wape vpon my table. For this zibah had fittene sonnes & twentye seruantes. Then sayd zibah vnto the kyng: all that my Lorde hath sayde vnto his seruauant, thy seruauant shall do. For (sayde the kyng) Miphiboseh must eate vpon my table, as one of the kynges sonnes. This Miphiboseh

had a sonne that was younge, named Micha, & all that dwelled in the house of Zibah were seruauntes vnto Niphiboseth. And Niphiboseth dwelt in Jerusalem, for he ate euer at the kynges table: * and was therto haelc on bothe legges.

Reg. 4. b

¶ The .x. Chapter.

The messengers of David are spitefully and vllanously entreated of the kyng of Moab: wherby the kyng David auengeth.

A



¶ It happened after this, that the kyng of the children of Ammon died, and Hanō his sonne raigned in his steade.

2 Sam. x. a

¶ The said David: I wil shew kindnesse vnto Hanō & his sonne of Rahas, * as his father shewed kindnesse vnto me. And ther vpon David sent to comfort him by the hand of his seruauntes, ouer & death of his father. Now when Davids seruauntes were come in to the land of & children of Ammon, the Lordes of the chyldren of Ammon saide vnto Hanon their Lord: thinkest thou that David dothe honoure thy father, because he hath sent to comfort the? Naye, he hath rather sent his seruauntes vnto the, to searche the cytie and to spie it out, euen to ouerthrowe it.

2 Sam. x. a

¶ Wherfore Hanon toke Davids seruauntes, and shaued of the one halfe of euery mannes berd, and cut of their garmetes eue in the myddle, eue harde by the buttockes of them, and sent them away. When it was tolde David, he sent against the (for they were men exceedingly a shamed) & said: tarie at Jericho vntill your beardes be growen, & then retorne. And when the children of Ammon saw, that they stancke vnto David, they sent and hired the sonnes of Bethzeheb and of the Sirciens of Zobah, xx. thousand fote mē, and of king Maachah a thousand men, and of Itob twelue thousand men. And whē David hearde of it, he sent Joab and all & host of strong men. And the chyldren of Ammon came out, and waged battell before the gate, and the Sirciens of Zobah, of Rehob, Itob and Maachah were by them selues in the felde.

B

¶ When Joab saw that the front of the battell was before and after, he chose of al the best of Israel, and put them in

arraye against the Sirciens. And the rest of the people he deliuered into & had of Abisai his brother, whiche put them in arraye agaynst & chyldre of Ammon. And he said: yf & Sirciens ouercome me, then succoure me. But yf & chyldre of Ammon be to good for &, I wil come & succoure the, quyte & like a mā, & let vs fight lustely for our people, & for & cities of our god. And & lord do what semith best in his eyes. And forthwith Joab proceeded & the people & was w hym in to battell against the Sirciens, which fled before him. And whē the chyldre of Ammon saw that the Sirciens were fled, then fled they also before Abisai, & entered into the citie. And so Joab returned fro the chyldre of Ammon & came to Jerusalem. And whē the Sirciens saw & they were put to & worlde before Israel, thei gathered the together. And Hadadezer set & brought out the Sirciens, that were beyonde the ryuer. And the host of them came, and Sobah the captayne of the host of Hadadezer before them.

¶ And when it was shewed David, he gathered all Israel & passed ouer Jordan and came to Helam: where the Sirciens put them selues in arraye against David and fought with hym, how be it the Sirciens fled before Israel. And David destroyed seuen hundred charrettes of them, and fourty thousand horsemen, & smote Sobah the captayne of his host, that he there dyed. And whē all the kynges that were seruauntes to Hadadezer saw that they were put to the worlde before Israel, they made peace with them and serued them. And so the Sirciens feared to helpe the chyldren of Ammon any more.

¶ The .xi. Chapter.

The aduantage of David with Bethsabe the wyfe of Urias. Urias is spitefully sayne. After that David taketh Bethsabe to wyfe.



¶ And it came to passe, i the begynnyng of a new yere, in the times whē kingz are wot to go forth to battell, & David sent Joab & his seruauntes with him, & all Israel. And they destroyed the chyldre of Ammon, & beseged Rabah. But David tarped still at Jerusalem. And it chaunced in an euennge that David arose fro his cowche & walked vpo the rouse of & kynges palace, & fro the rouse

2 Sam. x. a

saw

David and ii. Kynges. Bethsabe Jo. li.

Exo. 11. a
Susanna. c

Leuit. 18. c
That is,
her flou-
res or mo-
nethes di-
sease cea-
sed: the
which is
a token p
wemēba-
ue chēca-
ued.

saw a very bewtyfull woman * washing
her selfe. And he sent to enquire what
womā it shuld be. And it was answered
againē, p̄ she was Bethsabe p̄ doughter
of Eliam, & wife to Urias the Bethite.
And David sent messengers & sette her,
and she came vnto him, * & he laye with
her. And she was streyght waye * puri-
fied frō her vnclēnesse, & returned vnto
her house. And when p̄ woman had per-
ceaued that she had conceived, she sent
and tolde David, and saide: I am with
childe. Then David sent to Joab, to
sende vnto him Urias the Bethite.

And Joab sent Urias to David. And
whē Urias was come vnto him, he de-
maunded how Joab dyd, & how the peo-
ple fared, and how p̄ warre prospered.
And David saide more ouer to Urias:
go doune to thyne house and washe thy
fete. And Urias departed out of the
kynges palace, & there folowed him a
seruyce frō p̄ kynges table. But Urias
slept at the doze of the kinges palace: w
all the seruauntes of his Lorde, & went
not doune to his house.

Thē they tolde David, saying: Urias
descēdid not into his house. Then saide
David vnto Urias: Seyng p̄ thou art
come frō tozneying, why doste thou not
go doune vnto thyne house? And
Urias sayde vnto David: the arcke &
Israel & Juda dwell in pauillions: & my
Lord Joab & p̄ seruauntes of my Lord
lye in tentes vpon the flatte erthe: and
shoulde I then go into myne house, to
eate & to drynke, and to lye w my wife?

2 Reg. 14. 8

* By thy life & as sure as thy soule ly-
ueth I will not do p̄ thyng. Then sayd
David vnto Urias: * tarie here thys
daye also, & to morow I will let the de-
parte. And so Urias abode in Ierusalē
that daye, and on the morow. And Da-
uid called him, & he ate & dracke before
hym, and he made him droncke.

2 Reg. 19. c

And at euen he wēt out to lye on his
couche with the seruauntes of hys Lord,
and went not doune to his house.
Wherfore on the morow David wrote
a letter to Joab and sent it by Urias.
And he wrote in the letter, saying: put
Urias in the forefront of the battell
where it is indost strōg, and come back
from him p̄ he may be smitten to death.
And as Joab beseged the citie, he as-

signed Urias vnto a place where he
wist that strong men were. And the men
of the citie came out and fought wyth
Joab. And there were certen ouerthro-
wen of the people and of the seruauntes
of David, & Urias p̄ Bethite dyed also.

Then Joab sent and tolde David al
the procelle of the warre, and charged
the messengers, saying: when thou hast
made an ende of telling the storve of the
warre vnto the kyng, p̄ he begynne to
fume and saye vnto the: wherfore ap-
proched ye so nye vnto p̄ citie to fight?
wylt ye not that men wolde hurle and
shote from the walles? who smote Abi-
melech sonne of Jeroboath: did not
a woman cast a pece of a myllstone vpon
hym from of the walles, that he dyed in
Thebes? why then went ye nye the wal-
les, then saye thou: thy seruaunt Urias
the Bethite is dead also.

That i
Gedeon
otherw
se calle
Jeroba
Judic. 7

And the messengers went and came
& shewed David al that Joab had sent
him with, and saide vnto David: p̄ men
preuayled against vs, and cam out vnto
vs into the felde, & we stakke vnto thē,
euen vnto the entering of the gate.

And the shoters shotte frome the wal-
les, and some of the seruauntes of the
kyng be dead. And thy seruaunt Urias
the Bethite is dead also. Then sayde
David vnto the messenger, thus wylse
saye vnto Joab, let not that thyng trou-
ble the. For the swerde deuoureth one
as well as another: make thy battell
more stronge against the citie and de-
stroye it, and se p̄ thou courage Joab.
And whē the wyfe of Urias heard that
her husband was dead, she mourned for
hym, and as sone as the mourning was
ended, David sent and sette her to his
house, and she was his wyfe and bare
hym a sonne. But the dede that David
had comitted, displeased the Lorde.

The .xii. Chapter.

David is reproued for the slaughter of Urias, & then
repenteth. The childe conceived in adultery dyeth.
After it, is Salomon borne.



And the Lorde sent Nathan
vnto David. And he cā vnto
him, and said vnto him: there
were two mē i one citie, & rich
& a poore. And the riche had exceedinge
great aboundaunce of shepe and oxen.

g. ii. But

But the poore had nothinge, saue one
lytle labe whiche he bought & nozished
vp. And it grew vp w him and his chil-
dren, and did eate of his owne meate, &
drinke of his owne cuppe, & slept in his
bosome, & was as dere vnto him as his
doughter. And there cā a straüger vnto
the riche man. And he coulde not finde
in hys heart to take of his owne shepe,
noz of hys beestes to dresse for þ straü-
ger þ was come vnto him. But toke þ
poore mannes lambe, and drested it for
the mā that was come to him. And Da-
uid was exceeding wroth with the man,
and said to Nathan: as surely as þ Lord
liueth, þ felow þ hath done this thing,
* is the childe of death: and shal restore
the lambe * foure folde, because he dyd
thys thyng, and because he had no py-
tie. Then Nathan said to David: thou
art the man. Thys saith the Lord God
of Israel: I * annointed the kyng ouer
Israel, and rydde the out of the handes
of Saul. And I gaue the thy maisters
house and thy masters wiues into thy
bosome, & gaue thee þ house of Israel &
of Iuda, and wolde (yf that had bene to
lytle) haue geuen the twyse somoche
moare. Wherfore hast thou despyled
the commaundement of the Lorde, to
do wickednesse in his syght: thou hast
kylde Urias the Bethite with þ swerde,
and hast taken his wyfe to thy wyfe, &
hast slaine him with the swerde of the
childzen of Ammon.

Now therfore the swerde shall neuer
depart from thyne house, because (saith
the Lorde) thou hast despyled me and
taken the wyfe of Urias the hethite, to
be thy wife. Thus sayth the Lorde: be-
holde * I wil styrre vp euell agāst the,
euē of thine owne house, and wyl take
thy wiues before thine eyes, and geue
them vnto thy neyghboure, which shal
repe with thē * in the syght of þ sunne.
And thou didest it secretly, yet wil I do
this thing before all Israel, and in the
open sunne lyght.

Then said David vnto Nathan: * I
haue synned against the Lorde. And
Nathan saide againe to David: the
Lorde hath put awaie thy synne, thou
shalt not dye. Now be it, because I doig
this dede, thou hast geuen the enemies
of the Lorde a cause to rayle, the child

that is borne the, shall dye surely. And
Nathan departed vnto his house.
And the Lorde stroke þ childe þ Urias
wife bare David, and it sickened. And
David besought God for the bove, and
fasted, & wēt in, & laye all nyght vpon þ
erthe. And þ elders of his house arose,
and went to him, to take him vp from
þ erth. But he would not, nether yet eate
meat with them.

And it happened the seuenth daye, þ
the childe dyed. But the seruauntes of
David durst not tell him that the child
was dead. For they saide: se, while the
childe was yet alyue, we spake vnto
him, and he wolde no herken vnto oure
voice. Howe moche moare then will he
bepe him selfe, yf we tell hym that the
childe is deed: But David saw his ser-
uauntes whispering, and therby per-
ceaued that the child was deed, & saide
vnto his seruauntes: is the child deed,
And they said yea. Then David arose
fro the erth, and washed and anoynted
him self, and chaunged his apparell, &
went into the house of the Lorde, and
prayed, & after cam to his owne house,
and bad that they shoulde set meat be-
fore him, & he did eate. Thē said his ser-
uauntes vnto him: what is this that þ
hast done: Thou fastedest & wepest for
thy childe, while it was a liue, & as sone
as it was dead, þ diddest ryse vp, and
dyddest eate meate. And he answered:
while the childe was a lyue, I fasted, and
wepte. For I this thought: who cā tell
whether God will haue mercie on me,
that þ child may liue. * But now seying
it is deed, wherfore shuld I fast: can I
bryng him againe any moare: I shall
go to him: but he shall not come againe
to me. And David comforted Beth-
sabe his wife, and went in vnto her, and
laye wyth her, and she bare a sonne,
whose name was called * Salomon,
and the Lorde loued hym. And he sent
by the hand of Nathan the prophete, &
called his name * Iedidiah, of the Lor-
des behalfe.

And as Joab fought agaynst Ra-
bah the citie of the chyldre of Ammon,
he toke the kynges Toure, and sent
messengers to David, sayinge: I haue
made assawt to Rabah, and also haue
taken the castell from whēce they had
their

that is
mori-
peto
e.

Reg. xx. f.
20. xxii. a

Re. xvi. c

Deut. xx. c
Re. xvi. b

That is,
in þ light
daye, or
openlye.

Ecel. 47. e.
Psalm li. a.

Ecel. 38. a.

Hebr. Sa-
lomon.

That is,
belonch
of þ lord.

Whiche
was the
chefe de-
fence of þ
citic.

their water. Now therfore geather the
rest of the people together, & come & be-
sege the citie, & take it: lest yf I take it,
the victorie be ascribed to me. And Da-
uid gathered all the people together, &
went to Rabah, & assawled it & gat it.
1. Par. 27. 5 * And he toke 5 kiges crowne kro of his
heed, which wayed an hundred wayght
of golde, & was set with precyous sto-
nes. And David ware it on his head.
And he brought out the spoyle of the ci-
tie in excedyng great aboundace. And he
brought out 5 people that was therein, &
sawed the, & drew harowes of yron vpo
the, & shred some of them with shredpyng
knyues of yron, & thrust some ito forna-
ces. And so he serued al the citie of the
chyl dren of Ammon. And the David &
all the people returned vnto Ierusalẽ.

The. xiii. Chapter.

Ammon Davids sonne despoyleth his sister Chamar.
Absalom therfore kylleth Ammon and after death awaye
for feare of his father.

And it chauced that Absalom
Davids sonne had a sayre
sister named Chamar, whom
afterwarde Ammon another
sonne of David loued. And this Ammon
was so bexed that he fell sycke for the
loue of his sister Chamar: for it thought
hym harde to come by hys purpose of
her, sepyng she was yet a virgyn. But
Ammon had a companyon called Jo-
nadab, the sonne of Samah the brother
of David: which Jonadab was a very
wyse man. And he sayd vnto hym: how
cometh it that thou beyng the kynges
sonne art thus consumed euery mor-
ning: mayst thou not tell it me? And
Ammon answered him: I loue Chamar
my brother Absaloms sister. The said
Jonadab vnto him: lye on thy bedde, &
sayne thy selfe sycke. And when thy fa-
ther is come to se the, saye vnto him:
Oh, let my sister Chamar come, and
geue me meate, and dresse it in my
syght, that I maye se it, and eate it of
her hande.

B And Ammon laye downe and made
him selfe sicke. And whẽ the kyng was
come to se him, Ammon said vnto him:
Oh let Chamar my sister come, & make
me a couple of frytters in my syght, &
I maye eate of her had. And David set
home to Chamar, saying: go to thy bro-

ther Ammons house and dresse hym
meate. When Chamar came to her bro-
ther Ammons house he laye. And she
toke flour, & made paste, & made fryt-
ters in hys syght, & did bake the, & toke
a platter & powred the out before hym.
And Ammon wolde not eate, but comaũ-
ded to haue out al me fro him. And they
went all out from him. Then said Am-
mon vnto Chamar: bryng the meate
into the chãbre, & I maye eate of thyne
hand. And Chamar toke the frytters,
which she had made, & brought the into
the chãbre to Ammon her brother: & set
the before hym to eate. And he toke her
& saide vnto her: come lye w me my sy-
ster. And she answered him: nay, my
brother, do not force me, for it ought
not to be so in Israel, do not this folly.
* For whither shal I go w my chame: 1. Res. 17.
And thou shalt be as one of the soles in
Israel. But speake vnto the kinge, and
he shal not denye me vnto the.

Howe be it, he wolde not herke vnto
her voyce, but was to stronge for her &
* forced her, & laye w her. And the Am-
mon hated her excedinglie: so 5 the hate
wherwith he hated her, was greater
the the loue, w whiche he before loued
her. And he said vnto her: bp & awaye.
The he said vnto him: 5 hast no cause. D
This great cruelnesse 5 thou puttest
me away, passeth 5 other 5 thou diddest
vnto me. Neuerthelesse, he wolde not
heare her, but called his lad 5 wayted
vpo him, & saide: put her out at 5 dores
fro me, & bolt 5 doze after her. And she
had a kirtell of diuerse coloures vpon
her: for w suche were 5 kinges douch-
ters (5 were virgines) appareled, made
straite vnto them. Then his seruauit
brought her oute at 5 dores & locked 5
dozes after her. And Chamar put al
thes on her heed, & ret her gaye kytell
that was on her, & put her hand on her
heed, and so went: and as she wet, cried.
Then Absalom her brother saide vnto
her: hath Ammon thy brother bene
with the: 5 howe then be still my sister:
for he is thy brother. And let not this
thing greue thine hert. And so Chamar
remained discomforted in her brother
Absaloms house. And kinge David heard
of all these thynges and was very
wroth. And Absalom sayde vnto hys
g. iiii. brother

Gene. 34. 6
Leui. 18. 9

Abfalom kylleth. ii. Samuel, Ammon

brother Ammon nether good ner bad. How be it, Abfalom hated Ammon because he had forced his sister Thamar.

sem. xxvi. c.
nd. 3. 8. c.

And it happened two yere after that Abfalom had a shepe sheryng in Baal Hazor, besydes the tribe of Ephraim, & had all the kynges sonnes, & he came to the king and sayd: behold thy seruante hath a shepesheryng, let þ kyng & his seruantes come with thy seruante. And the king said vnto Abfalō: Oh naye my sonne, let vs not go euerpe one of vs þ we be not chargeable vnto þ. And Abfalom laye soze vpon him: how be it, he wolde not go, but blessed him. Thē said Abfalom: yf thou wilt not come, thē let my brother Ammō go with vs. And the king answered him: what nedeth it that he go with the. But Abfalō made suche instace, that he let Ammō go with him, and all the kynges childzen.

Then Abfalō comaunded his young men, saying: make when Ammons hert is mery with wyne, and whē I byd you smyte Ammon, then kill him: feare not, for it is I that byd you, be holde therfore, & playe the lusty bloudes. And the young men of Abfalom serued Ammō, euē as Abfalom comaunded them. And all the kynges sonnes arose, & toke eche mā his shule and fled. And whyle they were yet in the waye, tydings came to Dauid that Abfalom had slayne all the kynges sonnes, so that none was left a lyue. Thē the kyng arose, and tare his garmentes, and laye a long on the erth: and all his seruantes stode by wyth their clothes rent. Then Jonadab the sonne of Samah Dauids brother answered & sayd: let not my Lord suppose that they haue slayne all the young mē the kynges sonnes, saue Ammon only is deed. For that hath bene euer in Abfaloms mouth sence he forced his sister Thamar: Now therfore let not my lord the kyng take the thing so greuouse, to thyncke that all the kynges sonnes were deed, when Ammon only is deed.

ii. Reg. iii. c.

But Abfalom fled. And the young mā that kept the watche lyfte vp his eyes & loked aboute. And behold, ther came moche people by a waye þ was behinde hys backe a longe by an hylles syde. Then sayd Jonadab vnto the kyng: behold, the kynges sonnes are come, and

as thy seruante sayd, so it is. And as sone as he had lesse speakyng: beholde, the kynges sonnes came, and lifte vp their voyces, and wepte. And therto the kyng and all his seruantes wept exceedingly. But Abfalom escaped and wēt to Cholmay the sonne of Amihud kyng of Gesur. And the kyng mourned for his sonne continually. And so Abfalom escaped and went to Gesur, & was there thre yeres. And by that tyme the kyng turned his mynde from pursuyng Abfalom. For he had left mournynge for the death of Ammon.

¶ The xiiii. Chapter.

By the wysdome of the woman of Thekoa Abfalom is calld. The comely nest: & sonne of Abfalom. Abfalom seyth Joabs counsell. His father kylleth him.



When Joab the sonne of Za-
ruiah perceaueth þ the kynges hert was turned agayns to Abfalom, he sent to Thekoa, and ret hence a wyse woman, and sayde vnto her: sayne thy selfe to be a mourner, and put on mournyng apparel. And anoynt not thy self with oyle. But beas a woman that had longe tyme mourned for the death of some boye. And go to the kyng, and speake of this maner vnto hym. And so Joab taught her what she should saye.

And when the wyfe of Thekoa was come to speake with the kyng, she fell on her face to the grounde and byd obey, saunce and sayd: helpe me O kyng. And the kyng sayde vnto her: what ayleth the: and she answered. I am a wedowe, and myne husbände is dead. And thy hadmayde had two sones which fought together in the felde (where was no man to go betwene them) and the one slawe the other. And beholde, the whole kintred arose agaynst thy handmayde and sayd: * deliuer vs him that smote his brother: þ we maye kyll him for the * soule of his brother whome he slawe, for we wyl destroye the heyre also. And so they shall quenche my sparkle which is left, that he shall styre vp nether name oz issue vpo the erth vnto my husbāde. And þ kyng sayd vnto þ wyfe: go home to thyne house, & I wyl geue a charge for the. And the womā of Thekoa sayd vnto the kyng. My Lord o kyng this trespase

Deu. xix. 1

That is, for the deeth.

trespace bee on me and on my fathers house, & þy kyng & hys seate be giltlesse. And then sayd the kyng: if any man say ought vnto the: bringe him to me, and he shal no more trouble the. Then sayd she: let the kyng remember hys Lorde God, that the next of the bloude gather not on heapes together to destroye, and that they slay not my sone. And he sayd: as sure as the Lord lyueth, * there shal not one heere of thy sonnes heade fall to the erthe.

Lez. xiii. 8

D Then the woman sayd: let thine hand mayde speake one worde more vnto my Lorde the kyng, and he sayd: saye on. And the woman sayd wherfore then hast thou determined on thys lame maner against þy people of God: that the king shoulde speake this thyng and be fauoure therin, so that the kyng shoulde not let home agayne hys banished. For we muste nedes dye, and perye as water spryt on the grounde, whiche cannot be gathered vp agayne: and God wyl not take awaye the lyfe, but fynde the meanes that the banished be not vterly expelled from him. And now concerning that I am come to speake of this thyng vnto the kyng my Lord, in the presence of the people: thy handmayde thought: surely I wyl speake vnto the kyng, peradventure the kyng wyl heare the request of his handmayd. And the king shal heare his handmayde, and deliuer her out of the hand of the mā that wold haue destroyed me, and my sonne also, oute of the enheritaunce of God. Then thyne handmayde sayde: I praye God that the worde of my Lorde the kyng maye be * immutable. For my Lord the kyng is as an Angell of God, in hearinge of good or bad: and therefore the Lorde thy God be with the.

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reade, con-
fortable.
Some as
a sacry-
fice.

Then the kyng answered and sayde vnto the woman: hide not from me (I praye the:) the thyng that I shal aske the. And the woman sayde: let my Lord the kyng say on. Then sayde the kinge: Is not the * hande of Joab with the in al thys matter? And the woman answered, and sayde: as sure as thy soule lyueth my Lorde kinge, it is * nether on the ryghte hande nor on the lefte that my Lorde the kyng hath spoken. For thy seruante Joab he bad me, and he

That is,
þy counsell

That is
my lord þy
king hath
sworne
on no side
but speake
even þy be-

put all these wordes euen in the mouth of thyne handmayde. And the turninge of my tale a nother waye, that made thy seruante Joab. And so I se that my Lord is wylle euen as an Angell of God, to vnderstande all thynges that are in the erthe. Then sayde the kyng to Joab: beholde, I am contente to do thys thyng. So therfore let home the ladde Absalom. And Joab fell to the grounde on hys face, and bowed hym selfe and * blessed the kyng, and sayde: now thy seruante knoweth that I haue founde grace in the syghte of my Lord the kyng, in that he hath fulfilled the request of hys seruante. And so Joab arose and went to Gesur, and broughte Absalom to Ierusalem. Then saide the kyng: let him turne to hys owne house, but se that he come not in my presence. And so Absalom wente to hys owne house, but came not in the kynges presence.

cy thin
as it is
Deu. v

That
praised
þy king
in Gen.
xiii. d.

Moreouer in all Israell there was not so goodly a manne as Absalom, or so greatly praised, from the soole of his fote to the toppe of his heade, ther was no blemyshe in him. And when he shaued hys heade (for at euerye yeres ende he shaued it, because it was heuy on him, and therfore he shaued it) the heere ther of wayed two hundred cycles weight of the kynges weyght. And this Absalom had thre sonnes borne him, & one daughter named Thamar, which was a fayre woman to loke vpon. When Absalom had dwelt two yere i Ierusalem without cominge into the kynges presence, he sent for Joab, to haue sente hym to the kinge. But he wolde not come to hym. And he sent agayne, and for all that he wolde not come. Then he sayde vnto his seruantes: beholde, Joab hath a parcel of lande faste by myne, and hath barlye therein: Go and sette it on fyre. And Absaloms seruantes wente & set it on fyre.

Then Joab arose, and came to Absalom vnto hys house, and sayde vnto hym: wherfore haue thy seruantes burnt my felde with fyre? And Absalom sayde to Joab: beholde, I sent for thee, desiringe the to come, because I wold haue sente the to the kyng, for to saye: wherfore am I come frome Gesur. I

g. v. had

had bene as good for me to haue bydde there ſtyle. Now therefore let me come to the kinges preſence, or elſe yf there be any treſpace in me, kyll me. And Joab went to the kyng and tolde him. And he ſente for Abſalom: whiche whan he was come, fell to the grounde on hys face before the kyng. And the king kiſſed hym.

The .xv. Chapter.

Abſalom maketh inſurreccyon againſt his father. Dauid is fayne to flee for feare of him.



After thys Abſalom gat *him charettes & horſes and fifty men to runne before him. And thereto he vſed to riſe by erly in the mornynge and to ſtande by the wayes ſide that led to the gate of the cytie. And all the men of Iſrael that had complayntes and came to the kyng for Iudgement, he called vnto hym and ſayd: of what cytye arte thou? And when the other answered: thy ſeruaunt is of ſuch a tribe of Iſrael. Then ſayde Abſalom vnto hym: ſee, thy matter is good and ryghteous, and yet no manne is deputed of the kyng to heare the. Then Abſalom ſayde mozeouer: Oh, that I wer a iudge in the lād, and that all men whiche haue pleyes & matter in the lawe, ſhoulde come to me. For I woulde do them iuſtice. And alſo when any man came nye to hym to do him obeſſance, he put forth his hande & toke hym to hym and kyſſed hym. And on thys maner dyd Abſalom to all Iſrael that came to the kyng for Iudgemente, and therewith *ſtale the heartes of the men of Iſrael. And at fouertye yerres ende Abſalom ſayde vnto the kyng: let me go I praye the to Hebron, and paye my vowe which I haue bowed, vnto the Lorde: for thy ſeruaunte bowed a vowe (when I was in *Gefur, in the lande of Siria) ſayinge: yf the Lorde ſhall brynge me againe to Jeruſalem, I wyll ſerue the Lorde. And the kyng ſayde: go in peace. And ſo he aroſe, and went to Hebron.

Then Abſalom ſente ſpies thorowe out all the tribes of Iſrael, ſayinge: as ſone as ye heare the voyce of the trompet blawe, ſay: Abſalom raigneth king in Hebron. And with Abſalom wente

two hundred men out of Jeruſalem, & were called. And they wente with pure hertes and wiſt nothinge of the matter. And Abſalom ſent alſo for Ahithophel the Gilonit Dauidſ conſeller, & ſet him out of his cyty Giloh, when he ſacrificed ſacrifices. And ther was wrought ſtrōg treaſon. And the people dyne to Abſalom in greate multytude. And there came a meſſenger to Dauid, and ſayd: the heretiges of the men of Iſrael are turned to folowe Abſalom. Then ſayde Dauid vnto all his ſeruauntes that were with hym, at Jeruſalem: vp, and let vs flee, for we ſhall not elſe eſcape frome Abſalom. Make ſpede to departe: leſte he come ſodenly, and catche vs, and bring ſome myſchyeſe vpon vs, and ſmyte the cytie with the edge of the ſwerde. And the kinges ſeruauntes ſayd to him: beholde thy ſeruauntes are redye to do what ſoeuer my Lorde the kyng ſhall apoynte.

And the kyng and all his houſhold, departed a fote. And he lefte behind him *ten wiues that wer his concubines, to kepe the houſe. And ſo the kyng and all the people went out a fote and tarried farre from the houſe. And al hys ſeruauntes went by hys ſyde. And all the Gethites, and al the phelethites, and all the Gethites, euen .vi. hundred men which were come a fote from Geth, went before the kyng. Then ſayde the kinge to *Ethai the Gethite, wherfore ſhouldeſt thou go with vs alſo? Returne and abyde with the kyng, for thou arte a ſtraunger, and art remoued from thine owne place. Thou cameſt but yeſterdaye, and ſhouldeſt thou be to day to go with vs? I wyll go whether I can. But returne thou and carpe agayne thy brethren. Mercy and truth be with the. And Ethai answered the kyng, and ſayde: as ſurelye as the Lorde lyueth, and as ſurelye as my Lorde the kyng lyueth, in what place my Lord the king ſhalbe, whether in deathe or lyfe, euen there wyll thy ſeruaunt be. Then ſayde the king to Ethai, come & go forwarde. And Ethai the Gethite wente forth, and all his menne, and all the chyldren that were with him. And al the contrey wept with a loude voyce. And all the people wente forwarde the ſtraighte waye to the

Reg. l. a.

ll. 12. v. 1. a.

ll. 12. v. 1. a.

What is, under preſence of iuſtice toke awaye their heretiges, and man theſe they wyll not howe: ſo decreed the, & they conſented to hit & dyne on his ſide. ll. 12. v. 1. a.

the wilder nesse. And beholde, Sadock and all the Leuites were with him, and bare the arcke of the appoyntmente of God. And when they had set downe the Arcke of God, Abiathar came by, vntil the people were all come ouer, out of þe citie. The said the king vnto Sadock. Carpe the Arcke of God agayne into þe city. If I shal fynde fauour in the eyes of þe Lorde, he wyl bypunge me agayne, & shewe me bothe it and þe tabernacle ther of alio. But and yf the Lorde thus say: I haue no lust vnto the. Beholde, here am I, let him do with me, what semeth best in his eyes.

I The kynge sayd also vnto Sadock the preest: thou arte a* Seer. Returne therfore into þe cytie in peace. And take poure two sonnes with you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar: And se, I wyl tarpe in the fel des of the wyl der nesse vntyl there come some worde frome you to bee tolde me. And so Sadock and Abiathar carped the Arcke of God agayne to Ierusalem; and they tarped there. And Dauid went vpon mount Oliuet, & wept as he wente, and had his heade couered, and wente thereto barefote. And al the people that was with him, had euery man his head couered, and as they wente wept also. And one tolde Dauid sayinge: Aitho phel is one of them that haue conspired with Absalom. Then sayde Dauid: O Lord, turne þe counsel of Aithophel in to foolishnes.

When Dauid was come to the toppe of the mounte, and had bowed him selve vnto God: beholde, Husai the Archite came agaynst him with his coote toz ne and erthe vpon his head. Vnto whome Dauid sayde: yf thou go with me thou shalt be a burthen vnto me. And yf thou returne to the cytie: then shalt thou say vnto Absalom. I wyl be thy seruaunte. O kynge (thus longe haue I bene thy fathers seruaunt, and now I am thine.) And destroy me the counsel of* Aitho phel. And thou hast there with the Sa dock and Abiathar the preestes, vnto whiche thou shalt shewe all thou canst heare oute of the kinges house. And be holde, ye haue there with you theyr two sonnes: Ahimaaz Sadockes sone, and Jonathas Abiathars sone, by whych

ye shal sende me all that ye canne heare. And so* Husai Dauids frende gat hym to the citie. And Absalom also entred into Ierusalem.

The notes.

a Betwene wyues and concubines in the olde testamente, is difference: wyues had the honour (as they call it) of the maistrise of þe house, Con cubines wer as vnderlynges & keyberars. Their chyldren were also legitimate and leasfull chyl dren, but myghte not inherite, only had they þe be questes of theyr father, the patrymonye pertay ned properlye vnto the chyldren of the wyues. Genesis. xxx. a.

The .xvi. chapter.

Ziba bringynge presents to Dauid, dothe falsly ac cuse Miphiboseth: Semei curseth Dauid and hurleth stones at him: Absalom by the counsell of Aithophel lyeth with his fathers concubines.



AND when Dauid was a lytle past the toppe of the hyll: be holde, ziba the seruaunte of Miphiboseth came agaynst him with a couple of Asses laden, & vpon them two hundred loues, and one hundred bonches of Belynges, and an hundred itayles of dyed fygges, and a bottel of wyne. Then sayde the kynge to ziba: what hast thou there? And ziba sayde: Asses for the kinges household to ryde on, and breade and frute for the young me to eate, and wine to drinke, yf any manne saynt in the wilder nesse. Then sayde the kynge: where is thy masters sonne? and ziba sayde vnto the kynge: beholde, he tarieth styl at Ieru salem. For he sayde: this day shall the house of Israel restore me the kyngdom of my father: Then sayde the kynge to ziba: behold, thine are al that pertained vnto* Miphiboseth. And ziba aunswere d: I beseeche the that I maye fynde grace in thy syghte my Lorde king.

And when kynge Dauid came to Bahurim: beholde, thence came oute a manne of the kynred of the house of Saul, named* Semei the sonne of Ge ra, and he came out cursyng. And ther to he cast stones at Dauid, and at al the seruauntes of kynge Dauid, all the peo ple and al the men of watre goyng part on his ryght hand, & parte on his lefte. And thus sayd this* Semei as he cur sed: come forth, come forth thou bloud shedder, and thou vnrhyfistie man. The Lorde hath broughte vpon the all the bloude of the house of Saul; in whose steade thou hast raygned, and he hath de lyues

wyues & concubines

ii. reg. ix. b.

ii. reg. xix. a.

Geo. xlii. b.

i. Reg. ix. b.

2M. 17ab c.

Del puered the kyngdome into the hande of Absalom thy sonne. And thou arte wrapped aboute with thynne owne mischeue, because thou arte a bloude shedder.

Then sayde Absai the sonne of Zairiah vnto the kyng: why dothe thys deade dogge curse my Lorde the kyng: let me go, and take of the heade of hym. And the kyng sayde: what haue I to do with you, ye sonnes of Zairiah: let hym curse: for the Lorde hathe bydden hi curse Dauid. And who dare presume to saye: wherfore dothe he so? And Dauid sayde to Absai, and to all hys seruantes: beholde, my sonne which cam out of myne owne bowelles, seketh my lyfe. How muche more then wape thys sonne of Ieremi do it? Suffre him therfore to curse, for the Lorde hathe bydden him: haplye the Lorde wyll loke on my wepyng eyes and wretchednesse, & do me good for his cursynge thys day. And thus as Dauid and his men went by the waye, Semei went alonge on the hilles syde ouer agaynste him, and cursed as he wente, and threw stones at hi, and caste dust. And the kyng and all that were with him came wery, and refreshed them selues there.

And Absalom and all the people of the men of Israel came to Jerusalem, and Ahithophel was with him. And as soone as he was come: Husai the Arachite went vnto Absalom and sayd vnto him: God saue the kyng, God saue the kyng. And Absalom sayde agayne to Husai: is this the kyndnesse thou owest to thy frende? Why wentest thou not with him? And Husai sayde vnto Absalom: naye not so, but whome the Lord and this people and all the men of Israel chole, his wyl I be, and with hym wyll I dwell. And forthermore, vnto whome shall I do seruice, but euen to his sonne? And as I was seruante before with thy father, euē so shall I be with the. Then spake Absalom to Ahithophel: geue counsell what is best for vs to do. And Ahithophel sayde vnto Absalom: get thee in vnto thy fathers concubines whiche he hathe left to kepe the house. for when al Israel shall heare, that thou hast made thy father to syncke, then shall the handes of all

that are with the, bee stronge. And so they pitched Absalom a tente vpon the toppe of the house. And he went in vnto his fathers concubynes in the sight of al Israel.

The houses were there that

And the counsell of Ahithophel which he counceled in those dayes, was as a man had asked counsell of Soth: euen so was all the counsell of Ahithophel, bothe vnto Dauid and also vnto Absalom.

The .xxij. Chapter.

Ahithophel, seeing his counsell disallowed of Dauid, forsaken, hangeth him selfe.

Then Ahithophel sayde vnto Absalom: let me chose oute I praye the twelue thousande men. And I wyll by and folow after Dauid by nyght. And I will come vpon him while he is wery, and weake handed, and wyll feate hym, that all the people that are with hym shall see. And so wyll I synpte the kyng on the lpe, and wyl bynge agayne all the people vnto the. And when all these men which thou sekest are turned to the, all the people shall haue reste. And the sayinge pleased Absalom well, and all the elders of Israel. Then sayde Absalom: call also Husai the Arachite, and let vs heare his sentence. When Husai was come to Absalom, Absalom spake vnto hym, saying: Ahithophel hathe geuen suche counsell: whether it be best we do after his saying, or not tel thou?

Then sayde Husai to Absalom: the counsell that Ahithophel hathe geuen, is not good at thys time. For (sayde Husai) thou knowest thy father, and the menne that are with hym, howe that they bee stronge menne. And they be chased in theyr myndes, euen as a Beare robbed of her whelpes. And thy father is a man practised in warre, and wyll not lpe a nyghtes among the comen people. Beholde, he lurked now in some caue, or in some other place. And therto though some of his men be ouerthrowen at the fyrste brunte: yet they that heare it wyll thyncke the people foloweth Absalom be put to the worse. By the reason wherof the best men thou haste whose heartes are as the hertes of Lyons, shall synke there at. For al Israel knoweth that thy father is a man,

pro. xxi. 5.

iii. reg. ii. 5

done in p
u. d. 1. 27. 8

nied to Ierusalem. And as some as they were departed, the other came out of the well, and went and tolde kinge Dauid, and sayde vnto hym: bp, and get you quickly ouer the water for suche counsell hath Ahithophell geuen. Then Dauid arose and all the people that were with hym, and they were come ouer Iordan, by that it was day, that there lacked not one of them þ was not come ouer Iordā. And when Ahithophel saw, that his counsel was not folowed, he saddled his Asse and arose and gate hym home to his owne house, & to his owne cytie, and put his houthoulde in order, and hanged hym selfe, and dyed, & was buryed in þ sepulchre of hys father.

Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, both he and all the men of Israell with him. And Absalom made Amasa captayne of the hoste in steade of Joab, whiche Amasa was a mannes sonne named Jethra a Iesrahelite that went in to Abigail & doughter of Naah, systler to Zachariah, Joabs mother. And Israell and Absalom pitched in the lande of Gilead. And when Dauid was come to Mahanaim, Sobt the sonne of Naah oute of *Rabath the cyty of the chyldren of Ammon, and *Machir the sonne of Amiel oute of Lodaber, and *Berzelai the Gileadite oute of Rogelim, brought beddes, basens, and erthen vessels: and also corne, barlye, floure and parched corne, benes, and rice, hony, butter, shepe and chese of kyne, for Dauid and al the people that wer wyth him, to eate. For they supposed that the people shoulde be hungry saynt, & thursty in the wildernesse.

Absalom is overcome in battell. He hangeeth by the heere on an Oke. He is kylled and put in a pyche. David is so sorowfull for the deathe of Absalom that he weepeth.



And the kynge nombred
the people that wer with
hym, and set captaynes
of thousandes and of hu
dreds ouer them. * And
he sent one parte of them
wyth Joab, and another parte with Abi
sai the sone of zacariah Joabs brother,
and the thyrde parte with * Ethai the
Gethite. And the kynge sayde vnto
the people : Shall I go with you? And
the

But my counsell is, that all Israell be gathered vnto the, from Dan to Ber sabe, as the land of the sea in nombre, & that thou go to battayle in thyne owne person. And we wyll come vpon hym in one place oz other, where we shall fynde hym, and we wyl pytche a felde agaynst hym, euen as thycke as the dew falleth on the grounde. And there shall not one of them be lefte, nether he ner any of all that are with him. Moreouer if he take a towne then shall all the men of Israell *brynge ropes to that cytpe, and we wyll drawe it into the ryuer, butyll there be not one stone found vpon a nother. And Absalom and all the men of Israell sayd: that the counsell of Husai the Archite was better then the counsell of Ahithophel. For it was euen the Lordes determinacyon to destrope the *counsell of Ahithophel: whiche was good, that the Lorde mighte brynge euell vpon Absalom. Then sayd *Husai vnto Sadoc, and Abiathar y preestes: of this and that maner did Ahithophel and the elders of Israell counsell Absalom. And thus and thus haue I counceled. Nowe therfore sende quychlye, and shewe Dauid, sayinge: tarpe not al nyghte in the felde of the wildernesse, but get the ouer, lest the kyng be deuoured & all the people that are with hym. Nowe Jonathas and Ahimaaz abode by the wel rogel: (for they might not be sene to come into the city.) And a wench wente and tolde them. And they to go & shewed kinge Dauid.

Neuerthelesse there was a lad sawe
them whiche tolde it to Absalom. But
they went bothe of them away quicke-
ly, and came to a mannes house in Ba-
huthim, whiche had a well in hys yarde,
into whiche they went downe. And the
wyfe toke and spzed a couerlet on the
top of the well, and strawed thereon stea-
ped barley to drye. And the thyng was
not spyed. And when Absaloms seruan-
tes came to the wyfe, to the house, & as-
ked wher one Ahimaaz and Jonathas
were, the wyfe sayde vnto them: they
be gone ouer the lytell brocke of water.
And when they had soughte them and
coulde not fynde them, then they retur-

Abfalom againſt n. Samuel. Dauid.

1. reg. xxi. d

the people answered: naye, for * yf we flee, oure aduerſaries wyll not care for vs: nether thoughe halfe of vs were ſlayne, ſhall they regarde vs. But thou were worthe tenthouſande of vs. And therto it is better that thou bee readye to ſuccoure vs out of the cypre. Then ſayde the kynge: what ſemeth you beſt, that wyll I do.

B And the king ſtoode by the Gates ſide, and all the people came oute by hundredes and by thouſandes. And the kynge commaunded Joab and Abiſai, and Ethai, ſayinge: intreate me gently my ſonne Abſalom. And all the people hearde when the kynge gaue al the cap- taines charge ouer Abſalo. And y people wente oute into the felde agaynſte Iſraell, and the battel was in the wode of Ephraim. where the people of Iſraell were put to the worſe before the ſer- uantes of Dauid, and there was a great ſlaughter that daye, euen of twe- tye thouſand menne. And the felde was fought in dyuerſe places, all abroade vpon the earth. And the woodes deuou- red moo people that daye, than dyd the ſwerde. And it chaunced Abſalom to come before the ſeruautes of Dauid, ryding vpon a Mule which caried him vnder y thycke bowes of a great Ocke. And his heade caughte in the Ocke, & he was lyft betwene heaue & earth, & the Mule y was vnder hi wet his way. And one that ſaw it tolde Joab, ſayinge: be- holde, I ſaw Abſalo hange in an Ocke: & Joab ſayde vnto him that tolde him: lo, ſaweſt thou him? And why dideſt not thou there ſmyte hym to the grounde, that I ſhould haue geuen the ten ſicles of ſyluer, and a ſoudyours gyrdle.

And the mā answered Joab: though I had a thouſande ſycles of ſyluer told in my hande, yet woulde I not ſtretch- out my hand againſt the kynges ſonne. For we heard with our eares when the king charged the, Abiſai and Ethai, ſay- ing: ſpare me the lad Abſalom. More- ouer though I had leoparded my life & done falſly therto, yet coulde nought of all the matter haue bene hyd frome the kynge: yea, and thou thy ſelfe wouldeſt be againſt me. The ſayd Joab: * I may not ſtande tarying with the.

And therewith he toke thre ſpeares

in his hande and thruſte them into the hearte of Abſalom, whyle he was yet a- lyue on the bodye of the tree. And ten ſeruautes that bare Joabs wepons, turned and ſmot Abſalom, and ſue him: * Then Joab blew a trompet, and the people returned from folowing Iſrael: for Joab ſpared the people. And they toke Abſalo, and caſte him into a great pyt that was in the woode, and caſte a myghtye greate heape of ſtones vpon him. And all Iſraell fled euerye man to his tente. And thys Abſalom yet in his * lyfe time, toke and reared vp a pyller, whiche is yet in kynges dale. For he ſayde: I haue no male childe. And ther- fore to kepe my name in remembraunce do I it. And he called y pyller after his owne name. And it is called vnto thys day, Abſaloms pyller.

Then ſayde Ahimaaz the ſonne of Sadock: let me runne I praye the, and beare the kynges tydings, how that the Lorde hathe iudged hym quite of the handes of all his enemyes. And Joab ſayd vnto hi: thou arte no man to beare tydings to daye: thou ſhalte beare ty- dinges a nother tyme: but to daye thou ſhalte beare none, becauſe the kynges ſonne is dead. Then ſayd Joab to Chu- ſi: go, and tell the kinge, what thou haſt ſene. And Chuſi bowed him ſelfe vnto Joab, and ranne. Then ſayde Ahimaaz the ſonne of Sadock agayne to Joab: come what come wyll, let me runne I praye the after Chuſi. And Joab ſaide: wherfore ſhouldeſt thou run my ſonne: for and thou runne thou gettyſt no re- ward: wel, come what wyl let me runne. And he ſayde vnto him: runne. Then Ahimaaz ranne by the playne waye and ouerranne Chuſi.

And Dauid ſat betwene the two ga- tes. And the watche man went vp to the rouſſe ouer the gate vnto the walle, and liſte vp his eyes, and ſawe: and behold, there came a man runnyng alone. And the watche manne called, and tolde the kynge. And the kynge ſayde: yf he come alone, there is tydynges good in hys mouthe. And he came and drewe nye. And the watchman ſawe a nother man runnyng, and called vnto the porter, & ſayde: beholde, there cometh a nother runnyng alone. And the kyng answered

red

That is, it is not ſeſſe y I tary with he, & loke hat thou ſhouldeſt kill hi.

red: he is also a tydynges byrnger. And the watchman sayde: me thynketh the runnyng of the formost is lyke the runnyng of Ahimaaz the sone of Sadock. And the kinge sayde: he is a good man, and comineth with good tidinges. And Ahimaaz called and saide to the kinge: good tydynges, and bowed him selfe to the erthe vpon his face before the king, and sayde: blessed be the Lord thy God, which hath shut vp al the me that lyft vp their handes against my Lord y king. And y king sayd: is the lad Absalom safe? And Ahimaaz answered: I saw a great do, whē the kinges seruaunt Joab sent me thy seruaunt. But I wotte not what it was. And the kyng sayde: turne and stande here. And he turned & stode styll.

That is
at worst.

G

And beholde, Chusi came and sayde: tydynges my Lorde the kyng, y Lord hath quytte the thys daye oute of the handes of all that rose against the. And the kyng sayd to Chusi: is the lad Absalom safe? And Chusi answered: the enemyes of my Lorde the kyng, and all that ryle agaynst thee, to do the hurte, be as thy lad is. And the kyng was moued, and wente vp to a chamber ouer y gate, and wept. And as he went, thus he sayd: my sone Absalom, my sonne, my son, my sone Absalom, would to God I had dyed for the Absalom, my sonne, my sone.

The. xix. Chapter.

David is restored to his kingdome, and broughte agayne to Jerusalem.

A

And it was tolde Joab, howe that the king wept and mourned for Absalom. And the victorie was turned that day into mournynge vnto all the people. for the people hearde saye that daye, howe the kyng sorowed for his sonne, and the people wente stealyng awaye that daye from goynge into the citty, as people confounded steale awaye, when they flee in battell. And the king hyd his face and cryed with a loude voice: my sonne Absalom, Absalom my sonne my sonne.

And Joab went into the house to the kyng, and sayd: thou hast shamed thys daye the faces of all thy seruauntes, whiche this daye haue saued thy lyfe, & the liues of thy sonnes & daughters, & the lyues of thy wyues, and concubines, in y thou louest thine enemyes &

hatest thy frendes. Thou haste declared this day, that thou carest nether for thy Lordes nor seruauntes. for this day I do perceaue, if Absalom had lyued, & all we dyed this day, y then it had pleased the well. Now therfore, bp, & come out, & speake kindly vnto thy seruauntes, I swere by y Lord, except y come out, ther wil not tary one man w the this night. And that wil be worse vnto the, then al y euil y fel on the from thine pouth vnto this houre. Then y king arose, and sat downe in y gate. And it was told vnto al y people, how the king sat in the gate. And then al the people came before the kyng. But Israell fled euery manne to his tente.

S

And all the people were at stryfe thorow out al the tribes of Israell, saying: the king deliuered vs out of the hande of oure enemyes. And he deliuered vs out of the hande of the Philistines. And now he is fled out of the land for Absalom. But Absalom whome we anoynted ouer vs is dead i battell. Now therfore why are ye so styll, that ye bring not the kyng agayne? And king David sent to Sadock and Abiathar the priestes, saying: speake vnto the elders of Iuda, & saye: why shoulde ye bee the laste that shoulde byrnge agayne the kyng to his house, seing y such tidinges is come fro al Israell vnto y king, euē to his house: ye are my brethren, my bones and my fleche: wherfore then shoulde ye be laste that shoulde come to byrnge the kyng home agayne? And saye to Amasa: arte thou not my bone and my fleche? And God do so to me and so therto: excepte thou be captayne of the host to me for euer in the roume of Joab. And he bowed the hertes of all the men of Iuda, as a man would bow the hert of one mā: so that they sent worde to the kyng, y he shoulde returne w al his seruauntes. And the king returned and came to Iordan. And Iuda came to Gilgall, for to go agaynst the kyng, to conueye him ouer Iordan. And Semei the sonne of Ge-
ra, the sonne of Jemini, whiche was of Bahurim, halted & came with y men of Iuda against king David, & a thousand men of Benjamin with him, & ziba the seruaunt of the house of Saul, and his xv. sonnes and twenty seruauntes with him.

And. xx. f. 8.
i. regu. ii. 8.

ii. reg. xvi. 8

ii. reg. xvi. 8

hym. And they whypte ouer Jordan be-
foze the kyng. And there wente ouer
a boote to carye ouer the kynges hous-
holde, and to do him pleasure.

D And Semei the sonne of Gera fell
befoze the kyng (as he was come ouer
Jordan) and sayd vnto him: let not my
Lorde impute wickednes vnto me, nor
let him not remember the wickednesse
that thy seruaunte did (when my Lorde
the kyng departed out of Ierusalem)
that the kyng shoulde take it to herte.
For thy seruaunt dothe know, how that
I haue done amysse. And therefore be-
holde, I am the fyrste this day of al the
house of Ioseph, that am come to mete
my Lord the kyng. But Abisai the sonne
of Zaruiah answered, and sayd: shal Se-
mei not die for that cause: which cursed
the Lordes anoynted? And the kyng said:
what matter is betwene you and me ye
sonnes of Zaruiah, that ye shoulde this
daye bee aduersaryes vnto me? There
shal no manne dye this daye in Israell:
for I know, the I am this day kyng ouer
Israell. And the kyng said vnto Semei:
thou shalt not dye, & swaie vnto hym.

E *And Hiphiboseh the sonne of Saul
cam alloto mete the kyng, & had nether dres-
sed hys fete, nor shauen his beerde, nor
washed hys clothes from the tyme the kyng
departed, vntyl he came againe in peace.
And when he was come to Ierusalem
toward the kyng, the kyng sayde vnto hym:
wherfore wentest not thou with me Hiph-
iboseh? And he sayd: my Lord, O kyng,
my seruaunt deceaued me. For thy ser-
uaunt said: the I woulde haue mine Asse
saddled to ride thereon, for to go to the kyng,
because thy seruaunt is lame. And Si-
ba hath the therto falsely complayned on
thy seruaunt vnto my Lord the kyng. But
my lord the kyng is as an Angel of god:
do therfore what seemeth beste in thyne
eyes. For al my fathers house were but
dead men vnto my Lorde the kyng: & yet
didest thou put me among them the I eate
at thine owne table. What right there-
foze haue I yet, to cry any moze vnto the
kyng? And the kyng sayd: it nedeth the
not to speake any moze, for I haue
said: that thou and Ziba shall deuide the
landes betwene you. And Hiphiboseh
said vnto the kyng: yea, let him take all:
for so much as my Lord the kyng is come

in peace vnto his owne house.

And Berselai the Gilcadite came fro
Rogelim, and went ouer Jordan w the
kyng, to accompane him ouer Jordan:
which Berselai was a very aged man,
euen foure skore yeres olde, & had pro-
uided the kyng of sustenance, while he lay
at Mahanaim: for he was a man of ver-
y great substance. And the kyng sayde
vnto Berselai: come thou with me, the I
may fede the with me in Ierusalem. But
Berselai said vnto the kyng: of what age
am I of, the I shoulde go with the kyng in
to Ierusalem? I am this day foure skore
yere olde: & therfore cannot decerne saue-
ry from villauery, nether hath thy ser-
uaunte pleasure in the I eateth or drinke-
keth: nor yet delectaciō in the songes of
men or women. It is no nede the thy ser-
uaunt be a burthen vnto my lord the kyng:
let thy seruaunt go a litle way ouer Jor-
dan w the kyng: for whi shoulde the kyng reder
me such a reward? But let thy seruaunt
turne back againe, the I may dye in mine
owne citie, by the graue of my father &
mother. But lo, here is thy seruaunte
Chamaam: let him go with my Lord the
kyng, & do to him, what shal please thee.

And the kyng answered: Chamaam
shal go with me. And I wyl do to him the
the shalt be content with. And therto what
soeuer thou shalt require of me, the I same
wil I do for the. And al the people went
ouer Jordan. And when the kyng was
come ouer Jordan, he kissed Berselai, &
toke his leaue of him, & he wente backe
againe vnto his owne place. And then
the kyng wente to Gilgall, & Chamaam
went with him. Now all the men of Ju-
da wer at the byyinginge ouer of the kyng,
and but halfe the men of Israell.

Wherfore al the men of Israell came
to the kyng, and sayde vnto him: why
haue our brethren the men of Iuda sto-
len thee awaye, and haue broughte the
kyng and his household, and al Dauides
menne with him ouer Jordan? And all
the menne of Iuda answered the men
of Israell: for the kyng is nere of kinne
to vs: wherfore be ye angrie for that
matter: thyncke ye that wee eate of the
kynges cosse, or that the kyng geueth
vs anye gyftes? And the menne of
Israell answered the menne of Ju-
da, and sayde: we haue ten partes in
the

ii. reg. xvi.
iii. reg. ii.

ii. reg. xvi. a

gen. x. xiii. d
ii. reg. xiii. a
i. reg. x. b.

Seba against ii. Kinges, David. Fo. lviij

the kynge, and haue therto more ryght to David then ye. Why then did ye despyle vs, that oure aduylle had not ben first had, in restoring our king againe: And þ wordz of þ mē of Iuda were feared the wordes of the men of Israel.

The. xx. Chapter.

Seba the sonne of Bochri capteyth Israel agaynst David. Joab kylleth Amasa traitorously. The heade of Seba is deliuered to Joab. Davids rescuers are nombred.

ANd there happened to be an unthyriftye felowe named Seba, the sonne of Bochri a man of Gemini, whiche blew a trompet, and sayde: we haue no parte in David, nor enherytaunce in the sonne of Isai, O Israel, let vs departe therfore euery man to hys tent. And all Israel went from David and folowed Seba the sonne of Bochri. But the men of Iuda claue faste vnto the kynge, from Iordan to Ierusalem.

And when David was come to his house to Ierusalem, he toke the tē wyues his concubynes that he had lefte behynde him to kepe the house, and put them in warde, and ministred all thynges vnto them: but laye no more with them. And so they were enclosed vnto the daye of the death of them, and liued a wydowes lyfe.

Then said þ king to Amasa: cal me the mē of Iuda together w in thre dayes, & present thy selfe here. And Amasa went to gather þ men of Iuda together: but taried longer then þ time which was appointed him. Wherfore the kynge sayd to Abisai: nowe shall Seba the sonne of Bochri be worlde to vs then Absalom.

Take thou therfore thy Lordes seruantes and folowe after him: lest he get him walled cyties, and escape vs. And there wente oute after him Joabs men, and the Gethites & the Shelethites, & þ mē of might. And they departed out of Ierusalem to folow after Seba þ sonne of Bochri. And when they were come to þ great stone in Gibeon, Amasa met them. And Joab had his garment that he had about him, gird vnto him, and had gyrded therō a knyfe ioynd fast to his loynes, in suche a maner that (as he wente) it fell some tymes oute. And Joab sayde to Amasa: are all thynges in rest and peace my brother? And Joab

toke Amasa by the chymme with þ right hande, as though he would haue kylled hym. And Amasa toke no hede to the knyffe that was in Joabs hande, with which Joab smote him in þ short rybbes, and ihed oute his bowelles to the grounde, and smote hym but one stroke, and he dyed.

And then Joab and Abisai hys brother folowed after Seba the sonne of Bochri. And one of Joabs men þ stode by him, sayd: what is he that he would be as Joab, and what is he that would be vnto David in stede of Joab? And Amasa laye walowynge in bloude in the myddes of the waye. And there was a mā, that saw al the people stande styl. And when he saw that al that came by him stode styl, he rowled Amasa oute of the waye into the felde and cast a clothe vpon him. And as sone as he was tombeled out of the waye, all þ people went after Joab, to folowe after Seba the sonne of Bochri.

And he went thorow all the trybes of Israel vnto Abel, Bethmaacah and all Barim. And the people gathered vnto him, and went also after him. And they came & beleged hym in Abel Bethmaacah. And they cast by a bancke agaynst the cytye. And it was beleged. Al þ people that was with Joab labored busely to ouerthrowe the wal. Then cryed a wyse woman out of þ cytie, heare, heare, byd I praye you Joab that he come hither, & I maye speake with hym. When Joab was come, the woman sayde: arte thou Joab? And Joab answered: y am I. And she sayde to him: heare the wordes of thy handmayde. And he sayde: I am readye to heare. And she sayde: it hath bene a comen sayinge in þ olde tyme, men must aske of Abel, and then go to and finishe the worcke. Abel is one of the quyetest and saythfullest cyties that are in Israel. And thou goest about to destroye a cytie that is as a mother in Israel. Why deuourest thou the inheritance of the Lorde.

And Joab answered and sayde: God forbid, God forbid it me, that I should ether deuoure or destroy it. The matter is not so: But there is a man of mounte Ephraim (Seba the sonne of Bochri by name,) which hath kylte by his hande

pro. xviij. a

Jud. iii. e
ii. Re. iii. e

ii. Re. ii. f.

2. Re. xvi. d
and. xxi. d

That is,
Joabs.

Under
stande why
ther it was
receaue
peace: ac
cordinge
to þ lawe
of Mose
Deu. xx.

That is
is becom
aduersary
& enemy

h. i. against

agaynst kyng David. Delyuer vs him onely, and I wyll departe from the cytie. And the woman sayde vnto Joab: Beholde, his heed shalbe throwen thowre the wal to the. And then the woman wente vnto all the people * in her wysdome. And they smote of the heade of Seba the sonne of Bochori, and cast it to Joab. And he blew a trompet, & they skatered from the cytye, euery man to his tente. And Joab returned to Ierusalem vnto the kyng.

And Joab was ouer al the hoste of Israel. And Banatah the sonne of Jehoiada was ouer the Gethites and the Ghelethites. And Aduram was ouer the tribute. And Jehosaphat the sonne of Ahilud was * Recorder. Seua was scribe. And Sadock & Abiathar were the priestes. And Ira the Jairite was Ipkewyse Davids * priest.

The .xxi. Chapter.

Thre beare peres. The vengeance of the spynes of Saul lyghthe on his. vii. sonnes, whiche are hanged. Foure great battelles, whiche David had agaynst the Philistines.

Then there fel an hunger in þe dayes of David thre yeres, yere by yere. And David enquired of the Lorde. And the Lorde answered: it is for Sauls sake, and þe house of bloude, because he slue the Gibeonites. And the king called the Gibeonites, & said vnto them. Now these Gibeonites are not of the * children of Israel, but a remnaunt of the Ammorites, and the children of Israel sware vnto them. And yet Saul sought to sleigh them, for a zeale þe had to the chyldren of Israel and of Iuda. Wherfore David sayd vnto them: what shall I do for you: and wherwith shall I content you that ye maye * blesse þe heritage of the Lorde?

And the Gibeonites said vnto him: we haue no matter of syluer or of golde with Saul or with his house: nether haue we any man that we would kyll in Israel. Then he sayd: what say ye that I shall do for you? And they sayd vnto the kyng: the man that consumed and imaged to brynge vs to nought, him we ought to destroye, that noughte of him continue in anye of the coostes of Israel, let seven men of hys sonnes be delyue red vnto vs, that we maye hange them vp vnto the **LORDE**,

in Gibeah of Saul the lordes electe. And David sayde: I wyll geue them you.

But the kyng had compassion on Miphiboseh the sonne of Jonathas, the sonne of Saul, because of the Lordes othe, that was betwene them: that * is to say betwene David & Jonathas the sonne of Saul. But he toke þe two sonnes of Kezphah the doughter of Achish (whiche he bare vnto Saul,) Armoni and Miphiboseh, and the fyue sonnes of Micho (the doughter of Saul) whiche he bare to Achiel the sonne of Berselai the Molathite, and delyuered them vnto the handes of þe Gibeonites, whiche hanged them in the hyll before the Lorde. And they fell all seven together, in the fyrste dayes of heruest: euen in the begynnyng of Barley heruest.

And Kezphah the doughter of Achish toke sackclothe and spred it vnder her vpon the Rocke, euen from the begynnyng of haruest, vntyl raigue dropped vpon them out of heauen: and suffered nether the byrdes of the Ayre to fal on them by daye, nor beastes of þe felde by nyght. And when it was tolde David what Kezphah the doughter of Achish the concubine of Saul had done, he went and toke the bones of Saul and of Jonathas his sonne, of þe men of Jabes in Gilead, which they had stole fro the strete of Bethsan, where the Philistines had haged the in þe dayes when the Philistines had slayne Saul in Gilboa. And he brought thece þe bones of Saul and þe bones of Jonathas hys sonne, & they set away the bones of them that were hanged, & buryed the w the bones of Saul & Jonathas his sonne in the contrey of Benjamin, in zela, in the sepulchre of Cis his father. And when they had performed all that the kyng commaunded, God was then at one with the lande.

And the Philistines had yet againe warre with Israel. And David wente downe, and his seruauntes with hym, and fought with the Philistines. And David waxed fayntie, & fel bi of * Nob one of the sonnes * Haraphah (whose speare heade wayed thre hundred sicles of Brasle, and was gyrded with a newe swerde) thought to haue slayne David.

But

That is, counsellig hem wth clye.

Aboue in his boke ne. viii. Chap. d. * Chald. Interpret. eadeth was price ohym, þe is, was great and here of ouel to David: & is it were his direct: or and se retatye.

Josua. ix. c

This is, auourte & er by. As in Esai. xxv. d

i. cc. xviii. d

After the Grec. Some reade Be nob. * Grec. Sealures.

The songe of ii. Kinges, Dauid. Fo. lviij

But Abisai the sonne of zacariah succoured him, & smote the Philistine, and kylled him. Then the seruautes of Dauid sware vnto him, sayinge. * Thou shalt go no more out with vs to battel, that the lyght of Israel be not put out. And there was yet after this, battell with y Philistines at* Rob, in whiche Sobochai the Husathite slewe Saph one of the sonnes of Haraphah.

And there was yet the thirde battell in Rob, with the Philistines, where Elhanan y sonne of the Jaere Drgim, a Bethlehemite slewe one Goliath a Gethite; the staffe of whose speare was as great as a weeners cloth beame.

And there was yet battell in Geth, where was a man of a size and had on every hande. vi. fyngers, and on every fote. vi. toes. xliii. in all. And was also of the kindred of Haraphah in Geth, and despyed Israel. And Jonathas the sonne of Samach the brother of Dauid slewe him. These foure were of the sonnes of Haraphah in Geth, & were ouerthrowe by the hande of Dauid and by the handes of his seruautes.

The. xlii. Chapter.

The Lanticle or songe of Dauid for the delyuerance from his enemyes.



And Dauid spake the wordes of this song vnto the Lorde, what tyme the Lorde had delyuered him oute of the handes of all his enemyes, and out of the handes of Saul.

And he sayde: the Lorde is my a rocke, my castel, and my delyuerer. God is my strength, and in him wyll I truste: my shilde and the horne that defendeth me: myne hie holde and refuge: O my Sauiuer, saue me from wronge.

* I wyll prayse and cal on the Lorde, and so shal be saued from myne enemyes. For the waues of deeth haue closed me aboute, & the floudes of Belial haue feared me. The cordes of hel haue compassed me aboute, & the snares of deeth haue ouertaken me. In my tribulacion I called to the Lorde, and cryed to my God. And he hearde my voyce oute of his temple, & my crye entred into hys eares. And the erth trembled & quoke, and the foundacio of heuen moued and shoke, because he was angrye.

Smoke went vp out of his nostrelles, and consumynge fyre out of his mouth, that coles were kyndled of him. And he bowed heuen, and came downe, & darcknesse was vnderneath his fete. And he rode vpo Cherub & flew: & appered vpo the wynges of the wynde. And he made darcknesse a tabernacle rounde aboute him, with water gathered together in thicke cloudes. Of the bryghtnesse, that was before him, coles were set on fyre.

The Lorde thundred from heuen, and the most hye put out his voyce. And he shotte arrowes, and skatered them: and hurled lyghtenynge & turmoyled them. And the bottome of the sea appered, and the foundations of the world were sene, by the reason of the rebukynge of the Lorde, and thozow the blastynge of the breath of his nostrelles. He sente from an hye and fet me, and plucked me oute of myghtie waters.

He delyuered me from my mightie enemye, and from them that hated me, and were to stronge for me. When they had compassed me in the day of my tribulacion, the Lorde stayed me vp. And he brought me out into rowmeth, and delyuered me, because he delyted in me.

* The Lorde rewarded me accordynge to my ryght wysnesse: and accordynge to the purenesse of my handes he dealte w me. For I kept the wayes of the Lorde, and dyd no wyckednesse forsakynge my God. But I had all his lawes in my syght, and turned my face from none of his ordynaunces. But was pure vnto himwarde, and kept my selfe from wyckednesse.

And the Lorde dyd to me agayne, accordynge to my ryghteousnes, and after my purenesse that I had in his syghte. With the holpe thou shalt be holy, and with the man that is vncorrupte, thou shalt be vncorrupte. With the pure thou shalt be pure, and w the froward thou shalt be frowarde also. And the pooze people that are in aduersite, thou shalt helpe. And on the proude shalt thou caste thyne eyes. Thou arte my lyght O Lorde: and the Lorde shal lyght my darcknesse.

With thy helpe I wyll runne thozow an hoste of men, and by the ayde of my

h.ii.

GOD

Roma. 2.8

2. re. xviii. a

1. p. 2. xxi. a

psa. xlviii. a

The songe of ii. Samuel. David.

That is, the dedes of God are pure and vncorrupte.
 God wyll sprynge ouer a walle. The
 *waye of God is vndefiled, and þe word
 of the Lorde syled as golde, and he is
 a shyld to all that trust in him.

Who is a God saue the Lorde: and who
 is myghtie, saue our God? God is my
 strength in warre, and ryddeth þe waye
 cleare before me. And maketh my fete
 as swyfte as an hyndes, and setteth me
 fast vpon my hye holde.

ps. cxliiii. a * And teacheth my handes to fyghte,
 that a bolue of brasse is to weake for
 myne armes.

And thou haste saued me with thy
 shyld, & keppest me euer in meakenes.
D And thou madest me space to walke in,
 that my fete shoulde not stamble. I fo-
 lowed myne enemies & destroyed them,
 and turned not agayne vntyll I had
 consumed them.

I wasted them and so clouted them,
 that they coulde not aryse: but fell
 vnder my fete.

And thou compassedest me about with
 might to battell, and madest them that a
 rose agaynst me to stoupe vnder me.

And thou madest myne enemyes, to
 *turne their backes to me, and the that
 hated me, and I destroyed them. They
 looked for helpe: But none came to saue
 them, vnto the Lorde they cryed, but he
 hearde them not.

And I wyll beate them as smal as
 the dust of the erth, and wil stäpe them
 as the dyrte of the strete, & wil spreade
 them abroad.

And thou delyueredst me from þe dys-
 sencis of my people, and kepest me to be
 an heade ouer nacions: for the people
 which I knew not, becäe my seruautes.

And the alpyntes crouched vnto me,
 and obeyed me at a worde.

And the alpyntes that thryncke a
 waye shall tremble for feare in theyr
 *defenced places.

The Lorde lyue, and blessed be he
 that is my strength: and exalted be god
 the strength that saueth me. It is God
 that auengeth me, and byngeth downe
 the people vnder me. And delyuereth
 me from myne enemyes, thou lyftest me
 vp on hye from them that ryle agaynst
 me, and delyuerest me from the wycked
 men.

Rom. xv. a * And therfore I wyl prayse the (O

Lorde) amonge the hethen, and wyll
 synge vnto thy name. For thy greate
 and manyfolde sauynge of thy kyng,
 and the wynged mercy vnto thyne anoin-
 ted: euen to David, and his seede for
 euer.

The notes.

a. Godly men haue called the Lord by diuers na-
 mes accordynge to theyr saythe: that is as they
 thought of God with in them selues, and as they
 also had proued. As David here called hym his
 Roche, his castell, his delyuerer, his strength, his
 shyld, his horne of defence. &c. psal. cxiii. a.

b. To synge vnto the name of God is a comen
 maner of speakynge to the psalmist, for to geue
 thanckes and to shewe the veritie and glorie of
 God, as in the psalm. xxx. c

Godlye
men. &c.

To synge
vnto the
&c.

The. xxiii. Chapter.

The last communicacion of David, and the descrip-
 tion of the myghtye men to hym belongynge.

S These be the last saynges of Da-
 uid. David þe sonne of Isai said:
 And the man (is lyfte vp on hye,
 the anoynted of the God of Iacob, and
 pleasaunt psalmist of Israel) sayd: the
 spirite of the Lorde spake in me, and his
 wordes were on my tonge. The God of
 Israel spake vnto me, and the strength
 of Israel sayde: he that beareth rule o-
 uer men, he that ruleth iustlye a in the
 feare of God. And he shalbe as the mo-
 nyng lyght, when the sunne shineth in
 a moynyng in whiche are no cloudes
 to let the bryghtnesse, and as the grasse
 of the erth is by the vertue of þe raine:
 And is not myne house so with God?
 *in that he hath made w me an euerla-
 styng couenaunte, perfecte in al poyntes:
 and in that he shal fulfyll al that is
 healthesome vnto me, and all my desy-
 res therto. When the vnthyftie me are
 al of the ag thoznes taken oute of theyr
 places, whiche cannot be taken w han-
 des: But the man that shal touch them,
 must be armed w yron, or a long helue.
 * And then shall they be burnt with
 fyre to syle therby.

a

1. Re. vii. c.

1. Pa. xii. b.

These be the names of the myghtye
 men that were aboute David: b Joleb
 of Sebeth the Thachmonite, fyrste of
 thre, otherwysse called Adino the Azoni-
 te, which slue. viii. hundred at one time.
 And nexte to him Eleazar the sonne of
 Dodi the sonne of Ahohi, one of the
 thre principall that were with Da-
 uid, whiche when they desyed the Phi-
 listynes that were there gathered to-
 geather in battell (and the men of
 Israel

b

That is,
to runne
awaye &
flee from
me.

That is,
euē there
where
the church
and hyde
them sel-
ues: al-
though
in strong
holdes.

Israell were gone by) arose layed on the Philistines vntyll hys handeaked and claue vnto the swerde. And the Lorde made a great victorie the same daye. And the people returned & wet after him onely to spoyle. After him was Sema & sonne of Ageh the Hararite (whiche when the Philistines were gathered together in Lahai where was a parcell of lande full of tyce, and the people were fled for feare of the Philistines) stode in the myddes of the layde grounde, and defended it, and slue the Philistines. And the Lord gaue him a great victorie.

1. Par. xlii. c.

* And these thre of the thirtie of the Lordes went downe and came to David in the harvest tyme vnto the caue of Adullam. And the host of the Philistines had pitched in the valey of Geraunt. And David was then in an holde. And the Soudiours of & Philistines were then in Bethlehem. And David longed and sayde: Oh, that I had of the water that is in the well in the gate of Bethlehem for to drynke. And anone the thre myghtie brake thorowe the host of the Philistines, and fet water out of the well of Bethlehem & was in the gate, & toke & brought it to David: Nevertheless he would not drinke therof, but offered it vnto the Lorde, and said: the Lord forbyd & I should do so, shoulde I drinke & bloude of & men that were in iopardye of their lyues: and so he would not drinke it. These thinges dyd these thre myghtie men.

ii. Be. xxi. d.

Then Abisai the brother of Joab, the sonne of Saruiah: he was a captayne ouer & thre, and he lyfte by his speare agaynst thre hundred, & slue them, and was named with the thre. For he was nobler man then the thre, & was therr captayne. Howe be it he attayned not vnto those thre in actes.

Under-
stande the
first tyme.

Then Banaiah the sonne of Jeho-
iada, the sonne of a lustye man, valiant
in actes; of Babzeel, he slue two lyons
of Moab. He went downe and slue a ly-
on in a pyt in tyme of Snowe. And he
slue an Egipcian a goodly man, which
had a spere in his hande. And Banaiah
went downe to him w a staffe, & pluck-
ed the speare oute of the Egipcians
hande, and slue him w his owne speare:

Suche thinges did Banaiah the sonne
of Jehoiada, and had the name among
the thre worthies. He was the noblest
of thirtie: But not lyke to any of & thre
first in feates of war. And David made
him of his counsell. Alahel the brother
of Joab was one of the thirtie. Then
Elhanan the sonne of Dodo of Beth-
lehem: Semah the Harodite: Elia the
Harodite: Helez & Balthite: Ira & sonne
of Akas the Chekoite: Abiezzer of Ana-
thoth: Hobonai the Husathite: Zelimon
an Ahohite: Maharai the Netophathi-
te: Heleb the sonne of Baanah an Netop-
hathite: Ithai the sonne of Ribai of
Gibeah a cytic of the children of Benia-
min: Banaiah the Pharathonite: Hedai
of the ryuer of Gaas: Abialbon & Arba-
thite: Almaueth a Berthomite: Elhaba
a Salabonite: * Of the sonnes of Iasen
Jonathas: Semah & Harozite: Ahiam
the sonne of Saratan Araratite: Eli-
phelet the sonne of Asbai the sonne of
a Maachathite: Eliam & sonne of Ah-
thophel the Gilonite: Hezrai the Car-
melite: Pharai the Arbite: Igaal the
sonne of Nathan of zobah: Sani & Ga-
dite: Zelec an Amonite: Maharai a Be-
rothite, & Harnesberer of Joab & sonne
of Saruiah: Ira the Jethrite: Gareb the
Jethrite: Uziah the Bethite: in al thirtie
ye and seuen.

Some
reade: Ba-
ne Iasen
and Jona-
thas, the
sonne of
Sageth:
the Haro-
ritelle.

i. Par. xli.

The Notes.

a. Understande, sayde, that he woulde rayse by vnder-
of my floche a kynge, whiche should be Messias, stande,
that should rule in the feare of the Lorde: that is,
in the true worshippinge of the one & true God
for the kyngdome of Christ is the kyngdome of
them that beleue and worship god, in spirite and
truth: and that kepe his commaundementes, and
carnally and with al their trust leane to that, that
pleaseth him.

b. Ioseb. i. Parali. xi. c. is he named Isabab the Ioseb,
sonne of Bachamoni. Iosephus de antiq. lib. vii.
cap. xii. calleth him Iesobos after some pyrites,
after other some Eusebius: Affirmyng also that
he was often wont to rushe in to the forwarde of
his enemyes, and not leaue feghtynge, tyl he had
kylled nyne hundred.

d. Not ouer the fyrste thre, but ouer the thre that Not ouer
were inferiour and vnder the, that is, ouer them the fyrste
that were of the seconde degre of Davids mygh- thre,
tye men or worthies.

The. xxxiii. Chapter.

Because David caused the people to be nombred,
is Israel plagued with pestilence: so & in thre dayes there
died. lxx. thousande.

And & Lord was wraethe agayne a-
gainst Israel, & styrred by David
against the, saying: go & nombre
both Israel & Juda. And forthw & hig

i. pa. xlii. a

Exo.

h. iii.

said

A pestilence of ii. Samuel. iii. Dayes

sayde to Joab the captayne of his host: go abroade I praye the, thorowe out al the trybes of Israel, euen from Dan to Bersabe and nombze the people, that I maye knowe the nombze of them. And Joab sayde vnto the kynge: I beseeche that the Lorde thy God, make the people as many moo as they be: yea, & an hundred tymes so many mo, and that the eyes of my Lord the kyng may se them. But howe is it that my Lord the kyng hath a luste in this thyng? Notwithstandynge the kynges wordes preuailed against Joab, and against al þe captaynes of the hoste.

Then Joab and the captaynes of the host, wente out from the presens of the kynge, to beue the people of Israel. And they passed ouer Jordan, & pitched in Arcoer on the ryghte syde of the citie that lyeth in the middes of the valley of Gad and so forth to Jazer. And then they went to Gilead and to the nether lande of Hodesi, and from thence to Dan Jaan, and aboute to Sidon, and came to the stronge towne of Tyre, and to al þe cities of the Heuites and of the Cananites, and then wente oute to the South of Juda, euen to Bersabe. And so when they had bene abrode thorowe out al the lande, they returned to Jerusalem agayne, at the ende of nyne monethes and twentie dayes. And the Joab deliuered vp the rekenynge of the nombze of the people vnto the kynge. And there were founde in Israel eyght hundred thousande men of myght that drewe swerdes. And the men of Juda were fyue hundred thousande men.

And Dauids heart smote him, after that he had nombred the people. And he sayd vnto the Lorde: I haue synned exceedingly in that I haue done. And now Lorde take awaye the trespass of thy seruauent: for I haue done very folishe ly. And when Dauid was vp in a mornyng, the worde of the Lord came vnto the prophete Gad, Dauids sear, sayinge: go and say vnto Dauid, this sayeth the Lorde. I offer the thre thynges, chose whiche of them I shal do to the.

And Gad came to Dauid and shewed him, and sayde vnto him: whether wolte thou haue. vii. yeres hunger in thy lande, or þe thou flee thre monethes

before thyne enemies, & they solowynge the, or that there be thre dayes pestilence in thy lande. Nowe vnderstande and se, what worde I shal bring againe to him that sent me. Then said Dauid vnto Gad: I am in a maruelous strait. * But let me fall I praye the, into the handes of the Lorde, for muche is his mercye, and let me not falle in to the handes of men.

Eccle. ii. c.
Susan. g.

And the Lorde sente a pestilence in Israel from the mornyng vnto þe ende of þe tyme appoynted. And theredied of the people betwene Dan and Bersabe. lxx. thousande men. And whē the Angel stretched out his hande vpon Ierusalem to haue destroyed it, the Lord had compassion to do that euil and sayde to the Angell that destroyed the people: it is sufficient: let thyne hande cease. And the Angel was at the threshynge place of Arefnah the Jebusyte. Then spake Dauid vnto the Lorde (when he sawe the Angel that smote þe people,) & said: loo, it is I that haue sinned, and I that haue done wyckedly. But these shepe, what haue they done? let I praye the thine hande be on me and on my fathers house.

And Gad came the same day to Dauid, and said vnto him: go vp and reare an aultare vnto the Lord in þe threshing flowre of Arefnah the Jebusite. And Dauid (accorpyng to the sayinge of Gad) went vp as the Lorde commaunded. And when Arefnah looked, and sawe the kynge, and his seruantes comyng towarde him, he went oute: and bowed him selfe to the kynge, flat on his face to the grounde, and sayde: wherfore is my Lorde the kynge come to his seruante? And Dauid said: to bye þe threshynge flowre of þe, for to make an aultare vnto the Lord, that the plage may cease from the people.

And Arefnah sayde vnto the kynge: let my Lorde the kynge take and offer what semeth him good in his eyes: Be sholde here be oxen for sacrifice, and heasdes, and the other instrumentes of the oxen for wood. And Arefnah the kynges frende gaue all to the kynge, and sayde mozeouer vnto the kynge: the Lorde thy God accepte the. But the kynge sayde vnto Arefnah: not so, but I will

David. iii. Kinges. Adoniah Fo. lx

I wyl bye it of the at a pryce, and wyl not offer sacrifice vnto the Lorde my God that shall cost me nought. And so David boughte the threshynge flowre, and the oren for fyfthe cycles of syluer. And David bylt there an aultare vnto the Lorde, and offered burnt sacrifices and peaceofferynges. And so the Lorde was agreed with the lande. And the plague ceased from Israel.

The ende of the seconde boke of Samuel: which they commonly cal the seconde of the kynges.

The thirde boke

of the Kynges after the rekenynge of the Latenistes: which after the Hebrues is called the fyfthe of the kynges.

The fyfthe Chapter.

The younge virgin Abisag kepeth David in hys extreme Age. Adoniah occupieth the reame vnto his father. Salomon is annointed kyng. and then Adoniah dyeth.

When kyng David, was waxen olde & stryken in yeres, though they couered him w clothes, yet he caughte no heate: Wherefore his seruautes said vnto him: let there be soughte for my Lorde the kyng a younge mayden to wayte vpon him and to cheryshe hym. And let her lye in thy bosome, that my Lorde the kyng may get heate. And so they soughte for a fayre Damosel thow row out al the coostes of Israel, & founde one Abisag a Sumamite and broughte her to the kyng. And the Damosel was exceedynge fayre, and cheryshed þ kyng and ministred to him: But the kyng knewe her not.

But Adoniah the sonne of Hagith exalted him selfe, sayinge: I wil be kyng. And he gat him a charet and horsemen * and fyfthe men to runne before hym. And his father rebuked hym not at any tyme, nor sayd so much to hym, as why doest thou so. And he was therto a

goodly man, and his mother bare him nexte after Absalom. And he communed with Joab the sonne of zacariah, & with Abiathar the priest. And they holpe Adoniah. But Sadock the priest, Banaiah the sonne of Jehoiada, Nathan the prophet, Semei and Rei, and all þ men of myght which were with David, fauoured not Adoniah. And Adoniah sacrificed shepe and oren, and fatlynges at the stone of zoheloth, whiche is faste * by the well * of Rogel, and bad al his brethren the kynges ionnes, and all the men of Iuda the kynges seruautes. But Nathan the prophet and Banaiah and the myghtye men and Salomons his brother he bad not.

Wherupon Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast thou not hearde howe that Adoniah the sonne of Hagith dothe raygne, vntowynge vnto oure master David? Nowe therfore come that I maye geue the counsell, howe to saue thyne owne lyfe, and the lyfe of thy sonne Salomon. Hence and get the vnto kyng David, and saye vnto him: dydest not thou (my Lorde o kyng) swere vnto thy hande: mayde, sayinge: Salomon thy sonne shall raygne after me, and he shall sit vpon my seate: why is then Adoniah made kyng? And se, whyle thou yet talkest there with the kyng, I wyl come in after the, and wyl ende thy wordes.

And Bethsabe went in vnto þ kyng into the chambze. And the kyng was very olde, and Abisag the Sumamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kyng. And the kyng sayde: what is thy matter? And she answered and said: My Lorde, thou swarest by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raigne after me, and he shall sit vpon my seate. But nowe se, Adoniah is kyng, & thou my Lord, the kyng wottest it not. And he hath offered oren, fatlynges, and shepe abundantly, and hath called al the sonnes of þ kyng, and Abiathar the priest, and Joab the captaine of the hoste. But Salomon thy seruaunt hath he not bydden. And now my (Lorde o kyng) the eyes of all Israel wayte on the, to tell them who shall sit on the seate of my Lorde the kyng

G. iiii.

after

Some
reade by
Euclogel.
¶ Jos. xv. v

That is,
that seme
to haue
offended
& spined
agaist the
when we
be depre-
ued fro
kyngdom

after him. For elles when my Lord the kyng is laide to rest with his fathers, I & my sonne Salomō shal be sinners.

And beholde whyle he yet talked with the kyng, Nathan the prophet was come. And they tolde the king, saying: here cometh Nathan the prophet. And when he was come before the kyng, he made obeysaunce vnto the king vpon his face vnto the ground, and said: My Lord o kyng, hast thou said, Adoniah shal raygne after me, & he shall sit vpon my seate? for he is gone downe this daye, and hath offered oxen, fatlinges, & shepe aboundantly, and hath called all the kynges sonnes and the captaines of the host, & Abiathar the priest. And se, they eate and drinke before him and saye: God saue kyng Adoniah. But me thy seruauant and Sadock the priest, and Banaiah the sonne of Jehoiada, and thy seruante Salomon he hath not called. Is this thyng done of my Lord the kyng, and yet woldest not shewe me thy seruauant, who shoulde sit on the seate of my Lord the kyng after him?

Then kyng David answered, and said: cal me Bethsabe. And she came in and stode before him. And the kyng sware, saying: As sure as the Lord (that hath ryd my soule out of all aduersyte) liueth: euen as I sware vnto the by the Lord God of Israel, saying: Salomō thy sonne shal raygne after me, and he shall sit vpon my seate for me, so wyll I do this daye. And Bethsabe bowed on her face to the erth, & dyd obeysaunce vnto the kyng, and sayd: I pray God my Lord kyng David maye liue euer.

Then sayde kyng David: cal me Sadock the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada. And when they came before the kyng. The kyng said vnto them: take w you the seruantes of your Lord, and let Salomon my sonne vpon myne owne Mule, and carye him downe to Gihon.

And let Sadock the priest, & Nathan the prophet anoynte him there, to be kyng ouer Israel. And then blowe ye with trompettes, and saye: God saue kyng Salomon. And then come vp after him, and let him come and sit vpon my seate. For he shal be kyng in my steade. And him I haue comaunded to be

captayne ouer Israel and Iuda. And Banaiah the sonne of Jehoiada answered the kyng, and said: Amen, and so I praye God that the Lord God of my Lord the kyng say so to. And as the Lord hath bene with my Lord the kyng, euen so, I praye God that he may be with Salomon, and that he make his seate gloriouslyer then the seate of my Lord kyng David.

And so Sadock the priest & Nathan the prophet, and Banaiah the sonne of Jehoiada, and the Crethites and Phelethites went downe, and let Salomon vpon kyng Davids Mule, & brought him to Gihon. And Sadock the priest toke an horne of oyle oute of the tabernacle, & anoynted Salomō. And al they of the people blew trompettes, and al they said: God saue kyng Salomō. And al the people came vp after him, pipping with pypes, and reioysynge greatly, so that the erthe rang with the sounde of them.

And Adoniah and al the gesses that were with him, hearde it, euen as they had made an ende of eatynge. And when Joab hearde the sounde of the trompet, he sayde: howe happeneth it that there is suche a noyse in the cytie? And as he yet spake, se, Jonathas the sonne of Abiathar the priest, came. And Adoniah sayde: come in, for thou arte a lustye bloude, and byngest good tydynges. And Jonathas answered and sayde to Adoniah: Verely our lord kyng David hath made Salomō kyng. And the kyng sent w him, Sadock the priest, & Nathan the prophet, & Banaiah the sonne of Jehoiada, & the Phelethites, & they haue set him vpon the kyngs Mule. And Sadock the priest & Nathan the prophet haue anoynted him kyng in Gihon. And as they came vp againe, & reioysed, the citie did soude againe. And this is the noyse the ye haue heard. And therto Salomō sitteth on the seate of the kyngdome.

And mozeouer the kynges seruantes went in to blesse our lord kyng David, saying: thy god make the name of Salomō moze honourable then thy name, and his seate moze glorious then thine. And the kyng bowed him selfe vpon the beed. And last of all thus sayde the kyng: blessed be the Lord God of Israel: which hath made

Salomō is iii. Kinges. anoynted Fol. lxi

made one to syt on my seate thys day,
euen myne eyes seynge it.

And all the gesses that were wyth
Adoniah were afrayde, & rose vp, & wēt
euery mā hys waye. And Adoniah fea-
rynge Salomō arose, & went & caught
holde on the hornes of the aultare. And
it was tolde Salomon, howe p̄ Adoni-
ah for feare of kynge Salomon, hatte
*caught hand fast by the hornes of the
aultare, sayinge: let kynge Salomon
swere vnto me thys daye, that he wyll
not slep hys seruante with the swerd.
And Salomon sayde: Yf he wyll be a
child of vertue, there shall not an heere
of him fal to p̄ earthe. But yf wicked-
nesse shall be founde in him, he shall dye
for it. And therupon kynge Salomon
sent & fet hym downe* from the aultare.
And he came and dyd obeyssaunce vnto
kynge Salomon. And Salomon sayd
to hym: get the to thyne house.

The notes.

a. Hercit apereyth that to be set vpon the seate,
signifieth to bere rule and to haue dominion or
iurisdiction, as in manye places here after and
Math. xix. d.

The. ii. Chapter.

David dyeth. Adoniah requirith to haue Abisag
to hys concubine, and therfore Salomon commaundeth
to slep hym. Abiathar is put frome hys priesthode. Se-
mei and Joab are slayne.

When p̄ dayes of David were
drawen nye, that he shoulde
die, he charged Salomō hys
sonne, saying: I must walke
by the waye of al the worlde, neuerthe-
later* be thou stronge, & quite thy selfe
manfullye. And see that thou kepe the
appoyntment of p̄ Lorde thy God, that
thou walke in hys wayes, & kepe hys
commaundemētes, ordinaūces, lawes
and testimonies, euen as it is wyrtten
in the lawe of Moles: that thou mayst
vnderstande all that thou oughtest to
doe, and all that thou shouldest medyll
with. That the Lorde may make good
hys promesse which he hathe promised
me, sayinge: yf thy chyldren shall take
hede to their wayes, that they walke
before me in trueth, wyth al their hear-
tes, & wyth all their soules* then thou
shalt neuer be without one sytting on
the seate of Israell.

*Moreouer, thou wottest, howe Jo-
ab the sōne of zacariah hath serued me,
and what he hath done to the two cap-

taines of the hoostes of Israell: vnto
Abner the sonne of Ner, and vnto A-
masa the sonne of Jether: howe he slue
them, & shed the bloude of war in tyme
of peace, and put the bloude of warre
vpon hys gyrdle that was about hys
loynes, and in hys shoes that were on
hys fete. Deale with hym therfore ac-
cording to thy wysedome, and se p̄ thou
brynge not hys hore head downe to the
grauē in peace.* And shew kindnes vn-
to the sōnes of Berselai the Gileadite,
& let thē be amonge them that eate at
thine owne table, because they so claue
to me when I fled frome Absalom thy
brother.

*And se, thou hast with the, Semei
p̄ sonne of Gera, the sonne of Gemini, of
Bahurim, which cursed me with a bit-
ter curse what tyme I went to Mahaz-
nahim. But he came agaynste me to
Jordan, and I sware to hym by the
Lord, sayinge: I wyl not slep the wyth
the swerde. But pardon thou him not.
Thou art a man of wisdom, and shalt
knowe what to doe to hym, se therfore
that thou brynge hys hore head to the
grauē with bloude.

And so* David rested wyth hys fa-
thers, & was buried in the citie of Da-
uid. And the dayes which David raig-
ned vpon Israell, were fourtye yeres:
seuen yeres in Hebron, & thirtye & thre
yere in Ierusalem.* And Salomō late
vpō p̄ seate of David his father, & hys
kyngdome was stablyshed myghtelye.

After that Adoniah the sonne of Ba-
gith came to Bethsabe the mother of
Salomon. And she sayd: *Betokeneth
thy commynge peace. And he sayde: it
betokeneth peace. Then sayd he, I ha-
ue a matter to shewe the. And she sayd:
say on. And he sayd: thou knowest that
the kyngdom was myne, & that all Is-
rael put their eyes on me, p̄ I shoulde
raygne, howe be it the kyngdome was
turned away, & geue to my brother, for
it was appoynted him of the Lord: and
nowe I aske a petition of the, whereof
denie me not. And she said vnto him: tel
what it is. Thē he said: speake, I pray
the, vnto Salomon p̄ kyng (for he wyll
not saye the nay) p̄ he geue me Abisag
the Sunamite to wyfe. And Bethsabe
sayde: well, I wyll speake for the vn-
to

Of thys i
the nexte
Chapt. c.

Exdi. xxi. b

To beare
rule.

Zolaa. i. b
and. xxii. d
deu. xxi. b

iii. Re. ix. b

ii. Reg. iii. e
and. xx. c

ii. Re. xix. f

ii. Re. xvi. b

Actu. ii. c

i. pa. xxi. f.

i. Re. xvi. a

Adoniah / Joab iii. Kynges. Semei

to the kyng.

And ther vpon Bethsabe went vnto kyng Salomon, to speake vnto hym for Adoniah. And the kyng rose vp agaynste her and bowed hym selfe vnto her: and satte hym downe on his seate.

And there was a seat set for the kyngs mother. ^{Mark. x. c} And she sat on his right side. Then she sayde: I must desire a litle petition of the: I praye the saye me not naye. And þe kyng sayd vnto her: aske on my mother: for I wil not say the naye. And she sayd: let Abisag the Sunamite be geuen to Adoniah thy brother to wyfe. And kyng Salomon answered, & sayd vnto his mother: why doest thou aske Abisag the Sunamite for Adoniah: but rather aske for hym þe kyngdome, seinge he is mine elder brother: euē for him aske it & for Abiathar the priest, & for Joab the sonne of Zaruiah. Then kyng Salomon sware by the Lorde, sayinge: ^a God do so to me, & so thereto yf Adoniah haue not spoken this word agaynste his owne life. Now therfore as surely as the Lorde lyueth, which hath stablished me, and set me on the seat of Dauid my father, & whiche hath made me an house as he promysed me, Adoniah shal dye this day. And kyng Salomon sent by the hande of Banaiah the sonne of Jehoiada, and smote hym that he dyed.

And vnto Abiathar the priest, sayd the kyng: gette the to. And toth vnto thyne owne felde, for þe arte worthy of death: but I wyl not at this tyme kyll the, because thou barest the arck of the Lorde Jehouah before Dauid my father, and bycause thou suffrest with my father in all hys afflictions. And so Salomon put away Abiathar fro be- ynge priest vnto the Lorde: to fulfyl the wordes of the Lorde which he spake ouer the house of Eli in Siloh. Then tithynges came to Joab: for Joab had tourned after Adoniah but not after Salomon. Wher vpon he fled vnto the tabernacle of the Lorde and caughte ^a handfast on the hornes of the aulter. And it was tolde kyng Salomon, how that Joab was fled vnto the tabernacle of the Lorde and stode by þe aulter. Then Salomon sente Banaiah the sonne of Jehoiada, saying: goe & smite

hym. And when Banaiah was come to the tabernacle of the Lorde, he sayd vnto hym: thus sayeth the kyng, come out. And he sayde, naye: but I wyl dye euē here. And Banaiah broughte the kyngs worde, sayinge: thus sayde Joab and thus he answered me.

And the kyng sayde: do euē as he hath sayde: smyte hym, & burie hym, & take away the bloude (whiche Joab shed causelesse) frome me and from the house of my father. And þe Lorde bring his bloude vpo hys owne head, for he smote two men ryght wyser and better then he, and slue them with the swerde, my father vnwetyng: euē Abner the sōne of Ner, captayne of the host of Israel, and Amasa þe sonne of Jether captayne of the hooſte of Iuda. And their bloud retorne vpon the head of Joab, and on the head of hys seede for euē. ^f And prosperite be vnto Dauid, & vnto hys seed, and vnto his house, and vnto hys seate, of the Lorde for euē.

And Banaiah the sonne of Jehoiada went vp, and smote him, & slue him, & buried him in hys owne house in the wildernesse. And the kyng put Banaiah the sōne of Jehoiada in his rowme ouer the hooſte, and put Sadocke the priest in the rowme of Abiathar.

Then the kyng sent and called Semei, and sayde vnto him: buylde the an house in Ierusalem, & dwel there: & see that thou goe not once thence any whither, for be thou sure of it, the day thou goest out & passeſt ouer þe ryuer of Cedron, thou shalt dye for it, & thy bloude shall be on thyne owne head. And Semei sayde vnto the king: it is wel said: as my lord the kyng hath sayde, so wyl hys seruaunte doe. And Semei dwelt in Ierusalem manye a day. And it chaūced at the end of thre yeres that two of the seruauntes of Semei rāne awaye vnto Achis sonne of Maacah kyng of Geth. And one tolde Semei, sayinge: se, thy seruauntes be in Geth. And Semei stode vp, and sadled hys asse, and gat him to Geth to Achis, to seke hys seruauntes, and came & brought them agayne from Geth.

But it was tolde to Salomon, how that Semei had gone frome Ierusalem to Geth, and was come agayne. And

Thickig
therby to
haue sa-
ued hym
selfe, & so
haue dy-
ue of hys
death for
a tyme: in
yshe ma-
ner dyd A-
doniah,
as in the
i. chap. of
this boke
g.

the kinge sent & called Semei, & sayde vnto him: dyd not I adiure the by the Lord, & testifie vnto the, saying: be sure whē so euer thou goest out, & walkest abroad anye whether, thou shalte dye for it? And thou answeredest me: it is good tydynges that I haue hearde. Why then hast thou not kept the oth of the Lorde, and the comaundement that I commaunded thee.

And then the kinge sayde to Semei: *thou remembrest all the wyckednesse which thyne heart knoweth, that thou diddest to Dauid my father. The Lord therfore render agayne thy wickednes vpon thyne owne head: & kinge Salomon be blessed, & the seate of Dauid be stablyshed before the Lorde for euer. And þe kyng commaunded Banatah the sonne of Jehoiada: whiche went oute & smote hym that he dyed. And so was the kyngdome stablyshed in the hande of Salomon.

The Notes.

God do so a. God do so and so ec. was a customable othe of the Hebrewes, as it is sayde. Ruth. i. c.

The. iii. Chapter.

Salomon taketh Pharaos doughter to wyfe. The Lorde apereth to hym and geueth hym wylsdomme. The plentyng of þe two harlottes who shoulde owe the lyuage childe: and Salomons sentence therein.

When Salomon drewe affinite with Pharaos king of Egypt, and toke Pharaos doughter & brought her in to the city of Dauid, vntil he had made an ende of byldynge hys owne house, & the house of þe Lord, & the walles of Ierusalē rōunde aboute. Only þe people sacrificed in aulters made on hylles, because there was no house bylt vnto þe name of þe Lord, vntil those dayes. And Salomon loued the Lorde, and walked in the ordinaunces of Dauid his father, saue only that he sacrificed & offered incense vpon aulters in hylles. *And þe kinge went to Gibeon, to offer there: for þe was a great offerig place. And there Salomon offered a thousande burnt offerings vpon þe aulter. And in Gibeon the Lorde appeared to Salomon in a dreame by nyghte. And God sayd: aske what I shall geue the. And Salomon sayd: thou hast shewed vnto thy seruaunte Dauid my father greute mercye, accordynge as he

walked before the in truth, & in righteousness, & playnesse of heart with the. And thou hast kept for hym this great mercie, þe thou hast geue him a sonne, to syt on hys seate: as it is come to passe thys daye. *And nowe Lorde, my God, it is thou that hast made thy seruaunte kyng in steade of Dauid my father. *And I am a yōge lad & wote not how to order my selfe. And thy seruaunt is in the middes of thy people, whiche thou hast chosen, a people that are so manye that they cā not be told nor nōbzed for multitude. *Geue therefore vnto thy seruaunte an vnderstandynge hearte, to iudge thy people, & to decerne betwene good & bad. For who is able to iudge this thy so weyghtie a people?

And it pleased the Lorde well, that Salomō had desired this thing. Wherfore God sayd vnto him: because thou hast asked this thing, & haste not asked long lyfe, neither hast asked riches, nor the liues of thyne enemies, but hast asked the discrecion to vnderstāde equite. Se, I haue done accordynge to thy petition: and behold, I haue geuen the a wise and an vnderstandynge heart, so þe there was none like the before the, neither after the shal any aryse lyke vnto the. And therto I haue geuen the that which þe askedest not, both riches, & honoure: so that there shal be no kyng lyke the al thy dayes. And yf thou wilt walke in my wayes, to kepe myne ordinaunces and comaundemēt, as Dauid thy father dyd walke, I wyll lengen then thy dayes also. When Salomon awoke, this was hys dreame. *And he came to Ierusalē & presented him selfe before the arcke of the testament of the Lorde, and offered burnt offerynges and peace offerynges, and made a feast to all his seruauntes.

Then came there two women, that were harlottes vnto the kyng, & stode before him. And the one of the sayd: oh my lord: I & thys woman dwell bothe in one house. And I was deliuered of a childe wher in the sayde house. And þe thirde day after þe I was deliuered, she was deliuered also: we two beyng together and no straunger wch in the house, saue we two alone. And this wiues chylde dyed in a nyght, for she had

ouer

Dr. smothered.

*ouerlaid it. And the she arose at mid-
night, & toke my sone fro my side, while
thyne hande mayde slepte, and layed it
in her bosome, and put her deed childe
in my bosome. And when I arose vp in
the moynynge to geue my childe sucke:
se, it was deed. But when I had looked
more diligentlie vpon it in y morning:
Beholde, it was not my sonne, whyche
I did beare. And the other womā said:
it is not so: but the liuinge is my sone,
and the dead thyne. And she sayde a-
gayn: thou sayest vntreue, for the dead
is thy sonne, & the lyuynge myne. And
thus they pleated before y kynge. The
sayde the kynge: the one sayeth, thys
that is alieue is my sonne, and the deed
is thyne. And the other sayeth nay: but
thy sonne is deed, and the lyue childe
is myne. Then sayde y kynge: brynge
me a swerd. And they brought a swerd
before the kynge. And then the kynge
sayde: Deuide the liuing childe in two,
and geue the one halfe to the one, and
the other to the other.

Then spake the woman whose the
liuinge childe was, vnto the kyng (for
her a bowelles perned vpon her sone) &
sayde: I beseeche the my lord, geue her
the lyuynge chylde, and in no wyse slep
it. And the other sayde: it shall be nei-
ther myne nor thyne, but deuyde it.
Then y kyng answered, and sayd: *ge-
ue her the liuinge child, and slep it not,
for she is the mother therof. And al Is-
rael heard of the iugement, whiche the
kinge had iudged, & feared the kinge:
for they sawe that the wisdom of God
was in hym to doe iustyce.

The.iiii. Chapter.

The Dynies and euclares vnder Salomon. The
pursuance for his vitayles. The nombre of hys hoyses
and of hys parables.

AND so kyng Salomon was
big ouer al Israel. And these
were hys Lordes: Azariah
the sonne of Sadocke the
priest: Elihozeoph and Ahiah y sonnes
of Sisa, Scrybes. Jeholaphath the
sonne of Ahilud, the recorder. And Ba-
natah the sonne of Jehoiada was ouer
the host. And Sadocke and Abiathar
were the priestes. And Azariah y sonne
of Nathan was ouer the general recei-
uers. And zabud the sonne of Nathan
was a wapter and the kynges com-

panion. And Ahisar steward of y hous-
holde: And Adonira sonne of Abda, ou-
uer the trybutes.

And Salomon had twelue generall
receauers ouer all Israel, whiche su-
stayned the kynge and his household:
eche man hys monethe in a yere made
prouision for necessary thyngs. Whose
names are these: The sonne of Hur in
moūt Ephraim: the sonne of Denar in
Mazer, in Salē in Bethlames, in Elo
& in Bethhanā: the sone of Hesel in A-
ruboth, & to him pertayned Socoh & al
the lande of Hephher: the sonne of Abi-
nadab, whiche had all the regions of
Dor, and Tapheth y doughter of Sa-
lomon was his wyfe: Baanah the sone
Ahilud had Chanach Hagedo, and al
Bethsan whiche is by zathanah be-
neth Jezrahell, and frome Bethsan to
Abell Mehulah, euen vnto y place be-
yond Jeemaā y son of Gaber had Ra-
moth Gilead, & his were the townes of
Jair the sonne of Manasse, whiche lye
in Gilead, & hys was the costes of Ar-
gob in Basan, thre score greate cityes
with walles and barres of brasse.

Ahinadab the sone of Ado had Ma-
hanaim: Ahinaaz had Nephtalim, &
he had taken Basemath y doughter of
Salomon to wyfe. Baanah the sonne
of Husai had Aler and Aloth: Jehola-
phat the sonne of Pharuah had Asa-
char, a Semei the sonne of Elah had
Beniamin: Gaber the sone of Ury had
the contreye of Gilead and the lande
of Sehon kyng of the Amozites and of
Og kinge of Basan, and was alone re-
ceauer in the lande. And Juda and Is-
rael were manys euē as y lande of the
sea in nombre, eatynge, drynkinge and
makynge mery. * And Salomon rayg-
ned ouer all kyngdomes, from the ry-
uer thozow out al y lande of the Philis-
tines: vnto the borders of Egypt, and
they brought presentes, & serued Sa-
lomon all the dayes of hys lyfe.

And Salamōs fode was in one day
thyrty quarters of manchet flour, &
thre score quarters of mele: ten stalled
oxen, & twentie out of the pastures, and
an hundred shepe, and Gootes, besydes
heartes, buckes and buballes and fat
pultry. For he ruled in al y regions on
the other syde Euphrat, fro Taphlah

a. By her
bowelles
are vnder
stand the
mouynge
& whyn-
kyng of
her hert.
Luc. i.
g.
Luce. vii. c

a. There
was also
another
Semei,
whiche sa-
lomō cau-
sed to be
kylled: of
whom a-
boue in y
i. chap. of
this booke
g: but he
was the
sone of
Geras
C
of Babu-
rim.
Gene. x. v. d
Ex. xiii. d
Isa. lxvi. d

Salomon iii. Kinges. Hiram Fol. lxiij

to Gaza, & also ouer al þe kinges on the other side the sayd Euphrates. And he had peace with all hys seruauntes on euerye side. And Iuda & Israel dwelte with out feare, euerye man vnder hys vyne and vnder his figge tree, fro Da to Bersabe, al the dayes of Salomon.

D And Salomon had fouertie thousand stalles of horses for charettes, & twelue thousande horsmen. And þe forsayde general receauers made puruepaunce for kynge Salomon and for al þe came to kynge Salomons table, euery man hys moneth, so þe there lacked nothyng. And as for barlye and strawe for the horses and bestes, they brought vnto the places where the officers were, euerye man in hys offyce.

Ec. xlvii. c *And God gaue Salomon wysdome & vnderstandynge excedinge much, & a large hert, euē as þe sand alonge by the sea bancke: so þe Salomons wysdome exceded the wysdome of al the of the East contreye, & all the wysdome of the Egyptians. And he excelled all men in wysdome, bothe Ethan the Grahite, & Hēmā, Chalcol, and Borda þe sonnes of Mahol. And his name sprede abrode amonge all nacjons on euerye syde. And Salomō wrote thre thousand prouerbes. And his songes were a thousande and fyeue. And he dysputed of trees, euē fro þe Cedar tre þe groweth in Libanō, vnto the Flope þe spryngeth oute of the walle. And he disputed of bestes, foules, wormes and fishes. And there came of al nacjons to heare the wysdome of Salomon, and from all kynges of the earth, whiche hearde of hys wysdome.

The. v. Chapter.

Ec. xlvii. c Hym Hiram sendeth Cedar timbre to þe byldynge of the temple. The descripcion of the worckes.

ii. Reg. v. b **ii. Par. ii. a** **i. pa. xlii. b and. xlix. a** **A** And Hiram kinge of Tīre sent his seruauntes vnto Salomon, for he had hearde, þe they had anoynted hi king in þe rowme of his father. *And therto Hiram was euer a louer of Dauid. *And Salomō set agayne to Hīrā, sayng: þe knowest of Dauid my father, how he coude not bylde an house vnto þe name of þe Lordhis God, for war whiche he had on euery syde, vntyl the Lord had put the vnder þe soles of his fete. But now the Lord my God hath geue me rest on euery syde, so þe there is nether aduersarpe, nor any euell plage.

And therfore I am disposed to byld an house vnto the name of the Lorde my God, as he promysed Dauid my father, sayinge: thy sonne which I wyll put vpon thy seate for the, he shal bilde an house vnto my name. Nowe then comaunde þe they hewe me Cedar trees in Libanon. And let my seruauntes be w thine, & I wil geue þe hire of the seruauntes, in all suche thynges as thou shalt appoynte, for thou knowest that there are not amonge vs, that can skyl to hewe timbre, lyke vnto the Sidonys.

ii. Reg. vii. a When Hiram heard the wordes of Salomon, he reioysed greatly, & sayd: Blessed be the Lorde thys daye, whiche hath set Dauid a wyse sonne ouer this myghtye people. And Hiram sent a gayne to Salomon, sayinge: I haue accept the request whiche thou sentest to me for, & wyll satiffie all thy luste, concernyng timbre of Cedar trees and fyre. My seruauntes shal bynge the fro Libanon to the sea. And I wyll conuey the by thyp vnto the place þe thou shalt sende me worde, and wyll cause the to be discharged there, that thou mayst receyue them. And þe shalt do me thys pleasure agayne, to minister fode for myne house. And so Hiram gaue Salomō Cedar trees, & fyre trees, as muche as he desired. And Salomon gaue Hiram twētie thousand quarters of wheate to fede his household withal, & xx. buttes of pure oyle. And so much gaue Salomō to Hīrā yere by yere.

D And the Lord gaue Salomon wisdome as he promysed hym. And there was peace betwene Hiram and Salomon, & they were confedered together. And kynge Salomon reysed a tribute thowowe out all Israel. And the tribute was thirtie thousande men, which he sente to Libanon, x. thousande a moneth by course, so þe they were, i. moneth in Libanon, & ii. monethes at home.

*And Adoniram was ouer the tribute. And Salomon had thre skore & ten thousande þe bare burdeng, & foure skore thousand masons þe hewed in the mountaynes: besydes the lordes he had, to ouer se the worcke, in nombre thre thousand & thre hundred, which ruled þe people that wrought in þe worcke. And at the comaundement of the king, they brought

iii. re. liii. a and. xli. c

broughte great stones, and þe fre ston, & hewed therto to laye in þe foundacion of þe house. And Salomons masons, & þe masons of Hira dyd hewe the, with the of þe borders. And so they prepared both tymbre and stone to bylde the house.

The. vi. Chapter.

The frame & forme of þe temple porche and aulter. &c.

AND it came to passe, the foure hundred & foure score yere (after the chylde of Israel were come out of þe lade of Egypt) * & þe in þe fourth yere of the raigne of Salomon vpon Israel, & the seconde moneth called * zif, þe he * began to bylde þe temple vnto þe Lorde. And þe house whiche Salomon bylte for the Lorde, was thre score cubites long and twentye brode, & thyrtye cubites hye. And the * porche that was before the bodie of the temple, was twentie cubites long, after þe measure of þe bredeth of the house, & ten brode, euen at þe verve ende of þe house. And he made vnto the house windowes to open and shutte.

And vnder þe walles of the house he made galaries rounde aboute, bothe rounde aboute the temple and also the quere. And so made he ydylle rounde about. And the nethermoste galarie was .v. cubytes brode, & the myddle galarie vi. And the thirde. vii. cubites brode. For he made the walles without wher on the beames lay, euer thinner & thinner, so that they were not fastened in the walles of the house. And the house was bylte of stone, made perfecte all readye yere it was broughte thither, so that there was neither hammer oz axe ether anye tole of yron heard in the house, whyle it was in byldynge.

B And the doore of the middle galarie was in þe ende of þe house on the righte syde. And men went by with windyng steares into the myddle galarie, and out of the middle into þe thyrde. And so he bylte the house, and finished it, and roufede it with beames of Cedar timber, made holow and ioyned together. And then he bylt chambers ouer al the temple of fyue cubytes heygth, & coupled the house together with beames of Cedar.

And the worde of the Lorde came to Salomon, sayinge: concernynge the

house whiche thou art in byldynge, yf thou wylte walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walcke in the: Then wyl I make good vnto thee, my promysse * whiche I promysed Dauid thy father. * And I wyl dwel amonge the children of Israel, and wyl not forsake my people Israel. And so therfore Salomon bylte the house and finished it, and syled the walles of the house within, with ribbes of Cedar tre: euen from the pauemente vnto þe rouffe dyd he syle it within, and borded the floure of the house with planckes of firre.

And he syled twentie cubytes in the ende of the temple bothe floore & walles, wth bordes of Cedar, and dressed it within to be the quere & place most holye. And þe first house, that is to say, the body of þe temple wout, was fourtie cubites longe. And the Cedar of þe house within, was karued wyth knoppes, & grauen with floures, & all was Cedar timber, so that no stone was sene. And the quere þe was within the temple, he prepared to set there the arcke of þe appoyntment of the Lorde. And the quere before, was .xx. cubytes longe, and twentie in bredeth, & twentie in height. And syled it with pure golde, and borded the aulter with Cedar.

And Salomon syled the house within also with pure golde. And he made golden barres runne along the quere, whiche he had couered with gold. And the whole house, he ouerlayde wyth golde, vntyll he had ended it. And the aulter that was in the quere, he ouerlayde with golde also.

And within the quere he made two * Cherubins of oliue tre, tē cubites hye a pece, and euery wyng fyue cubites longe: so that fro the vttermost part of þe one wyng vnto the vttermost part of the other, were ten cubytes.

And the other Cherub was ten cubytes hye also: so that both Cherubes were of one measure and one syle. The heygth of the one Cherub was ten cubites, & so was it of the other. And he put the Cherubes in the middle of the inner house. * And the Cherubes stretched their wynges, so that the one wyng of the one touched the one wal, and

ii. reg. vii. b
Cro. xxv. b

ii. par. iii. a

That is,
Aprill oz
thereas
boure.

Som wil
that it be
Maye.

I. i. vii. f
* John x. f
Jeru. iii. d
and, v. c

Cro. xxv. b

Cro. xxv. b

and the one wyng of the other touched the other wall. And the other two wynges of the touched one another in the myddes of the house. And he ouerlaped the Cherubes with golde.

And all the walles of the house rounde aboute, he garnyshe w worke of Cherubes and paulme trees, and graue floures, bothe within the quere, and wythoute in the temple. And the floure of the house he couered w golde bothe within the quere and also wythoute the temple. And in the enterpyng of the quere he made two dozes of olyue tree, wyth the bypper and two syde postes fyue square. And the two dozes of olyue tree, he graued the w grauing of Cherubes, and paulme trees: and graued floures, and couered them with golde, and layde golde ouer the Cherubes and also the paulme trees. And in like maner vnto the doze of the temple, he made postes of olyue tree. iiii. square, and two dozes of fyre tree, and ether doze wyth two foldyng leues, & graued theron Cherubes paulme trees, and floures, and couered them with golde made playne by a cuelar.

And then he bylte the inner courte wyth thre rowes of hewed stone, and one rowe of Cedar woode.

In the fourthe yere of hys raygne was the foundation of the house of the Lorde layde, euen in the moneth of *zif, and in the xi. yere of the moneth *bul, which is y. viii. moneth, it was fulfilled in all that pertayned therto, & fashioned as it shuld be in al poyntes: and so was he. vii. yere in byldyng of it.

The. vii. Chapter.

The byldyng of the house of Salomon. The house of Pharaos daughter. The forme of the pylars of brasse, of the brasse Sea. &c.

AND Salomon bilt his owne house in. xiii. yere space, and ful finished it. And he bylte the house of the woode of Libanon, an hundred cubites longe, and fiftie brode, & thyrtye hie, foure square with rowes of Cedar pylars, & Cedar beames alonge vpon the pylars. And y. rousse was Cedar aboue an hie vpon the beames that laye an hie on the pylars, whych pylars were fourtye and fyue in nobre, fyftene on a row,

and y spaces betwene the pylars were one agaynste an other thre folde. And all the doozes wyth syde postes were foure square, one agaynst another thre folde.

And he made a porche of pylars fyfte cubites longe, and thyrtye cubites brode: and yet a porche before that w pylars, and a thycke pylar before that. Then he made a porche to syt and iudge in, fylled with Cedar thorow out al the paucimetes. And hys owne house (where he kepte resydence in another courte wythoute the porche) was of the same worcke. And then Salomon made an house for Pharaos daughter, whiche he had taken to wyfe, lyke vnto that porche.

And all these thynges were of ryche stones hewed after a measure, and sawed wyth sawes within & wythoute, euen frome the foundation vnto that wheron the beames were layde, and on the out syde therto towarde the greate courte. And the foundation was of ryche stones, and y mightie great stones, of ten cubites, & of eyghte. And aboue were ryche stones hewed accordyng to the same lyse, and also with Cedar. And the greate courte rounde aboute was with thre rowes of hewed stones and one rowe of Cedar planckes. And lyke wyse was it in the ynnier courte of the house of y. Lorde, & of the porche of the temple. * And kynge Salomon sent and fet one Hiram out of Tyre, a wise sonne of the trybe of Nephtalim, his father beyng of Tyre. Which Hiram was a craftes man in brasse, and * full of wysdome, vnderstandyng and connyng, to woorkke all maner of woorkke in brasse. And he came to kynge Salomon, and wroughte al hys woorkke. He caste two * pylars of brasse, of. xviii. cubites a pece hie, and a stryng of. xii. cubites myghte compassse ether of the aboute. And he made two heed peces of molten brasse, to set on the toppes of the pylars, of fyue cubytes longe a pece, w garlandes of broded woorkke, and whopes of chayne woorkke for the heed peces that were on the pylars. vii. for the one & vii. for y other. And he made the pylars, and for ether of the heed peces a garland with two

Take in y regynige of this Chapter.

That is, October: or (as some say) act of October and act of ouber.

iii. Mc. 3. 8

ii. Par. ii. c

Ezo. xxxi. 9

Here lli. e. i. pa. xviii. b. iii. cc. xxi. c

two rowes of pomegranetes to couer the wal. And the heed peces that were on the toppes of þe pyllars were wrought with lilies in þe porche the space of foure cubites of them. And þe pomegranetes aboue & benethe on the wrethen chaynes that compassed the middle of the heed peces were in nombze two hundred on ether heed pece. And he set vp the pyllars in the porche of the temple, and when he had sette vp the ryghte pyller, he called þe name therof Jachin, and when he had set vp the left pyller he called the name thereof Boaz. And the toppes of the pyllers were thus wrought with lilies, and so was their workmanshpype finished.

it. pa. iiii. a

* Then he cast a sea of brasle, ten cubites wyde from brim to brim & round in compasse, and fyue cubites hye. And a strynge of .xxx. cubytes might compassse it about, and vnder the brim of it as it were apples compassed and embzased the sea of ten cubytes wyde in two rowes caste wyth it when it was cast. And it stode on twelue oxen: of which thre looked North, thre Weste, thre South, & thre East, & the sea on hie vpon them, & al their hynder partes were inwarde. And it was an hand breadeth thicke, and the brim wrought lyke the brim of a cuppe with floures of lilies. And it contayned * two thousande Bathes.

Dr. thre.

it. par. iiii. a

And he made ten botomes of brasle, foure cubytes longe, & foure cubytes brode a pece, & thre hye. And the worck of the botomes was on thys maner, that þe sydes were as it were flat bordes betwene the ledges. And on the flat bordes betwene the ledges were lyons, oxen and Cherubes. And vpon the ledges that were aboue: and benethe the lions & oxen, was ioyned pendat worke. And euerye botome had foure brasen wheles, whose axeltrees were also of brasle. And in the foure corners were vnderfettters vnder the lauatozpe caste eche ouer agaynst hys felowe.

And the stalcke of the lauatozpe was in the myddle of the botome one cubite hye, and a cubyt and an halfe rōude, and it had knoppes there on in þe bare places whiche were foure square not rōunde. And vnder þe sydes were foure

wheles and their axeltrees ioyned fast to the botome. And the heygth of euery whele was a cubyte and an halfe. And the workemanshpype of the wheles was lyke the worke of a charet whele. And the axeltrees, the nanelles, spokes and shaftes were all molten. And the foure vnderfettters in the foure corners were of the verpe botomes.

And vnder the stalcke of the lauatozpe in the myddes of the botome was there a rōunde fote of halfe a cubyte hye. And thereon playne places and ledges of the self. And he graued in the playne and also on the ledges, Cherubes, Lyons and paulme trees, euerye where rōunde aboute. And on this manner he made the tenne botomes caste worck: al of one measure, and one lise. Then he made tenne lauiers of brasle, contaynyng fouertye Bathes a pece, and they were of foure cubytes a pece, for euery one of þe botomes a lauer. And he put fyue of those botomes on the ryghte corner of the temple, and other fyue on the lefte: And putte the sea on the ryghte corner of the temple Eastwarde and towarde the South.

And Hiram made pottes, Houelles, and basons, and so fynished all the worcke that he made kyng Salomon for the house of the Lorde: That is to saye, two pyllars, and two skalpes of the heades that were on the toppes of the two pyllars, and foure hundred pomegranetes vpon two wrethes, two rowes on ether wrethe, to couer the two skalpes of the heades that were on the toppes of the two pyllars: And the ten botomes of brasle with ten lauiers vpon them: and a sea with twelue oxen vnder it: And pottes Houelles and basens. And all these vesselles whych Hiram made to kyng Salomon for the house of þe Lorde were of bryght brasle. And in the playne of Iordan dyd the kyng caste them: Euen in the clape of the earthe betwene Socoh and zarthā. And Salomon left al the vesselles bryward, for the exceadinge abundaunce of brasle that was in them.

* And Salomon made all the vesselles that pertayned vnto þe house of the Lorde: The aulter of golde, and the table of golde wheron the shewe bread

was

was put: And fyue cādellsticke, for the ryght syde, and as many for y left, before the quere, of pure golde: and with flowres, lampes, and snoffers of gold: and golles, psalteries, basos, spones and fyze pannes of pure golde: & hynges of golde bothe for the dozes of the quere, the place most holpe, and for the dozes of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lord. And the * Salomō brought in the thynges whiche Dauid his father had dedicated in syluer, golde and other vesselles, and put the to the treasure of the house of the Lord.

The notes.

Bath. a. Bath, is the name of a certen vessel that contayned lyquore used among the Hebrues at that tyme, of what quantitie it was is now uncerten.

The. viii. Chapter.

The Arcke is borne in to the temple. A cloude fylleth the temple. The Temple is blessed.



Then * Salomon gathered the elders of Israel, all the heedes of the trybes and auncient Lordes of y childre of Israel, vnto him to Ierusalem, to byynge by the Arcke of the apoyntment of the Lord, * oute of the cytie of Dauid, which is Sion. And all the men of Israel assembled vnto king Salomō, to the feast that falleth in the moneth * Ethanim, which is the seuēth moneth. And when all the elders of Israel were come, y prestes toke by the Arcke of the Lord, and brought it and also the tabernacle of witnesse: and all the holpe vesselles that were therein. And the prestes & the Leuites brought them by. And kyng Salomon, and all the congregacion of Israel, that were assembled, and wēt with him before the Arcke, byd offer shepe and oxen, that coulde not be tolde nor nōbred for multitude.

And so the prestes brought the Arcke of the apoyntment of the Lord vnto his place: eue into the quere of the temple, and place most holy, vnder the wynges of the Cherubes. For y Cherubes stretched oute their wynges ouer the Arcke, and couered bothe it, and also y staues therof a hye vpon it. Now be it the staues were so longe that the endes of the appered out of the holy place before the

quere, but were not sene without. And there they be vnto this daye. And there was a nothyng in the Arcke * save the two tables of itone whiche Moses put there at Horeb, when the Lord made an appoyntment with the chyldren of Israel after they were come out of Egypt.

And whē the prestes were come out of the Holy place, then a cloude fylled the house of the Lord, that the prestes coulde not endure to minister, because of the cloude: for the glorie of the Lord had fylled the house of the Lord. Then spake Salomon: the Lord sayd, * that he wolde dwell in darckenesse. I haue bylt the an house to dwell in, & an habitacion for y to abide in for euer. And the kyng turned his face, & blessed all the congregacion of Israel, all the cōgregacion standyng. And he sayde.

Blessed be the Lord God of Israel, which hath fulfilled * with his * hand, that he spake with his mouthe vnto Dauid my father, sayinge: frō the daye I brought my people Israel out of Egypt, I chose no cytie amonge any of the tribes of Israel, to buyld an house, that my name myghte be there: But I haue chosen * Dauid, to be ruler ouer my people Israel.

And it was in the hert of Dauid my father, to bylde an house for the name of the Lord God of Israel. But the Lord God sayde vnto Dauid my father: in y it was in thyne hert to bylde an house for my name, thou dydest well, that thou wast so mynded. Nevertheless y shalt not bylde the house, but thy sonne that shal come out of thy loynes, he shall bylde an house for my name. And the Lord hath made good his word that he spake. For I stode by in the rowme of Dauid my father, and sate on the seate of Israel, as the Lord promised, and haue bylt an house for the name of the Lord God of Israel. And I haue prepared therein a place for the Arcke, wherein the couenaunt of the Lord is, which he made with oure fathers, after he had brought them out of the land of Egypt. And Salomon stode before the aultare of the lord in y sight of al y cōgregaciō of Israel, & stretched out his handes to heuē, & sayde: * Lord

Salomon iii. Kynges.

God of Israel, there is no God like the in heuen aboue, or in the erthe benethe, that kepest appointmēt & mercye w thy seruaūtes that walcke before the w all their hertes: which also hast kepte with thy seruaūtes Dauid my father, & thou promisedst him. Thou spakest with thy mouthe, & hast fulfilled w thyne hand, as it is come to passe this daye. And now lord God of Israel, kepe with thy seruaunt Dauid my father, that & promisedst him, saying: * thou shalt not be without one or other before me, sitting on the seate of Israel: How be it yf thy chyliden shall take hede to thei wayes & they walcke before me, as thou hast walcked before me. Now then (O lord God) of Israel, let thy worde be stable which thou spakest vnto thy seruaunt Dauid my father.

But in dede can God dwelle on the erthe: Beholde * nether heuē, nor heuen aboue all heuens are able to contayne the: how muche lesse thē this house that I haue bylt: but loke to the prayer of thy seruaunt, and his supplicacion (O Lord my God) to geue an eare vnto the voyce and prayer whiche thy seruaunt prayeth before the this daye, that thyn eyes maye be open vpon this house, night and daye, and vpon the place, (of which thou hast sayd: * my name shalbe there:) that thou herke vnto the prayer which thy seruaunt shall praye in this place. And herken vnto the supplicaciō of thy seruaunt and of thy people Israel, which they shall praye in this place: And heare thou vp vnto heuen thy dwelling place, & when & hearest, haue mercye. * And yf any man trespace agaynst his neybour, and his neybour * take an adiuraciō to adiure him with all, & the adiuraciō come before thyn aultare at this house, then herken thou vp to heuē, & worke and iudge thy seruaūtes, that thou condēpne the wycked to bring his waye vpon his head, & iustifie the righteous, to geue him accordynge to his rightwisnesse. * When thy people Israel be put to & worste before thei enemyes, because they haue synned agaynst the, & afterwarde turne agayne to & prayse thy name, & praye & make supplicaciō vnto & i this house: the heare thou vp to heuen, & be mercifull

full vnto & synne of thy people Israel, & bring the agayne vnto the lād, which thou gauest vnto their fathers.

* If heauen be shut vp, that there be no rayne, because they haue synned agaynst the: yet yf they praye i this place, and prayse thy name and turne from their synnes, thorow thy shourgyng of them: then heare thou vp to heauē, and be mercifull vnto the synne of thy seruaūtes and of thy people Israel, that thou shewe them a good waye to walke in, & geue rayne vpon thy lād, that thou hast geuen vnto thy people to enheryt.

If there chaunce darth in the land, pestilence, blastynge, or wytherynge of corne, or that the frutes be deuoured of Grasshoppers or Caterpillers, or yf thei enemyes belege them in the lande and in their owne cyties, or whatsoeuer plage or sycknesse chaunce: * then heare thou vp to heauen thy dwelling place, all the prayers and supplicaciōs that shalbe made of all men thorow out all the people Israel, whiche shall knowlege euery man the plage of his owne hert, and stretche forth his hādes vnto this house, and be mercifull, and worke, and giue euery man accordynge to his wayes (euen as & onely knowest euery mannes hert, for thou knowest the hertes of all the chyliden of Adam) that they maye feare the as longe as they lyue vpon the erth which thou gauest vnto their fathers. And lykewyse yf a straunger that is not of thy people Israel, come * out of a farre contrey for thy names sake for they shall heare of thy great name, and of thy myghtie hād, and stretched out Arme) and therefore yf he come and praye at this place, heare thou vp to heauen thy dwelling place, & do accordynge to all that the straunger calleth to the for: that all nacyns of the erth maye knowe thy name, to feare the, as do thy people Israel, and that it maye be knowen that this house which I haue bylt is called after thy name.

And when they go out to battell agaynst thei enemyes, whether soeuer thou shalt send them, & shal praye vnto thee (O Lord) * towarde the cite whiche thou hast chosen & toward & house that I haue bylt for thy name: heare thou thei

2. Re. vii. c.

Exod. 6. 5. a.
Deu. vii. f.

Deu. xii. a.

1. Sa. vi. b.

That is, If his neyghbour can se him to sweare.

Deu. xxx. a.

Exod. vii. c.

John xii. c.
Act. vii. c.

Deu. vi. c.

their prayers and supplications, bp to heauen, and iudge their cause.

And finally whē they shall haue synned agaynst the (for * there is no man that synneth not) and thou art angrie with them, & hast deliuered thē to their enemyes, & they be caried awaye prisoners vnto the land of their enemyes, whether sette or neare, yet if they turne agayne vnto their hertes in the lande (where they be in captiuite,) & retorne and praye vnto the in the lande of them that holde them captiue, sayinge: we haue synned, & haue done wyckedlye, & haue trespassed, & so turne agayne vnto the with all their hertes, & all their soules, in the land of their enemyes (which holde thē captiue) and praye vnto the, towarde the lande whiche thou gauest vnto their fathers, and towarde the cite whiche thou hast cholen, and house whiche I haue blyt for thy name: then

heare thou their * prayer and supplication bp to heauen thy dwelling place, and iudge their causes, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespass that they haue trespassed agaynst the, and get the fauoure in the syght of thē that holde thē captiue, that they maye haue compassyon on them. For they be thy people & thyne inheritaunce, which thou broughtest out of Egipte, from the * fornaue of yron. And let thyne eyes be open vnto the prayer of thy seruauant, and vnto the prayer of thy people Israel, to herken vnto them, in all that they call vnto the for. For thou dydest seperat them, to be thyne inheritaunce, aboue all y nacions of the erth, as thou saydest by the hande of Moses thy seruauant, when thou broughtest oute fathers, * oute of Egipte O Lord Jehouah.

* And when Salomon had made an ende of praying all this prayer, & supplication vnto the Lord he arose from before the aultare of the Lord, and stoode kneeling on his knees, and stretchyng of his handes bp to heauē & stode & blessed all the cōgregacyon of Israel with a loude voyce, sayinge: Blessed be the Lord that hath geuen reste vnto his people Israel, accordyng to all that he promised: * so y there is not one worde

escaped of all the good promises which he promised by the hand of Moses his seruauant. And the Lord oure God be with vs, as he was with oure fathers, and forsake vs not nether leue vs: but that he bowe oure hertes vnto hym, to walcke in all his wayes, & to kepe his commaundementes, ordinaunces and customes, which he commaunded oure fathers. And these my wordes which I haue prayed before the lord, be nye vnto the Lord oure God, daye and nyght, that he defende the cause of his seruauant, and of his people Israel euermore, that all nacyns of the erth maye knowe that the Lord, he is God and none but he. And I praye God that your hertes maye be sounde with the Lord oure God, to walke in his ordinaunces and to kepe his lawes as we do this daye.

And the kyng & all Israel with him, offered offerynges before the Lord. * And the peaceofferynges that Salomon offered vnto the Lord, were. xii. thousande oxen & an hundred a twenty thousand shepe: And so the kyng & all the childe of Israel dedicated y house of the Lord. And the same daye y kyng halowed the myddle of the courte, that is before the house of y Lord: for there he offered burntofferynge, & meate offerynge, & the fat of the peaceofferynges, because the brasen aultare y was before the lord, was to lytle to receaue the burntofferynge, & meate offerynge, and the fat of the peaceofferynges.

And Salomon helde that same tyme an hye feast and all Israel with him, a myghtie congregacion, euen from the costes of Hemath vnto the ryuer of Egipte, before the Lord oure God, * seuen dayes, and yet seuen dayes, that is, xiiii. dayes. And the. viii. daye he sent y people awaye. And they blessed the kyng & went vnto their tetes ioyously, and glad in herte for all the goodnesse that the Lord had shewed vnto Dauid his seruauant, and to Israel his people.

The notes.

a. The rest might be among the thresure where the booke of the lawe was founde. iiii. Regum. xxi. b. i. Para. xxxiii. c. b.

b. The house of the Lord was the place where he wolde at that tyme be worshipped & serued, accordyng as he had comaunded, & was a figure of y

i. ii. true

2. Pa vii.

Deu xii.

The rest
The house

Salomon iii. Kynges.

true temple of God, whiche is the heres of the faythfull: in whiche by fayth he wylbe knownen to be the Lord God. i. Cor. iii. c.

The. ix. Chapter.

The Lord appeareth the second tyme to Salomon. Salomon geueth Townes to Hiram. The Cananites become tributaries. He sendeth Shippes for golde. He byldeth many cyties.

1. Pa. 7. c.



And when Salomon had finished the byldynge of the house of the Lord, and of the kynges palace, & of all that his desyre & lust was to make: the Lord appeared vnto him agayne, as he appeared to hym at Gibeon. And the Lord sayd vnto hi: I haue hearde thy prayer and intercessio that thou madest before me, & haue halowed this house, whiche thou haste bylt, to put my name there for euer & myne eyes & myne hert shalbe there perpetuallie. And yf thou wilt walcke before me, as Dauid thy father walcked, in purenesse of hert, and plainnesse, to do all that I haue comaunded the, and shalt kepe myne ordinaunces, and customes: then I wyll stablishe the seate of thy kyngdome vpon Israel for euer, as I promysed to Dauid thy father, saying: * Thou shalt not be without one or other vpon the seate of Israel.

1. Reg. ii. a

But and yf ye and youre chylde shal turne away from after me, & shall not kepe myne ordinaunces whiche I haue set before you, but shal go & serue other Goddes, & bowe youre selues vnto the: then I wil weede Israel out of the lade, which I haue geue the. And this house which I haue halowed * for my name, I wyll put out of my syght. And Israel shalbe a prouerbe and a fable vnto all naciōs. And this house which is so hye, & all that passe by it shalbe astonied, and shall hyffe and saye: why hath the Lord dealt on this maner with this lād, and with this house? And it shalbe answered the: because they forsoke the Lord their God which brought their fathers out of the land of Egypt, and haue take holde vpon other Goddes, & haue stouped vnto them, & serued them: therfore hath the Lord brought vpon the all this euell. * Then at the ende of twentie yeres in whiche Salomon had bylt the two houses, that is to wete, the house of the Lord and the kynges palace: because Hiram the kyng of Tirc had supported

4. Re. 25. b.
Iere. vii. b.

Deu. xxi. c.
Iere. xxi. c.
2. Pa. 7. d

2. Pa. 8. a.

him with Cedar, fyre & gold, as moche as he desyred: therfore Salomon gaue Hiram. xx. cyties in the lade of Galile. And when * Hiram was come to Tirc to se the cyties which Salomon had geuen him, they pleased him not. Wherefore he said: what cyties are these, which thou hast geuen me, my brother: and he called the land of Cabull vnto this daye. This Hira had sent the kyng. vi. skore hūdzred wayght of gold. And this is the summe of the tribute, which king Salomon raysed, to bylde the house of the Lord, and his owne house, and Hebron, and the walles of Ierusalem, & Hezer, and Bagedo, and Gazer.

3. Reg. v.

For Pharaο kyng of Egypt wēt by, and toke Gazer, & burnt it with fyre, & due the Cananites he dwelt in the citie; & gaue it for a present vnto his daughter that was Salomōs wyfe. And Salomon bylt Gazer and Beth Horon the nether: and Saalath and Chamar in the wyldernesse, that is in the lande: and all the stoore cyties that Salomō had, and cyties for his charettes, & cittes for his horsemen, and all that his lust was, to bylde in Ierusalem, and Libanon, and in all the land of his kyngdome.

And all the people that were lefte of the Amorites, Hethites, Pheresites, Hittites and Jebusites, (whiche were not of the chylde of Israel,) the chylde of the sayde nacions that were lefte in the lande, because the chylde of Israel were not able to destroye them: dyd Salomō make tributaries vnto this daye. And of the chylde of Israel dyd Salomon make no bondeme. But they were men of warre, and his seruantes, and his lordes, and Captaynes, and rulers of his charettes, and of his horsemen. And these manye lordes that ouersawe the worcke had Salomon, fyue hūdzred and fyfthe, which ruled the people that wrought in the worcke.

Leu. xxv. f

And Pharaos daughter came by oute of the cytie of Dauid vnto the house which Salomon had bylt for her. And after she bylt Helo. And thise a yere dyd Salomon offer burnt offerynges and peace offerynges vpon the aultare whiche he had bylt vnto the Lord, to burne the fat thereon: whiche aultare is before the Lord.

And

The quene of iiii. Kynge, Saba Fo. lxxvii

And when kyng Salomō had made the house perfecte, he made shippes in Azion Gaber, whiche is helyde Cloth, on the byncke of the red sea, in the lād of Edom. And Hiram sent by shippe also of his seruauntes, that were shipmē, & expert in the sea, with the seruauntes of Salomon. And they went to Ophir, and fet from thence gold, to the summe of. iiii. hundred and. xxii. talentes, and brought it to Salomon.

The. x. Chapter.

The Quene of Saba cometh from the vetermost Landes of the lande to heare and se the wysdome of Salomon. The yerly reuenues and rentes of Salomon. His throne, vesselles of golde, Charities, Hoysmen, and abundance of syluer.

ff. Pa. ix. a.
ff. Pa. xii. v.

AND y^e quene of Saba heard of the wysdome of Salomon (concernyng the name of the Lorde) & came to proue him with rydelles. And she came to Ierusalem with a mightie great multitude of Camelles that bare swete odoures, & golde excedyng muche, and p̄ciouse stones. And when she was come to Salomō, she comuned with hym of all that was in her hert. And Salomō expounded her all her questions, so that there was not one thyng hyd from the king, which he expounded her not.

And when the quene of Saba had sene all Salomōs wisdome, & the house that he had bylt, & the meate of his table, & the spttynge of his seruauntes, & the standing of his seruitoures & theire apparell, & his buttelers, and his sacrifice that he offered in the house of the Lorde, she was astounded. Then she sayd to the kyng: the word I hearde in myne owne lande of thy dedes and wisdome, is true. How be it I beleued it not, tyll I came & sawe it with myne eyes. And se, the one halfe was not tolde me: for thy wisdome and goodnesse excedeth the fame whiche I hearde. Happy are thy men: and happye are these thy seruauntes, which stande euer before the, and heare thy wisdome. And blessed be the Lorde thy God, whiche had a lust to the, to set the on the seate of Israel, because the Lorde loued Israel for euer, & therfore made the kyng, to do equite and ryght wisnesse.

And she gaue the kyng an hundred and. xx. talentes of golde, and of swete

odoures exceding muche, and p̄ciouse stones. There came neuer after suche aboundance of swete odoures as the Quene of Saba gaue to king Salomō. And therto the * shippes of Hiram that brought golde from Ophir, brought from Ophir great plenty of * Almuge tre, & p̄ciouse stones. And kyng Salomō made of the Almuge trees pillers in the house of the Lorde, & in the kinges palace, & made harpes & psalteries for syngers. There came no more suche Almuge tre, nor was anye more sene vnto this daye. And kyng Salomon gaue vnto the Quene of Saba all her desyre that she asked of him: besydes that he gaue her with his owne hande. And so she returned vnto her owne countrey with her seruauntes.

3. Mo. 6.

Some reade To call So me Bra sell.

The weyght of golde that came to Salomon in one yere, was. vi. hundred thre skore and. vi. talentes of gold, besydes that he had of chapmen, and of marchauntes, of portcarpes, and of all the kynges of Arabie, & of the Lordes of the countrey. And kyng Salomon made two hundred boukelers of beaten golde. vi. hundred sicles of gold went to a boukeler. And he made thre hundred shyldes of beaten golde, thre pound of gold goyng to a pece, & put the in the * house of the wood of Libanon.

3. Mo. vii.

And the kyng made a great seate of Iuorpe, and couered it with p̄ciouse golde. And the seate had sixe steppes. And the toppe of the seate was rounde behind his backe, wth pomelles on ether syde on the place where he satte, & two Lyons standyng besyde the pomelles. And there stode. xii. Lyons on the steppes. vi. on a syde. Ther was none lyke sene in any kyngdome. And all kynges Salomons drinckynge vesselles were of gold, and all the vesselles of the house of the wood of Libanō, were of pure gold. And as for syluer, it was nothing worthe in the dayes of Salomon. For the sea shippes whiche the kyng had in the sea, with the shippes of Hiram, came euerye thyrde yere ladē with gold, syluer, Iuory, apes and pecockes.

11. Pa. 1. f.

* And so kyng Salomon exceded all the kynges of the erthe in richesse and wisdome. And all the world resorted to Salomō, to heare his wisdome, which

i. iii. GOD

Salomon iii. Kynge.

God had put in his hert. And brought him euery man his present, vesselles of syluer and of golde, & of rayment, harness, swete odoures, horsles & Mules, pere by pere. And Salomon gathered together charettes & horsemen: so that he had a thousand and. iiii. hundred charettes, and. xii. thousand horsmen, which he bestowed in the charette cyties, and with the kynge at Ierusalem.

Par. i. d. *And the kynge made syluer in Ierusalem as plenteous as stones, & Cedar as plenteouse as the mulberry trees that growe in the valeys. And Salomons horsles came out of Egipte from Keua: The marchauntes fet them from Keua at a pryce. A charet came out of Egipte for. vi. hundred sicles of syluer, and an horsse for an hundred & fiftie. And euen so by the handes of the sayde marchauntes, horsles were brought out for all the kynges of the Hethites and for the kynges of Siria.

The. xi. Chapter.

Salomon had. vii. hundred Quenes and thre hundred Concubynes, whiche bryng him to Idolatrye. His aduersaries rebell agaynst hym. He dyeth, and Ieros boam his sonne caryeth in his stede.

Reg. iii. a
Par. i. 47. d
But kynge * Salomon loued many outlandishe wemen: the daughter of Pharaon: and of the Moabites, Ammonites, Edomites, zidonites and Hethites, eue of nacions of which the Lord sayd vnto the childre of Israel, seye * come not at them, nor let them come to you: for surely they will turne youre hertes after their Goddes. Neuerthelesse, to such the Salomon claued & fell in loue with them. * And he had seven hundred * bevy Quenes and thre hundred concubynes whiche turned away his hert. For when Salomon was olde, his wiues turned his herte after other Gods: so that his hert was not perfecte with the Lorde his God, as was the hert of Dauid his father.

Reg. iii. b
Par. i. 47. d
1. Reg. vi. c
After the Chalde.
And Salomon folowed Astaroth the God of the zidons, & Milcom the abhominacion of the Ammonites. And Salomon wrought wickednesse in the syght of the Lord, and cotinued not after the Lorde as dyd Dauid his father. After þ Salomon bylt an alter for Chamos the abhominacion of the Moabites, in the hill that standeth before Ierusalem,

and vnto Moloch the abhominaciō of the children of Ammon. And lyke wise dyd he for all his outlandyshe wyues, which burnt cense, & offered vnto their Gods. The was the Lord angrye with Salomon, because his hert turned fro the Lord God of Israel, which * appoynted vnto him wise, & gaue him a charge of this thyng that he shoulde not folowe other Gods. But he kept not that whiche the Lorde commaunded hym: wherupon the Lord sayde to Salomon: for as muche as this is done of the, and thou hast not kepte myne appoyntment, and myne ordinaunces, whiche I haue commaunded the, therfore I will rent the kingdome from the, and will geue it to thy seruauant. Not wythstandyng in thy dayes I wyll not do it, because of Dauid * thy father: but wyll take it fro thy sonne. Howe be it I wyll not take awaye all: But wyll geue one trybe to thy sonne, because of Dauid my seruauant, and because of Ierusalem whiche I haue chosen.

1. Reg. iii. d
And the Lord styrred by an aduersarie vnto Salomon: one Hadad an Edomite, & of the kinges lygnage of Edom. For whē Dauid was in Edō, & Joab the capitayne of the hoste was gone by to buyrpe the that were slayne: & had slayne all the mē childre i Edō. For. vi. monethes dyd Joab remayne there & all Israel, tyll he had destroyed all the mē childre in Edom. And this Hadad fled & certen other Edomites of his fathers seruantes with him, to go to Egipte Hadad beyng yet a lytle lad. And they arose out of Madian and went to Pharan, and toke men wyth them out of Pharan, and came to Egipte vnto Pharaon kynge therof, whiche gaue him an house, and apointed him vitayles, and gaue him landes.

1. Reg. iii. d
And Hadad gat great fauoure in the syght of Pharaon, so that he gaue hym to wyfe, the syster of his owne wife, the syster of Chahaphnes the Quene. And the syster of Chahaphnes bare hym Senubath his sonne. And Chahaphnes wened hym in Pharaos house. And he was in Pharaos house among the sonnes of Pharaon. And when Hadad heard saie in Egipte that Dauid was layde to slepe wyth his fathers,

AND

and that Joab the captayne of the host was dead also, he sayde to Pharaon: let me departe, that I maye go to myne owne countreie. The sayd Pharaon vnto hym: what lackest thou here wyth me, that thou woldest go to thyne owne countreie? And he sayde, nothing: how be it let me go. And God styred vp an other aduersary, one Razon the sone of Etada, which fled fro Hadadezer king of Zobah his master. Which Razon gathered me vnto him, & became captaine ouer the companie, when Dauid sue them. And they went to Damasco, and dwelt therein, and raygned in Damasco. And he was an aduersary to Israel all þe dayes of Salomon, with the euell that Hadad dyd, which aboyred Israel, and raygned in Siria.

That is,
rebelled
& became
aduersa-
ry.

And Jeroboam the sonne of Nabat an Ephraimite of Zaredah (whose mother was called Zeruah, & was a wydow and he Salomons seruauant) * lifte vp his hand agaynst the kyng. And herof cam it, that he lifte vp his hand agaynst the kyng. Salomon bylt Helo, & mended broken places in the cytie of Dauid his father. And this felowe Jeroboam was an actiue man. And when Salomon saw the younge man, that he wrought so lustely in the worke, he made hym ruler ouer all the charges of the house of Joseph. And it chaunced at that ceason, as Jeroboam was gone out of Ierusalem, that the prophet Ahiah the Sionite met him by the waye, hauyng a newe mantell on him, and they two were alone in the felde. And Ahiah caught the new mantell þe was on him, and rent it in twelue peces, & sayde to Jeroboam: take the ten peces. for this sayth the Lord God of Israel: behold, I wyll ret the kyngdome out of the handes of Salomon, and wyll geue ten tribes to the, * and he shall haue one, for my seruante Dauids sake, and for Ierusalem the citie which I haue chosen out of all the tribes of Israel: because they haue forsaken me, and haue bowled them selues vnto Ashtaroth the God of the Zydons, and to Camos the God of the Moabites, and to Milcom the god of the children of Ammon, and haue not walked in my wayes, to do that pleasure me, and myne ordinaunces and cu-

stomes, as dyd Dauid his father.

* How be it I wyll take none of the kyngdome out of his hande: but wyll make him cheafe all his lyfe longe, for Dauid my seruantes sake, whiche I chose: because he kept my comaundementes and ordinaunces. But I wyll take the kyngdome out of his sonnes hand, & wyll geue vnto the ten tribes of it: and wyll geue his sone one, that Dauid my seruant maye haue a lyght alwaye before me in Ierusalem, the cytie whiche I haue chose me, to put my name there. And I wil take the, and thou shalt raygne vpon all that thy soule despyeth, & shalt be kyng ouer Israel. And yf thou shalt hearken vnto all that I comaunde the, and shalt walke in my wayes, and do that is ryght in my syght, that thou kepe myne ordinaunces and comaundementes (as Dauid my seruant dyd:) then wyll I be with the, and byld the an house that shall continue, as I bylt for my seruant Dauid, and wyll geue Israel vnto þe. And I wyll for this offence (whiche Salomon hath comitted) bere the seede of Dauid, but not for ever.

And Salomon sought to kyll Jeroboam, wherfore Jeroboam arose & fled into Egypt vnto Sisak king of Egypt, and continued there vntyll the death of Salomon. And the rest of the Actes of Salomon and all that he dyd, and his wysdome: are wyrtten in the * booke of the Actes of Salomon. And the tyme that Salomon raygned in Ierusalem vpon all Israel, was fourtie yere. And then he layde hym to rest with his fathers, and was buryed in the cytie of Dauid his father, and Rehoboam his sonne raygned in his steade.

The notes.

a. The prophetes do often prophesye manye thinges not onely by wordes, but also by sygnes: as here and Esaye. xxi. a. Jerem. xlii. a. and xxvii. a. Ezech. iii. b.

The prophetes.

The. xii. Chapter.

The kyngdome is deuyded: and Jeroboam raygneth ouer ii. tribes, and Rehoboam ouer x. Abiram is his heu. Jeroboam maketh golden calves.



And Rehoboam went to Sichem: for all Israel were come to Sichem, to make him king. And when Jeroboam the sonne of Nabat heard of it beyng yet in Egypt: for * he fled to Egypt for feare of Salomon, and dwelt in Egypt.

Reb. x. g.

And

Rehoboam, iii. Kynges Jeroboam

And they sent & called him: and so Jeroboam and all the congregacion of Israel came, and spake vnto Rehoboam, sayinge: thy father made oure yocke greuous, but now make thou the greuouser seruice of thy father and his sore yocke which he put vpon vs, lyghter, and so we will serue the. And he sayde vnto them: depart yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboam toke counsell with the olde men that stode before Salomon his father, while he yet liued, & sayd: what counsell geue ye, to answer this people with all? And they sayde vnto him: If thou shalt be a seruaunt vnto this people this daye, & serue them and answer them & speake kynde wordes to them: they will be thy seruauntes for euer. But he leste the counsell, that the olde men had geuen him, and counceled with the yonge men, & were nourtshed vp with him, and had wayted on him.

And he sayde vnto them: what counsell geue ye, to answer this people with all, whiche haue communed wth me, sayinge: make the yocke whiche thy father dyd put vpon vs, lyghter. And the yonge men that were brought vp with him, answered him, sayinge: this people that haue sayde vnto the: thy father made oure yocke heuie, make thou it vs lyghter: thus answered they.

My lyttle synger shalbe wayghtier than my fathers loynes. And now where as my father put a greuous yocke vpon you, I will make it heuier. For where my father corrected you with scourges, I will chastise you with scorpions. And when Jeroboam: and all the people were come to Rehoboam the thyrde daye, as the kyng apoynted them, sayinge: come to me agayne this daye thre dayes the kyng answered the people churlyshly, and leste the aduise that olde men gaue him: and spake to them after the counsell of the yonge men sayinge: My father made youre yocke greuous, but I will make it greuouser. For where my father chastised you with whippes, I will chastise you with scorpions. And so the kyng hearkened not vnto the people: for & turning awaye was

which the Lord sayd by Ahiah the Silonite vnto Jeroboam the sonne of Nabat.

And when all Israel saw & the kyng regarded them not, the people answered the kyng a gayne, sayinge: we haue no parte in Dauid, nor inheritaunce in the sonne of David. * To youre tentes therfore Israel, and nowe se to thine owne house Dauid. And so Israel departed vnto their tentes. Howe be it, ouer the chyldren of Israel whiche dwelt in the cytie of Iuda, dyd Rehoboam raigne still. Then kyng Rehoboam sent Adoram the receauer of the tribute. And all Israel stoned him to death with stones. But kyng Rehoboam made spede and gat him vp to his charet & fled to Ierusalem. And so Israel departed fro the house of Dauid vnto this daye. And when all Israel heard that Jeroboam was come agayne, they sent and called him vnto the congregacion, and made him kyng ouer Israel: so there folowed the house of Dauid, but the trybe of Iuda only. * And when Rehoboam was come to Ierusalem, he gathered all the house of Iuda and the trybe of Benjamin an hundred and foure skore thousande of chosen men and good warryours, to fyght against the house of Israel, and to bringe the kyngdome agayne to Rehoboam the sonne of Salomon.

Then came the worde of the Lord vnto Semeiah the man of God, sayinge: speake vnto Rehoboam the sonne of Salomon kyng of Iuda, and vnto all the house of Iuda and Benjamin, and the remnant of the people, and saye. Thus saythe the Lord: go not vp, nor yet fyght agaynst youre brethren the chyldren of Israel, but retorne euerie man to his house, for this doinge is of the Lord. And they obeyed the worde of the Lord and returned and departed accordyng to the worde of the Lord. Then Jeroboam bylt Sichem in mount Ephraim, and dwelt therein. And went from thence * and bylt Phanael.

And Jeroboam thought in his hert: nowe myght the kyngdome retorne to the house of Dauid agayne. For yf this people shall go vp and do sacrifice in the house of the Lord at Ierusalem, then shall their hertes turne agayne vnto their

theit Lorde Rehoboam kinge of Iuda. And so shall they kyl me and go againe to Rehoboam king of Iuda.* Whereupon the kinge toke counsell, and made two calues of golde and sayde vnto the people: ye shal not nede to go any moze to Ierusalem.* Beholde, your gods O Israell whiche brought you out of the lande of Egipte. And he put the one in Bethel, and the other in Dan. And that doing was a cause of sine. And the people wente befoze the one as far as Dan. And he made houses of hylaulters* and made of y lowest of the people preestes, whiche were not of the sonnes of Leui. And Jeroboam made a feaste the .xv. daye of the .viij. moneth, lyke vnto the feaste that was in Iuda, and offered on the aultar. And so dyd he in Bethell, to offer vnto the calues that he had made. And he put in Bethel the preestes of the hylaulters, whiche he had made. And he offered burnt offeringe vpon the aulter, whiche he had made in Bethell, the .xv. daye of the .viij. moneth, whiche he had imaged of his owne hearte: and made a solempne feast vnto the chyldre of Israell, and wente vp to the aulter to burne sacrifice.

The xliij. Chapter.

Jeroboam sacrificyng vnto Calues is reprehended of the Prophete. His hande dyeth by whyle he putteth it out against the prophet. The Prophete is kyled and buried.



And beholde, there came a man of God out of Iuda (with y word of God) to Bethel, as Jeroboam stode by the aulter to offer, and cried against the aulter at the comaundemente of y Lord, and said: O aulter, aulter, thus saith y Lord. Behold, a childe shall bee bozne of the house of Dauid, (Josiah by name)

* which vpon the shal offer the pziestes of the hylaulters y sacrifice vpon thee, and shall burne mens bones vpon thee. And he gaue the same tyme a signe, sayinge: thys is the signe of y the Lord hath promised. Beholde, the aulter shal rent, & the ashes y are in it shal fal oute.

And when the kinge heard the saying of the manne of God (which he cryed against the aulter in Bethell) he stretched out his hande from the aulter, sayinge: holde him. And his hande which

he put forth toward him, dyed bp, that he coulde not pull it in againe to him: & the aulter claue, and the ashes ran out of the aulter, accordyng to the token which the manne of God had geuen at the commaundement of the Lorde. And the kinge answered, and sayd vnto the man of God: * Oh praye vnto the Lord thy God & make intercessio for me, that my hande maye be restored me againe. And the man of god besought the Lord and his hande came to him againe, as well as befoze.

Then sayde the kyng vnto the man of God: come home with me, and refresch thy selfe, and I wyll geue the a reward. But the man of god answered the king, yf thou wouldest geue me halfe thynne house, I woulde not go with the: nether woulde I eate meate or dryncke water in this place. For so was it charged me, eate no breade nor dryncke water, nor turne againe by y same way thou wentest. And so he went a nother waye and returned not by the waye he came to Bethell. And there dwelte an olde prophet in Bethel, whose sonnes came and tolde him all the workes, that the man of God had done that daye in Bethell, and the wordes whiche he spake vnto the kinge, they tolde theyr father also. And their father sayde to them: what waye went he: for his sonnes had sene what way the man of God went, which came from Iuda. Then sayde he to his sonnes: saddle myne Ass. And they saddled him an Ass. And he gat him bp thereon, and wente after the manne of God, and founde hym syttinge vnder an Ocke, & sayde vnto hym: arte thou the manne of God that camest from Iuda: And he sayd, yea.

Then he sayd to him: come home with me, and eate breade. And the other said againe: I maye not returne with the, to go with the, nether maye I eate breade or dryncke water with the in this place. For it was sayde to me by the commaundement of the LORD, eate no breade, nor dryncke water in thys place, nor turne againe by the way thou wentest. And the olde prophet sayde vnto him: I am a prophet as well as thou, and an Angell spake vnto me with the word

Chod. l. a.
ecc. lxxv. b
Cro. xli. b

cro. xli. a.

Rum. l. a.
4 reg. xlii. f

Cro. xlii. b
ir. l. x. c.
Rum. xli. b
Jtes. viii. c
Eph. iii. b

4. reg. xlii. c

B

of the Lord, saying: bring him againe with thee to thynne house, and let hym eate breade and dryncke water, and yet lye vnto him. And so the other went a gayne with him, and ate breade in his house and dranke water.

And as they sat at the table, the word of the Lord came vnto the prophet that brought hym againe. And he cryed vnto the manne of God that came from Iuda, saying: thus sayth the Lord: because thou hast disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commaunded the, but camest backe againe, and hast eaten breade, and dranke water, in the place in whiche he bad thee thou shouldest eate no breade nor drinke water: therefore thy carcasse shall not come vnto the sepulchre of thy fathers.

iii. reg. 17. f.

And when he had eaten breade, and drinke, he sadled an Asse for the prophete whiche he had brought agayne. And as he journeyed, a Lyon met hym by the waye, and flue him, and his carcasse laye a longe in the waye, and the Asse stode thereby, and the Lyon stode by the coorse also. And men that passed by, sawe the carcasse cast a longe in the waye, and the Lyon standinge thereby, and went & told it in the towne wher the olde prophete dwelte. And when the prophete & broughte him backe againe fro the way, hearde therof, he sayd: it is the ma of God: which disobeyed the mouth of the Lord. And therefore the Lord hath deliuered him vnto the Lion which hath rent him and slayne hym, accordyng to the worde of the Lord, whiche he sayd to him. And he sayde to his sonnes: saddle me an Asse: and so they dyd. And he went and founde the bodye cast alonge in the waye, and the Asse and the Lion standinge therby. And the Lion had not eate the carcasse nor hurt the Asse. And he toke vp the body of the man of God and put it vpon the Asse, and brought it againe, & came to the city of the old prophete to lament hym, and to burye hym. And he laide his body in his owne graue, and lained ouer him, Oh my brother.

Ande standinge
opinge.

* And when he had buried him, he spake to his sonnes, sayinge: when I am deade, se that ye burye me in the sepul-

chre wherin the man of God is buried, & lay my bones by his. * For the saying which he cried at & bidding of the Lord against the aulter in Bethel, & againste all the houses of hilaulers whiche are in the ctyes of Samaria, shall come to passe.

4. reg. 23. b.

Howe be it, for all that, Jeroboam turned not from his wicked waye: but turned away and made of the lowest of the people preestes of the hilaulers. Whosoener woulde, he killed their handes, & they became preestes of & hylaulters. And this doing was sine vnto the house of Jeroboam, euen to destroye it, and to put it awaye from of the face of the erthe.

The. xliij. Chapter.

Jeroboams wyfe asketh counsell of Ahiah the prophet, which propheseth vnto her the death of her child & the destruction of all the Reaulme. Jeroboam dyeth. Sesak king of Egypte robbeth the house of the Lord. Rehoboam dyeth and Abiam succeedeth him.



That tyme Ahiah the sonne of Jeroboam fell sicke. And Jeroboam said vnto his wife: by a felowship, and chaunge thine apparell, that thou be not knowen to be the wyfe of Jeroboam, and get thee to Siloh. For there is Ahiah the prophet whiche told me that I shoulde be kynge ouer this people. And take with thee ten loues and cracknelles, and a cruse of honye, and go to him: for he wil tel the what shal come of the ladde. And Jeroboams wyfe dyd so: she arose, and wente to Siloh and came to the house of Ahiah. But Ahiah coulde not see, for his eyes were waxen dymme for age.

iii. reg. 16. f.
full. 16. f.
v. 1. c.

And the Lord sayd vnto Ahiah: behold, the wife of Jeroboam cometh, to questyon with the about her sone which is sycke. This wife and thy wyfe answered her. And when she came, she falsened her selfe to bee a nother woman. But when Ahiah hearde the sounde of her fete as she came to the doze, he said: come in thou wyfe of Jeroboam, why feynest thou thy selfe to be a nother? I am sent to the a cruell messenger.

Go and tell Jeroboam, thus sayeth the Lord God of Israel: for as muche as I exalted the from amonge the common people, and made the pryncce ouer my people Israel: and dyd rente the

iii. reg. 18. b.

kinge.

Jeroboam iij. Kinges Rehoboã Fol. lxx.

kyngdome awaye frome the house of Dauid and gaue it the : and thou haste not bene as was my seruante Dauid, whiche kepte my commaundementes, and folowed me with all hys hearte, to do that onelye whiche semeth righte in myne eyes : but haste done euell aboue all that were before the: and haste gone and made the other Gods, and images of metall, to prouoke me, and haste cast me behinde thy backe: therfore behold, I wyll brynge euell vpon the house of Jeroboam, and wyll stryke from Jeroboam all that pisseth against the wal, and what soeuer is in prison, or forsaken in Israell, and wyll take awaye the remnaunt of the house of Jeroboam, as men take awaye a dong hylle, till it bee consumed. * And whosoever of Jeroboams house dye in the towne, hym shall the dogges eate, and hym that dyeth in the felde, shal the foules of the ayre eat: for the Lorde hathe sayde it, by and gethe to thine house, and as sone as thy fote entreth the cytye, the lad shall dye. Howe be it al Israell shal mourne him, and burye hym, for thys onely of all Jeroboam shal come to the sepulchre, because in hym there is founde goodnesse towarde the Lord God of Israell in the house of Jeroboam.

Moreouer, the Lorde shal stryke him by a kyngue ouer Israell which shal destroye the house of Jeroboam in that daye. And what is that that is nowe in hande: And the Lord shal smyte Israell, as a rede that groweth in the water is shaken, and wyll wede Israell oute of thys good lande (whiche he gaue to theyr fathers) and will skatter them beyond Euphrates, because they haue made them groues, to angre the Lord. And he wyll geue Israell by, because of the synnes of Jeroboam, wherewith he dyd synne, and made Israell synne thereto.

And Jeroboams wife arose and departed and wente to Thersah, & by that she was come to the thersholde of the doore, the lad was deade. And all Israell buried him, & lamented hym, according to the worde of the LORD whych he spake by the hande of hys seruante Ahiah the prophet. And the reste of the dedes of Jeroboam, howe he warred,

and howe he raygned, are wyrtten in the boke of the stories of the kinges of Israell. And the dayes whiche Jeroboam raygned, were. xxiij. yere. And then he rested with his fathers, and Nadab his sonne raygned in his steade.

And Rehoboam the sonne of Salomon raygned in Iuda, & was. xli. yere. I olde when he beganne to raygne, and raygned. xlii. yere in Ierusalem (the citie whych the Lorde had chose out of all þ trybes of Israell, to put his name ther.) His mothers name was Naamah an Ammonite. And Iuda wroughte wickednesse in the syght of the Lorde, and angred him aboue al that theyr fathers dyd, with theyr sinne whiche they synned. For they also made them hyl aulters, and Images, and groues on euery hye hil, & vnder euery grene tree. And thereto there was a stues of male chyldren in þ land, & they did according to all the abhominacions of þ nations whiche þ Lord cast out before the chyldren of Israell. And þ fiftie yere of king Rehoboam came Sisack kinge of Egypt by to Ierusalem, & toke awaye the treasures of the house of þ Lorde, & the treasures of the kinges house, and al þ was to bee had. And he toke awaye the shildes of gold which Salomõ made. In whose steade kyngue Rehoboã made brassen shildes, and put them in the keeping of the captaynes of þ garde, which waited at the doore of the kinges house. And as ofte as the kinge wente into the house of þ Lord, they of his garde bare them, and euer brought them againe into the garde chamber.

The rest of the Actes of king Rehoboam, and all he dyd, are wyrtten in the boke of the Actes of the kinges of Iuda. And there was warre betwene Rehoboam and Jeroboam al theyr lyues. And Rehoboam layde him to rest with hys fathers, and was buried with hys fathers in the cytie of Dauid. And hys mothers name was Naamah an Ammonite. And Abiam hys sonne raygned in his steade.

The. xv. Chapter.

Wicked Abiam raygned ouer Iuda, and eyghtynne Iah succeedeth in his rowme. The battell betwene Iah & Baasa. Jehosaphat succeedeth Iah. Nadab succeedeth Jeroboam. Baasa kylleth Nadab.

The

A He. xlviii. yere of kyng Jero-
boam the sonne of Nabat,
raigned king Abia ouer Ju-
da, and ruled thre yere in Je-
rusalem. Hys mothers name was Ma-
acah the doughter of Abisalon. And he
walked in all the synnes of his father
whiche he dyd before him, and his hert
was not whole with the Lord his God
*as the heart of Dauid his father. Ne-
uerthelesse, for *Dauids sake dyd the
Lorde his God geue him a lyght in Je-
rusalem, that he set vp hys soune after
hym, to continue in Jerusale. Because
that Dauid dyd that which pleased the
Lorde, and turned from nothings that
he commaunded hym all the dayes of
his lyfe, *saue onelye in the matter of
Azias the Bethite. And there was war
betwene Rehoboam and Jeroboam as
longe as he liued. And the rest of the de-
des of Abiam & al that he dyd, are writ-
ten in the boke of the dedes that were
done in the dayes of the kinges of Ju-
da. And there was warre betwene Abia
and Jeroboam. And Abiam rested with
his fathers, and they buryed him in the
citie of Dauid. And Asa his sonne raig-
ned in his steade.

A He. xx. yere of Jeroboam kyng of
Israel began Asa to raygne ouer Ju-
da, and ruled in Jerusale. xli. yere. And
his mothers name was Maacah the
doughter of Abisalon. And Asa did that
semed ryghte in the eyes of the Lorde,
lyke Dauid his father. *And he made
the stues of males departe the lande,
& put away al the Idoles & his fathers
hadde made. And thereto he put downe
*Maacah his mother from bearing
rule, because she had made an Idole in
a groue. And Asa destroyed her Idole
and burnt it by the broke Cedron. But
he put not downe the hilaulters. Ne-
uerthelesse Asas herte was whole with
the Lord al his dayes. And he brought
in that hys father had dedicate, and &
thynges dedicate vnto the house of the
Lorde, syluer, golde, and Jewelles. And
there was war betwene Asa and Baasa
kyng of Israel all their dayes.

*And Baasa kyng of Israel went
vp against Juda, and built Ramah, be-
cause that he wolde let none of Asas
people kyng of Juda, go in or oute.

Then Asa toke all the syluer and golde
that was left in & treasure of the house
of the Lord, and all the treasures of the
kynges house, and deliuered it vnto
his seruautes, and sent them to *Ben-
hadad the sonne of Tabrimon the son
of Hezion king of Siria (that dwelt at
Damasco) sayinge: there is a bond be-
twene the and me, as was betwene thy
father an mine. Therefore I sende thee
bothe golde and syluer for a gyfte, that
thou go and breake the appoyntmente
betwene the and Baasa kyng of Isra-
ell, that he may departe frome me. And
Benhadad herkened vnto kyng Asa,
and sente the captaynes of the hostes
which he had againste the ctyes of Is-
raell, and smote Shion, Dan, Abell
called Beth Maacah and al the region
of Cenerothe, wyth all the lande of
Naphtali. And when Baasa hearde
that, he lefte buyldinge of Ramah and
dwelte in Therzah. Then kyng Asa
made a proclamacyon thorowoute all
Juda, that none shoulde be excused. And
they toke the stones of Ramah and the
tymber (wherewith Baasa had buylt) &
king Asa bilt therewith Gibeah in Ben-
iamin and Mazphah.

And the remnaunt of all the dedes
of Asa, and of all his mighte, and of all
that he dyd, & the ctyes which he buylt,
are writen in the chronicle of the actes
done in the dayes of the kynges of Ju-
da. Neuerthelater i his olde age he was
diseased in his fete. And Asa layde hym
to rest with his fathers, and was bury-
ed with his fathers in the ctye of Da-
uid his father. *And Jehosaphat hys
sonne raygned in his rowme. And Na-
dab the sonne of Jeroboam beganne to
raygne vpon Israel the seconde yere
of Asa kyng of Juda, and raigned vpo
Israel two yere. And he dyd euil in the
syghte of the Lorde, and walked in the
way of his father, & in hys synne wher-
with he made Israel synne. But Baasa
the sonne of Abiah (of the house of Isa-
car) conspired against him, and slue him
at Gebethon a ctye of the Philistines,
for Nadab and all Israel laye at sege
before Gebethon. And it was the thyr-
d yere of Asa kyng of Juda, when Baas
so slue him, and raygned in hys steade.
*And as soone as he was kyng, he slue

Baasa, Eliah iij. Kinges Asa Pol. lxxi.

al the house of Jeroboam, and left him nought that breathed, but he had put hym cleane oute, agreyng vnto the say- ing of the Lorde which he spake by hys seruaunte Ahiah the Silonite, for the sinne of Jeroboam wherwith he sinned and made Israel synne, and for his an- geringe wherwith he angred the Lorde God of Israel.

The rest of the dedes of Nadab, and all he dyd, are wyrtten in the chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa kyng of Israel al their daies.

In the third yere of Asa kyng of Ju- da, Baasa the sonne of Ahiah began to raig- ne ouer al Israel in Therzah, and contynued. xxiiij. yere. And he dyd that which displeased the Lorde, for he wal- ked in the waye of Jeroboam, and in hys synne, wherwith he made Israel synne.

The notes.

Mother.
cc.

a. Mother, for grandmother as David is often called father of them, to whom he was grandfa- ther: and assephora Moses wyfe called Bagnell father, whiche yet was her Graundfather. Exodus. ii. c.

The xviij. Chapter.

Jehu propheseth agaynst Baasa, of whome he is sayne. Elah succeedeth Baasa. Zimri killeth his master Elah, and destroyeth the house of Baasa. He is reiecte and Zimri chosen. Zimri burneth him selfe and his house. Wycked Ihab succeedeth Zimri, and taketh to wyfe wycked Jezabel.



Then came the worde of the Lorde to Jehu the sonne of Hanani agaynst Baasa, say- ing: for as much as I exal- ted the oute of the dust, and made the capitaine ouer my people Is- rael, and thou hast walked in the waye of Jeroboam, and haste made my peo- ple Israel to sinne, angre me with their synne: therfore I wyll make cleane rid- daunce of Baasa, and of all his house, and wyll make his house like the house of Jeroboam the sone of Nabat. * And he that dyeth of Baasa in the cytie, him shall dogges eate: and him that dyeth in the felde, shall the fowles of the ayre eate.

xl. re. xlii. c.
and xxi. f.

The rest of the dedes of Baasa, and what he dyd, and his power, are wyrt- ten in the booke of the histories of the kynges of Israel. And Baasa fell on slepe with hys fathers, and was bury-

ed i Therzah. And Elah his sonne raig- ned in his steade. And therto thow the Prophet Jehu the sonne of Hanani, the word of the Lorde came agaynst Baasa, and agaynst hys house, because of all the wyckednesse that he dyd in the sight of the Lorde, (in angeryng hym with y^e workes of his handes) that he should be lyke the house of Jeroboam, because he had kylled Nabat.

The. xvi. yere of Asa kyng of Juda beganne Elah, the sonne of Baasa to raig- ne ouer Israel in therzah, and con- tinued two yere. And his seruaunt Zimri capitaine of halfe his charettes, conspi- red agaynst him, as he was in Therzah drynckynge of stronge dryncke, in the house of Arza stuarde of hys house in Therzah. And Zimri came and smote him, and kylled hym the. xviij. yere of Asa kyng of Juda, and raygned in his steade. And as sone as he was kyng, and sat on his seat, he stue al the house of Baasa, and lefte not a piler agaynst a wall.

Exo. xl. b.
i. Reg. ii. d.

And thereto he stue all hys kynne and frendes, and so Zimri destroyed al the house of Baasa, accorpyng to the worde of the Lorde whiche he spake to Baasa thow Jehu the Prophete, for all the synnes of Baasa and synnes of Elah his sonne, wherwith the y^e synned and made Israel synne, to angre the Lorde God of Israel with theyr vani- ties. The rest of the dedes of Elah and all he did, are wyrtten in the chronicles of the kynges of Israel.

The. xvij. yere of Asa kyng of Ju- da, Zimri raygned. viij. dayes in Ther- zah, the people beseging Gebethon a ci- tie of the Philistines. And whē the peo- ple that laye in the seage, hearde saye howe Zimri had conspired, and how he had slayne the kyng also: then all Is- rael made Zimri (the captayne of the men of warre) kyng that same daye ouer Israel euen in the hoste. And Zim- ri departed from Gebethon, and all Is- rael with hym, and beleaged Therzah. And when Zimri saw that the city must nedes be taken, he went into the palaie of the kynges house, and set the kynges house afyre vpon hym selfe and there dyed, for hys synnes whiche he synned, in doynge wyckednesse in the syghte of the

the Lorde, and for walkynge in the way of Jeroboam and in his synnes whiche he dyd, and made Israel sinne.

C The reste of the Actes of Amri, and the treason that he wrought, are wyrtten in the boke of the chronicles of the kynge of Israel. Moreover that same season was Israel deuyded in twayne, for halfe the people folowed Thebni the sonne of Gineh, to make him kynge. And the other halfe folowed Amri. But the people that folowed Amri, preyayled against them þe folowed Thebni the sonne of Gineh. And so Thebni dyed, and Amri raigned.

F The .xxxi. yere of Asa kynge of Iuda, beganne Amri to raygne ouer Israell. .xii. yere, and he ruled. vi. yere in Thersah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer, and buylt in the hyll, & called the name of the city which he had buylt Samaria after the name of Semar, the Lord of the hyll. And this Amri wroughte wickednesse in the eyes of the Lorde, worse then all that were before hym, and walked in all the wayes of Jeroboam the sonne of Nabat, and in his synnes, wherwith he made Israell synne, to angre the Lord God of Israell with theyr vanyties. The reste of the actes of Amri, which he did, and his power that he bled, are wyrtten in the chronicles of þe kinges of Israell. And Amri layde hym to, reste wyth hys father, and was buryed in Samaria, and Ahab hys sonne raygned in hys steade.

C The .xxxviii. yere of Asa kynge of Iuda, beganne Ahab the sonne of Amri to raygne ouer Israel, and raygned in Samaria. .xxii. yere. And he dyspleased the Lord aboue al that wer before him. For it semed him a light thing to walke in the sinne of Jeroboam þe sonne of Nabat. But toke Jezabell the doughter of Ethbaal king of the Sidonites to wife, and went and serued Baal, and bowed vnto him. And he rered an aulter to Baal in the house of Baal, whiche he had made in Samaria. And Ahab made a groue, and proceeded farther in angering the Lord God of Israell, then all the kynge of Israell that were before hym.

In hys dayes Hiel of Bethell bylte Jericho. And it cost him Abira his eldest sonne when he layed the foundacion, and his youngest sonne Segub, wher he set vp the gates, agretinge vnto the word of the Lord which he spake by Josua the sonne of Nun.

The .xvii. Chapter.

E Eliab is nourished and fedde of Rauens, and after is sende to the woman of Sarephtha: whose childe he raisech to lyfe.



And Eliab the Thesbite (which was of the enhabiters of Gilead) sayde vnto Ahab: * as trulpe as the Lord God of Israel lyueth, before whome I stande, there shalbe nether dewe nor rayne these yeres, saue as I appoynte it.

And the worde of God came to hym, saying: get the hence, and turne the estwarde, and hyde thy selfe in the brooke Barith that lyeth before Jorðā: drinck of the ryuer, for I haue commaunded the rauens to fede thee there. And he went, & dyd accordig vnto the worde of Lorde: he went and dwelt by the brooke Barith that lyeth before Jordan. And the rauens broughte hym breade and fleshe euery morninge, and euery eueninge, and he drancke of the brooke. And it chaunced after a while that the brooke dried vp, because there fell no rayne vpon the earth. Then came the worde of the Lorde vnto him, saying: * vp and get thee to Sarephtha a cite of Sidon, and dwell there. Beholde, I haue commaunded a wydowe there to sustayne the. And he arose: and went to Sarephtha. And when he came to the gate of the cite, there was a wedowe there gathereng styckes. And he called to her, and sayde: * fet me I praye the, a litle water in a dish that I may drincke. And as she went to fet it, he cried to her, and sayde: bring me I pray the, a morsell of breade in thyne hande. And she answered: as surely as the Lord God lyueth, I haue no breade, but euen an handfull of Mele in a pytcher, and a litle Oyle in a cruse. And se, I haue gathered a fewe styckes for to go & bake it for me and my sonne, that we maye eate it and then dye.

Of this, Josu. viii.

3. re. xviii. c. lii. re. xlii. d. Jacob. v. v.

Luc. xiii. c.

Job. xlii. c.

And Eliab sayde vnto her: feare not, but go and do as thou haste sayde: but make me therof a lytle cake fyrste of al, and bynge it out to me: and afterward make for the, and thy sonne. For thus sayeth the Lorde God of Israell: the pitcher of Mele shall not be wasted: neither shall thy oyle cruse be wout oyle, vntyll the Lorde haue sent rayne vpon the earthe. And she wente, and dyd as Eliab bad. And she and he, & her house dyd eate a good space, and the pytcher of Mele wasted not, neither was the oyle cruse without oyle, accordynge to the worde of the Lorde which he spake thorowe Eliab.

And after these thynges, it happened that the sonne of y^e wife of the house fell sicke. And his sicknesse was so soze, that there was no breathe left in him. Then sayde she vnto Eliab: what haue I to do with the, O thou man of God: arte thou come vnto me, that my synne shoulde bee thoughte on and my sonne slayne? And Eliab sayde vnto her: geue me thy sonne. And he toke hym oute of her lap and caried hym vp into a losse, where he laye, and layde him vpon hys owne hedde, and called vnto the Lorde, and sayde: O Lorde my God, hast thou bene so euell vnto y^e wedow (with whom I sojourne) that thou haste slayne her sonne? And he stretched him self vpon the lad thre tymes, and called vnto the Lorde, and sayde: O Lorde my god, let the laddes soule come into him againe. And the Lorde hearde the voyce of Eliab, and the soule of the lad came into him agayne, and he reuiued. And Eliab toke the boy & broughte hym downe out of the chamber into the house, and deliuered hym vnto hys mother, and sayde: se, thy sonne lyueth. Then the wyfe sayde to Eliab: now I knowe that thou arte Goddes manne, and that the worde of the LORDE in thy mouth, is truthe.

The. xliii. Chapter.

¶ Eliab is sende to Ahab. Abdiah hyderh an hundred prophetes & saureth them. Baal can not heare although the people crye very loude. Eliab kylleth all Baals prophetes: and after obtayneth rayne.

And at the laste the worde of the Lorde came to Eliab the thyrdere, saynge: go shew thy selfe vnto Ahab, that I maye sende rayne vpon

thee arth. And Eliab went to shewe him selfe vnto Ahab, for there was a greatesampliment in Samaria. Wherfore Ahab called Abdiah the gouernour of hys house: which Abdiah feared God greatly: in so muche that when Jezabell destroyed the Prophetes of the Lorde, he toke an hundred of the Prophetes and hyd them, fiftie in one caue, and fytie in a nother, and prouided bread & water, for them. And Ahab sayde vnto Abdiah: walke thorowe the lande, vnto all fountaynes of water, and vnto all brookes, to se whether anye grasse maye be founde, that we maye saue the hoxses and the Mules, that we destroy not the beastes. And they deuyded the lande betwene them to walke thorow it. Ahab went one waye by hym selfe, and Abdiah went another waye by hym selfe.

And it chaunced as Abdiah went in the way, that Eliab met him. And Abdiah knew hym: and fel on his face, and sayd: art not thou my Lord Eliab. And he sayde vnto him: I am he. Go and tel Ahab that Eliab is here. And the other answered: what haue I synned, y^e thou wouldest deliuer me into the hande of Ahab, to slep me? As surely as the Lord thy God lyueth, there is no nacion or kingdome, whether my Lord hathe not sent, to seke the. And when they sayde: thou wast not there, he toke an othe of the kyngdome and nacyon, because he founde the not. And now thou sayest: go tel thy Lorde, Eliab is here. And as sone as I am gone from the, the spirite of the Lorde shall carpe the away, whether I shall not knowe: and then when I haue gone and tolde Ahab, & then he can not fynde the, he shall slepe me. And yet I thy seruant haue feared y^e Lorde from my young age. Was it not tolde my Lorde, what I dyd, when Jezabell slue the Prophetes of y^e Lorde, how I hid an hundred of the Lordes prophetes, fytie in one caue, and as many in another, and prouided them of bread, & water? And yet now thou sayest, go shewe thy Lorde, that Eliab is here, that he shoulde slepe me.

Then Eliab sayde: as trulye as the Lord of Hostes liueth, before whom I stand: I wil shew my selfe vnto him this day. And ther vpo Abdiah went to mete Ahab

Ahab & tolde hym. And Ahab wente agaynst Eliab. And when Ahab saw Eliab, he sayd vnto him: arte thou he that troubleth Israel? And he sayd: it is not I that troubleth Israel, but þe and thy fathers house, in that ye haue forsaken þe commaundementes of the Lorde, and hast folowed Baal. But now sende, and gather to me all Israell vnto mounte Carmel, & the Prophetes of Baal, four hundred & fiftie, & the Prophetes of the groves foure hundred, which eate of Jezabels table. And Ahab sente for all the chyldren of Israell, and gathered the Prophetes vnto mounte Carmell.

D And Eliab came vnto all the people, & sayd: why halt ye betwene two opynions? If þe Lorde be very God, folow him: or if Baal be he, then folow him. And þe people aunswered him not one worde. Then sayd Eliab vnto the people: I only remaine of þe Lordes Prophetes, and Baals Prophetes are foure hundred & fiftie. Let two oxen be geuen vs, & let them chose þe one, & cut him in peces, and lay him on wood, & put no fyre vnder. And I wil dresse þe other, & put hym on wood, and wyll put no fyre vnder. And call ye on the name of your God, and I wil call on the name of the Lorde. And then the God that aunswereth by fyre, he is the verve God.

E * And al the people sayd: it is wel spoken. Then sayd Eliab vnto þe Prophetes of Baal, chose you an ox, & dresse hym first (for ye are many) & call on the name of your God, but put no fyre vnder. And they toke þe ox that was geuen them, & dressed it, & called on þe name of Baal, from morning to none, saying: O Baal heare vs. But ther was no voice, nor answeere. And they lept about þe aulter þe they had made. And at noone, Eliab mocked them, & sayd: call lowde (for he is a god: but he is talking or occupied, or in the way, or happely he slepeth) þe he may awake. And they cried lowde, & cut them selues, as their maner was, with knyues and launcers, tyll the bloud folowed on them. And when mydday was passed, they prophesied vntyll it was time to offer. But ther was nether voice nor answeere nor any þe regarded them.

I Then Eliab sayde to all the folke: come to me. And all the people came to

him. * And he mended the aulter of the Lorde that was broken. * And he toke xii. stones accordyng to the nombre of the xii. tribes of þe sonnes of Jacob (vnto whome the worde of the Lorde) came, saying: * Israel (I) albe thy name. And with the stones he made an aulter in the name of the Lorde. And he made a gutter rounde about the aulter, able to receaue two peckes of corne. And he put the woode in order, and hewed the ox in peces, and put him on the wood, and sayde: fyll foure pytchers with water, and powre it on the sacrifice, and on the wood. And he sayde: do so agayne. And they dyd so agayne. Then he sayde: do it the thyrde tyme. And they did so the thyrde tyme. And the water ran rounde aboute the aulter, and the gutter was full of water also.

And when offryng tyme was come, Eliab the prophet wet to & sayd: o Lorde God of Abraham, Isaac and of Israel, let it be knowen thys daye, that thou art the God in Israell, and that I am thy seruaunte, and that I do all these thynges at thy commaundement. Hear me o Lorde, heare me, that this people maye knowe, that thou Lorde, arte the God, and that thou haste turned the heartes backward. * And there fel fire from the Lorde, and consumed the sacrifice, and the wood, and the stones, and the duste, and lycked by the water that was in the gutter. And when al the people sawe that, they fell on theyr faces, & sayde: the Lorde, he is God, the Lorde he is God. Then sayde Eliab vnto them: laye handes on the Prophetes of Baal, let not one of them escape. And when they had taken them, Eliab broughte them downe vnto the broke Rison, and slue them there.

Then Eliab sayd vnto Ahab, get the vp, and eate and dryncke, for ther is a founde of muche rayne. And when Ahab went vp to eat and to dryncke, Eliab went vp to the toppe of mount Carmel. * And bowed him selfe to the earth, and put his face betwene hys knees, & sayde to his seruaunte: go vp (I praye the) & loke toward the sea. And he went vp & looked, & saide: ther is nothing. And he sayd: go agayne. vii. times. And þe seuenth tyme, he sayd: behold, ther ariseth

a little

1. res. fr. e.
and. ii. f.

1. res. fr. e.
Joh. iii. a

gen. xxi. f.
and. xxi. b

Jud. vi. b.
Eccl. 4. 8. c
1. mac. ii. b.

Gen. xxi. a
and. xxi. b.
1. res. fr. e.

3. res. fr. e.
Jacob. v. b

Ahab. iiii. Kinges. Elizeus Fo. lxxiii.

Jezabel. a lytle cloude oute of the sea, lyke the
Azabel. palme of a mannes hāde. The he said:
Jehu. go and saye to Ahab, put the horsse in
the charret, and get the downe, that the
rayne stoppe the not. And within a li-
tle while, heuen was blacke w cloudes
and winde, & there was a great raine.
And Ahab rode, and went to Jezrahel.
And the hande of the Lorde was on E-
lijah, and he gyrded vp his loynes, and
ranne before Ahab, tyll they came to
Jezrahel.

The. xix. Chapter.

Elijah sayng from Jezabel is nourished of the An-
gell of God. we complayneth that he is lefte alone, and
that they seke his lyfe to. He is commāded to annoynte
Jezabel, Jehu and Elizeus.

And Ahab tolde Jezabel, all
that Elijah had done, & all to
gether how he had slayne the
prophetes with the swerde.

Then Jezabellent a messenger vnto E-
lijah, saying: *so & so let the Goddes do
to me, except I make thy soule lyke one
of theirs, by to morowe this time: when
he sawe that, he arose, and went for hys
lyfe, & came to Bersabe in Juda, & lefte
his lad there. And he himselte wente a
daies Journey into the wildernesse, and
when he was come, sat downe vnder a
Ginaper tree, & desired for his soule, &
he might die, & said, *it is now ynough
Lorde, take my soule, for I am not
better then my fathers.

And as he laye and slepte vnder the
Ginaper tree: beholde, there came an
Angel and touched him, and said vnto
him: vp and eate. And he looked aboute
him: and se, there was a losse of broyled
breaide, & a cruse of water at his heade.
And he ate and drancke and layde hym
downe agayne to slepe. And the Angell
of the Lorde came agayne the seconde
time, and touched him, and said: vp and
eate, for þ hast a lōg Journey to go. And
he arose, and did eate and drinke, and
went in the strength of þ meate *fourtye
dayes and fourtye nyghtes, euen vnto
Mozeb the mounte of God, and entred
there into a caue, and lodged there all
nyghte.

And then the word of the Lorde came
to him, and sayde vnto him: what doest
thou here Elijah? And he answered: I
haue bene a thorow angrye for þ Lorde
God of Hostes sake. For the children of

Israel haue forsaken thy couenaunte,
*and haue broke downe thyn aulters,
and slaine thy prophetes w the swerde,
& I onely am lefte, & they seke my soule
to haue it to. And he said: come out, and
stande vpō þ mount before þ Lorde. And
beholde, *the Lorde went by, & a mighty
stronge wynde that rent þ mountaynes,
and brake þ rockes before him. But the
Lorde was not in the wynde. And after
the winde came an erth quake. But the
Lorde was not in the erth quake. And
after the erth quake, came fyre: but the
Lorde was not in the fyre. And after the
fyre, came a smal styll voyce. And when
Elijah hearde it, he couered his face w
his mantle, and went out, & stode in the
mouth of the caue. And se, there came a
voyce vnto him, & said: what doest thou
here Elijah? And he answered: I was
gelouse for þ Lorde God of Hostes sake:
because the childre of Israel haue for-
saken thyn appoyntment, & haue caste
downe thyn aulters, & slayne thy pro-
phetes with the swerde, and I onely am
lefte, and they seke my soule to haue it.
Then the Lorde sayde vnto him: go and
turne thy way to the wildernesse of Ba-
malco, & go and annoynte *Hazeel to be
kyng of Siria. And *Jehu þ sonne of
Ramsi, annoynte to be kyng ouer Is-
rael. And Elizeus the sonne of Saphat
of Abel, Jehulah annoynte to be pro-
phete in thy rowme. And who so elca-
peth the swerde of Hazeel, him shall Je-
hu slaye: and yf any mā scape þ swerde
of Jehu, him shall Elizeus slaye. And
thereto I *haue left me seuē thousande
in Israel, of whiche neuer man bowed
his knees vnto Baal, nor kyssed hym
with his mouthe.

And he departed thēce, & founde Eli-
zeus the sonne of Saphat plowynge w
twelue yoke of oxen before him, and he
with the twelue. And Elijah went to him
and cast his mantel vpon him. And he
leste þ oxen, & ranne after Elijah, & said:
let *me I praye the, kyssse my father and
mother, and then I wil folow the. And
he sayde to him: go backe agayne, for
what haue I done to the? And he wente
backe agayne frō after hi, & toke a yoke
of oxē, & lue thē, & dresed þ flethe w the
instrumentes of the oxen, & gaue it the
people, and they dyd eate. And then he

k.i.

arose,

Roma xi. a

Ecl. 48. a

1st. Be. ii. d.

Jon. iii. c

4. re. viii. d

iii. Be. ix. b

Roma xi. a

Gen. 34. d
Mat. iiii. a

Luke. ix. a

arose, and went after Eliab, and ministred vnto him.

The notes.

Anger is not here taken. &c.

a. Anger is not here taken for such as is betwene enemies, but such as proceedeth of feruent loue, as when the father is angrey with the sonne not because he would him euell: but sheweth thereby that he loueth him better, for in correctyng him he prouideth that he shal not do worse. Such an anger, zeale or Jalousie had Ihuiches also. Numeri. xxi. b.

Baal was. &c.

b. Baal was (as some thinke) a common name of all straunge goddes, because it commonly signifyeth Lorde or master: and therof toke the Goddes of the gentyles their names as Baal Ihegor or phogor or Baal peor, that is, the Lorde or master or Ihegor. &c. Psal. cv. e. Roma. xi. a

The xx. Chapter.

The fyrste and seconde tyme that Samaria was besieged of Benhadad kyng of Siria.

III. Re. iii. c.

AND Benhadad kyng of Siria gathered all his hoste together, & xxxii. kynges with him, with horses & charrettes: and wente by, and beseged Samaria, and warred against it. And he sent messengers to Ahab kyng of Israel, into the citie, & sayd vnto him: thus sayeth Benhadad. Thy siluer and thy golde is myne, & the sayrest of thy wyues, & the best of thy chyldren be myne. And the kyng of Israel answered, & sayde: my Lorde kyng accordeinge to thy saying, I am thynne with all I haue.

And the messengers came agayne to Ahab, and sayd: thus sayeth Benhadad. I haue therfore sent vnto the, sayinge: Delyuer me then thy syluer & thy golde, and thy wyues, and thy chyldren. Or else I wyll sende my seruauntes vnto the by to morowe this tyme: and they shall serche thynne house, and the houses of thy seruauntes, whiche shall take all that is glorious in thynne eyes, & bring it awaye with them. Then the kyng of Israel sent for the elders of the lande, and sayed: take hede I praye you, & see how this felow goeth about mischeue. For he sent vnto me, for my wyues and my chyldren, and my syluer and my golde: and I denyed him nothyng of it. And all the elders of Israel and all the people sayde: hearken not to him, nor consente.

Wherupon he sayd vnto the messengers of Benhadad: tel my lord y king, all that he sent for the fyrste tyme, that I wyll do: but this request I maye not

do. And the messengers departed and brought him word. Then Benhadad sent vnto him, and said: thus do the gods to me and so therto, yf the duste of Samaria be ynoughe for al the people that folowe me, that euery man maye haue an handefull. And the kyng of Israel answered, and said: tel him, let not him that putteth on his harnesse booste hym selfe, as he that putteth it of. * And when Benhadad hearde the tydynges, as he and the kynges were drynckynge in the pauillions, he sayde vnto his seruauntes: put ye in aray. And they put them selues in araye againste the citie.

Under-stande after y vice for ye observed.

And beholde, there came a Prophet vnto Ahab kyng of Israel, and said to him: thus sayeth the Lorde, Seist thou al this great multitude: beholde, I wil delyuer them into thine hade this day, that thou maiest knowe, that I am the Lorde. And Ahab said: by whome. And he said: thus sayeth the Lorde: euen by the men of the gouernours of the thyres. And Ahab sayd: who shal ioyn the battayle. And he sayde: thou. Then he nombred the me of the gouerners of the thyres: and they were two hundred and xxxii. And after them he nombred al the people, and all the chyldren of Israel, were seuen thousande. And they went oute at noone when Benhadad was a drynckynge stronge dryncke in the pauillions with the. xxxii. kynges that holpe him. And the men of the thyres of the thyres went out fyrste.

And Benhadad sente oute, and they shewed him, sayinge: there come me out of Samaria. And he sayd: yf they come out for peace, take them a lyue. And also yf they come for warre, take them yet a lyue. And when those men of the thyres of y hires were come out of y cytie, and the host after them, they slue euery one of the his ma. And y Sirians fled, and Israel folowed after the. And Benhadad the kyng of Siria scaped on a horse with his horse men. And the kyng of Israel went out, and smote horse, and charret, and slue a great slaughter of the Sirians.

Then there came a Prophete to the kyng of Israel, and sayde to hym: go forth, and playe the man, be wyse and take

Ahab. iiii. Kinges. Naboth Jo. lxxiii.

take hede what thou doest: for when the yere is aboute, the kynge of Siria wyl come againste the agayne. Then sayde the seruauntes of the kynges of Siria to him: the Goddes of þ hylles are their Gods, and therfore they had the better of vs. But let vs fight with them in the playne, and for what ye wyl, we shall haue the better of them. And this do: take the kynges awaye euery man out of his place, & put dukes in their rowmes. And do thou nombze the an hoste, lyke the hoste that thou hast loste, and horse for horse, & charet for charet, and let vs fyghte with them in the playne, and for a wager, we get þ better of the. And the kynge hekened vnto theyr voyce, and dyd euen so.

And as sone as the yere was aboute, Benhadad nombzed the Sirians, and wēt vp to Aphek to warre with Israel. **E** And the children of Israel were nombzed, and prouided of vitaille, and went against them, and pyched before them, lyke two litle flockes of kiddes: but the Sirians fylled the countrey. Then there came a man of God, & sayde vnto the kynge of Israel: thus saith þ lord: Because þ Sirians saye: þ the Lord is but a God of the hylles, and not God of the valeys to: therfore wil I delyuer al this great multitude into thine hande, that ye maye knowe that I am þ Lord. And they pitched one ouer againste the other. vii. dayes, and the seuenth daye toynded batayle. And the children of Israel slue of the Sirians an hundred thousande fote men in one day. And the rest fled to Aphek into the cite. And there fel a walle vpon. xxvii. thousande of them that were lefte. And Benhadad fled, and wēt into the cite, from chambre to chambre.

Then sayde his seruauntes vnto him: beholde, we haue hearde say, þ the kynges of the house of Israel are merciful kynges. Let vs put sacke cloth aboute oure Loynes, & ropes about oure heades, and go out to the kynge of Israel: happlie he wyl saue thy lyfe. And they girded sacke clothe about theyr loines, and put ropes about their heades, and went out to the kynge of Israel, & said: thy seruaunt Benhadad saith, I praye the let me lyue. And he said: is he yet a

lyue: what he is my brother. And they toke the worde for good lucke, & hastily caught it out of his mouth, & said: yea, thy brother Benhadad. Then he sayde: go & bynge him. And Benhadad came out to him, & the other toke him vp into the charet. And Benhadad said: the cyties which my father toke from thy father, I wil restore agayne. And þ shalte make streates for þ in Damasco, as my father dyd in Samaria. And I wyl make an appoyntmēt w the, & sende the away. And so he made an appoyntment with him, and sent him awaye.

Then a certen man of the childre of the Prophetes, sayde vnto his felowe with the worde of the Lorde, smyte me I praye the. And the man woulde not smyte him. And he said, because þ haste not obeyed þ voyce of þ Lord: beholde, as sone as thou arte departed from me, a lyon shal slaye the. And as sone as he was departed frō him, * a Lyon founde 3. cc. lxxx. a him, and slue him. Then he founde another man, and sayde to him: smyte me I praye the. And the mā gaue him a good stripe & wounded him. And þ Prophet went forth, & waited for þ kynge by the waie, and put ashes vpon his eyes, and put him selfe out of knowledge. **E** And when the kynge came by, he cryed vnto him, & said: thy seruaunt wēt out in the middes of the battel. And se, there was one began to flee. And there came a man to me & said: depe this mā. And yf he be mysted, thy lyfe shal go for hys, or else thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do, he was gone. And þ king of Israel said vnto him: euen so shal thy iudgemēt be, as thou hast despyed it thy selfe.

And he hasted, and toke the ashes away from his eyes: and the kyng of Israel knew him, th at he was of the Prophetes. And he said vnto the king: thus saith þ Lord: because thou haste let go a mā þ ought to haue dyed, thy life shal go for his lyfe: and thy people for hys. And the kynge of Israel wente to hys house, waywarde and heuie, and entred into Samaria.

The .xxi. Chapter.

E Israhel commaundeth to hys Naboth, for the byneyarde that he refused to sell Ahab. Heliah reprooueth Ahab and he repenteth.

After these thynges were done, it chaunced that Naboth the Jezrahelite had a vyneparde in Jezrahel, harde by þe palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, sayinge: let me haue thy vyneparde, to make me a garden of yerbes therof, because it lyeth so nye my house: and I wil geue the a better vyneparde for it: or yf it please the, I wil geue the, the worthe of it in siluer. But Naboth sayd to Ahab: the Lorde forbydde that from me, that I shoulde geue the inheritaunce of my fathers vnto the.

B Then wente Ahab vnto his house waywarde and euell apayde, because of the wordes whiche Naboth the Jezrahelyte had spoken to him, sayinge: I wil not geue to the, the inheritaunce of my fathers. And he layde hym downe vpon hys bed, and turned awaie his face, and woulde eate no meate. And then Jezabell his wyfe came to hym, & sayde vnto hym: why arte thou so frowarde, that thou eatest no meate? And he sayde vnto her: I spake vnto Naboth þe Jezrahelyte, and sayde vnto hym: geue me thy vyneparde for siluer, or else yf thou wylte, I wyl geue the another vyneparde for it. And he said: I wil not geue the my vyneparde.

C Then sayde Jezabell his wyfe vnto hym: what a goodlye kyngedome were thou able to make in Israel: vp, & eate meate, and let thyne hert at reste, for I wyl geue the, the vyneparde of Naboth the Jezrahelite. And she wrote a letter in Ahab's name, & sealed it wth his seale, and sent it vnto the elders & chiefe men of his citie, that dwelte where Naboth dwelte. And she wrote in the letter, sayinge: proclayne fastynge & let Naboth on hys amonge the people, and let two bnythistes before him, and let them testifye agaynste him, sayinge: thou didest curse both God and the kyng. And vpon þe cary him out, & stone him to death.

D And the elders and nobles of his citie, whiche dwelte in hys cytie, dyd as Jezabell had sente vnto them, and as it was wrytten in the letter whiche she had sent vnto them. They proclaimed fastynge, and sette Naboth an hys amonge the people, and there came in

two bnythistye persones, & sat before. And þe two bnythistye persones witnesssed agaynste Naboth before þe people, sayinge: Naboth did curse God and the kyng. And vpon that they caryed him out of the citie, and stoned hym wth stones to death. And then they sente to Jezabell, sayinge: Naboth is stoned to death. And when Jezabell hearde that Naboth was stoned to death: she sayde to Ahab: vp, and take possession of the vyneparde of Naboth, the Jezrahelite, whiche he denyed to geue the for siluer, for Naboth is not alpyue, but deed. And when Ahab hearde that Naboth was dead. He stode vp to go downe to þe vyneparde of Naboth the Jezrahelyte, to take possession of it.

And the worde of the Lorde came vnto Eliah the Thersbite, sayinge: vp, & go downe to mete Ahab kyng of Israel whiche is in Samaria. Beholde, he is in the vyneparde of Naboth: for he is gone downe thither, to take possession of it. And say vnto him: thus sayeth the Lorde, thou hast kyllid and therto gotten possession. And saye mozeouer vnto him, thus sayeth the Lorde: in the place where dogges lapped þe bloude of Naboth, shal dogges lappe euē thy bloude also. And Ahab said to Eliah: hast thou founde me thyne enemye at anye tyme? And he said: yea, because thou arte vnterly geue to worcke wickednesse in the syghte of the Lorde. Beholde, I wil bryng euell vpon the, & wil make cleane ryddance of thy posterite, & wil destroye vnto Ahab all þe pysseth agaynste the walle, and yf ought be prysoned or forsaken in Israel: I wil make thine house, like the house of Jeroboam the sonne of Nabat: & like þe house of Baasa þe sonne of Ahiah, for the angerynge wherewith thou hast angered, & made Israel sinne.

And therto agaynste Jezabel came the word of the Lorde, sayinge: dogges shal eate Jezabel, vnder the walles of Jezrahel. And he that dyeth of Ahab in the towne, him shal dogges eate: & he that dyeth in the felde, him shal þe foules of the ayre eate. For there was none at all lyke Ahab, that was so vnterly geuen to worcke wyckednesse in the syght of the Lorde: and that because Jezabel his wyfe pricked him forwarde.

And

1. Re. viii. c.

1. Re. xvi. b. 2. Re. xvi. c.

1. Re. xvi. c. 2. Re. vii. g.

E

1. Re. xvi. c. 2. Re. vii. g.

1. Re. xvi. c. 2. Re. vii. g.

1. Re. xvi. c. 2. Re. vii. g.

1. Re. xvi. c. 2. Re. vii. g.

E

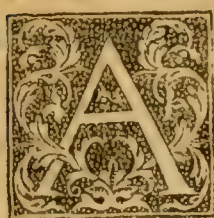
Jehosaphat iii. Kinges, Ahab Jo. lxx.

And therefore he did exceedinge abhominable, in folowynge Idoles, in al thynges lyke as dyd the Ammorites * which the Lorde caste out before the children of Israel.

When Ahab hearde those wordes, he rēt his clothes, and put sackecloth about his fleshe, and fasted, and laye in sacke clothe, and went comfortlesse. And the worde of the Lorde came to Eliah the Thelbite, sayinge: seyst thou howe Ahab humbleth him selfe before me? because he so submytteth hym selfe before me, I wyll not brynge that euell in hys dayes: but in his sonnes dayes, I wyll brynge euell vpon his house.

The.xvii. Chapter.

Four hundred and forty false Prophetes do counsell Ahab and Jehosaphat to warre agaynst Ramoth: onely Mischeah prophesyeth the truth, for which he is smitten and put in prison.



And they continued thre yere without warre betwene Siria and Israel. * And the thirde yere Jehosaphat kynge of Iuda, came to the kynge of Israel. Then sayde the kynge of Israel vnto his seruantes, know ye not that Ramoth in Gilead is oures, & we syt styll, and take it not oute of the handes of the kynge of Siria? And he said vnto Jehosaphat: wylte thou go w me to batayle, to Ramoth in Gilead? And Jehosaphat sayd vnto the kynge of Israel. * I wyl be as thou art, & my people shal be as thyne, and my horses as thyne.

And Jehosaphat sayde vnto the kynge of Israel: * aske counsell I praye the, of the Lorde to daye. And then the kynge of Israel gathered of the Prophetes together, vpon a four hundred men, and sayde vnto them: shal I go to Ramoth in Gilead to batayle, or be styll? And they sayde, go: for the Lord shal deliuer it into the handes of the kynge. And Jehosaphat sayde: is there neuer a Prophet of the Lordes here more, that we might enquire of him? And the kynge of Israel said to Jehosaphat: there is yet one, by whome we may aske counsell of the Lorde, one Mischeah the sonne of Iemlah. But I hate him, for he neuer prophesyeth good vnto me, but euell.

And Jehosaphat sayde: let not the kynge say so. Then the kynge of Israel called vnto one of his chamberlains, & said: set Mischeah the sonne of Iemlah hither at once.

And the kynge of Israel & Jehosaphat the kynge of Iuda sat ether in his seate, and their apparell on them, in a boyde place besyde the entrynge in of the gate of Samaria, & al the Prophetes prophesyinge before them. And Zedekiah the sonne of Canaanah made hornes of yron, and sayde: thus sayeth the Lorde: with these hornes thou shalt pushe the Sirians until thou haue made an ende of them. And all the Prophetes prophesied euen so, sayinge: go vp to Ramoth in Gilead, and prosper, for the Lorde shall deliuer it into the handes of the kynge.

And the messenger that was gone to call Mischeah, sayde vnto him: se, the wordes of the Prophetes speake good vnto the kynge with one voyce: let thy wordes I praye the, be lyke the wordes of one of them, and speake that is good. And Mischeah said: as surely as the Lord lyueth, what the Lorde putteth in my mouth, that wyll I speake. And when he was come to the king: the kynge sayd to him: Mischeah, shall we go to Ramoth in Gilead to batayle, or shall we be styll? And he sayd vnto him: * go and prosper, the Lorde shall deliuer it into the handes of the kynge. And the kynge sayde vnto hym, howe often shall I adiure the, that thou tell me nothing but trueth, in the name of the Lorde?

Then he sayd: I saw al Israel scattered vpon the hylls, as shepe that haue no shepardes. And the Lorde said: those haue no master, let them returne, every man to his house in peace. Then sayde the kynge of Israel to Jehosaphat: dyd I not tel the, that he woulde prophesye no good vnto me, but euell? And Mischeah sayd: heare therfore the worde of the Lord. I sawe the Lord syt on his seate, and all the companye of heauen standinge aboute him, on his ryght hande, and on hys lefte. And the Lorde sayde: * who shall deceaue Ahab, that he maye go and be slayne at Ramoth in Gilead? and one sayde on this maner, and another on that. Then came forth a certayne spirite, and stode before the Lord

h.iii.

and

and sayde: I wyll deceaue hym. And the
Lorde sayde, wherwith? And he sayde:
I wyll go oute, and be a false spirite in
the mouthes of all his Prophetes. And
the Lorde said, thou shalt deceaue hym,
and also preuayle, go forth and do euen
so. Nowe therfore beholde, the * Lorde
hathe put a lyinge spirite in the mouth
of all these thy Prophetes: when in ve-
ry dede the Lorde hath spoken euil to-
warde the.

Jer. xliii. c

Then Sedechiah the sonne of Ca-
naanah went to: and smote Michaiah on
the cheke, and sayde: howe is the spirite
of the Lorde gonne from me, to speake
in the? And Michaiah said: beholde, thou
shalt se in that daye, when thou shalt
go from chambze to chambze to hyde
the. And the kynge of Israel said: take
Michaiah, and carye him backe againe
vnto Amon the gouerher of the cytye,
and vnto Joab the kynge's sonne, & say:
thus sayeth the kynge. Put ye this fe-
lowe in the prison house, and fede hym
with breade of affliction, & with water
of trouble vntyll I returne in peace.

Then Michaiah sayde: yf I come safe a-
gayne, the Lorde hath not spoken in me.
And he said mozeouer: herke to ye peo-
ple euery one of you.

And so the kynge of Israel and Jeho-
saphat the kynge of Iuda wente vp to
Ramoth in Gilead. And the king of Is-
rael said to Jehosaphat, * chaunge the
and get the to warre: but put on thyne
owne apparell. And the kynge of Israel
chaunged him selfe, and went to battel
also. But the kynge of Siria had com-
maunded y capitaines of hys charettes
of which he had. xxxii. sayinge: fyghte
nether with smal nor great, saue w the
kynge of Israel onely. And when y capi-
taynes of the charettes sawe Jehosa-
phat, they thought he had bene y kinge
of Israel, and therfore turned to hym
to fyght. But Jehosaphat cryed oute.
And when the captaynes of the charet-
tes sawe that he was not the kynge of
Israel, they turned backe from hym.

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That is,
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kynge.

And a certen man drewe a boowe
* ignorantlye, and smote the kynge of
Israel betwene the rybbes of his har-
nesse. Wherfore the kynge sayd vnto the
dryuer of hys charet, turne thy hande
and carye me oute of the host, for I am

hurte. And the battell encreased y daye,
and the kynge contynued in his charet
before the Sirians, and dyed at euen.
And the bloude ranne out of the woude
into the botome of the charet. And there
went a proclamacion thozowe oute the
hoste, after the sunne was downe, say-
inge: euery man to his cytie, and to his
owne countrey. And when the kynge of
Israel was dead, they came to Samas-
tia & buryed hym there. And whyle they
washed the charet in the pole of Samas-
tia, * the dogges licked vp his bloude,
and harlottes washed hym accordynge
vnto the worde of the Lorde whiche he
spake.

3. Mc. xxi. c

The rest of the dedes of Ahab, and all
he dyd, and the fluore house which he
made, and the citties that he buylte, are
wrytten in the boke of the chronicles of
the kynge's of Israel. And when Ahab
was layde to rest with his father, Oho-
ziah his sonne raygned in his steade.

* Jehosaphat the sonne of Aha be-
ganne to raygne vpon Iuda, y fourthe
yere of Ahab kynge of Israel, and was
xxxv. yere olde, whē he begā to raigne,
and raygned. xxv. yere in Ierusalem.
And his mothers name was Azubah
the doughter of Salahi. And he walked
in all the wayes of Aha his father, and
bowed not there from. But dyd y was
ryghte in the eyes of the Lorde. Onely
he dyd not put the hyllauters out of the
waye: for the people offered and burnt
their sacrifices yet, in the hyllaultares.
And he had peace with the kynge of
Israel.

2. Pa. 36. c

* And the rest of the deades of Jeho-
saphat, and the myght that he vled, and
howe he warred, are wrytten in the boke
of the chronicles of y kynge's of Iuda.
And the remnaunte of the stues of the
males, whiche remayned in the dayes
of his father, he put cleane oute of the
lande. There was then no kynge in Co-
dom, the kynge was but a debite. And
Jehosaphat made. x. shippes in the
sea, to go to Ophir for golde, but they
went not: for the shippes brake at Azia
on Gaber. The said Ohoziah the sonne
of Ahab vnto Jehosaphat: let my ser-
uautes go with thyne in the shippes.
But Jehosaphat woulde not. And
Jehosaphat layde hym to repe wth
his

3. Mc. xxv. c

Phoziah **iiii. Kinges.** **Eliab.** **Jo. lxxi**

his fathers, and was buried with his fathers in the cite of Dauid his father: And Jehoram his sonne reigned in his rowme.

The ende of the thyrde boke of the kynges as the Latenyshes reken, the Hebrues cal it the first of the kynges.

The fourth boke **of the Kynges, as the Latenyshes** **reken: whiche the Hebrues** **cal the seconde of the kynges.**

The firste Chapter.

Phoziah fell sick and as hurte and askerth counsell of Beelzebub whiche waye he myght come by health. The captaynes ouer fyfte with theyr souldiars are burnt with fyre from heauen, by the prayer of Eliab. Phoziah is reppoynd of Eliab, and dyeth, and Jehoram his brother succeedeth hym.



Phoziah the sonne of Ahab beganne to raygne vpon Israel in Samaria, the xviij. yere of Jehoshaphat king of Iuda, and was king ouer Israel two yere, and dyd euell in the lyghte of the Lorde, and walked in the waye of his father, and in the waye of his mother, and in the wale of Jeroboam the sonne of Nabat, whiche made Israel synne. And he serued Baal, and bowed him selfe to him, and angred the Lorde God of Israel, in all thyng, as dyd his father. And the Moabites rebelled against Israel after the death of Ahab.

2. Re. viii. 1.
4. Re. iii. 1.

And Phoziah fell thorow a lattise window oute of an vpper chābre that he had in Samaria, and fel sicke. Then he sent messengers, sayinge vnto them: go and enquire of Beelzebub the god of Akaton, whether I shall recouer of this dyscase. But the Angel of the Lord spake to Eliab the Thelbite: vp and go agaynste the messengers of the kyng of Samaria, and saye vnto them: Is it because there is no God in Israel, that ye go to aske thorow Beelzebub the God of Akaton. Therefore thus sayeth the Lorde: thou shalt not come downe from the bedde on whiche thou arte gone vp, but shalt dye. And Eli-

ab departed.

And the messengers turned backe agayne vnto him. And he sayde vnto them: why are ye thus come agayne.

And they sayde vnto him: there came a man agaynste vs, and said vnto vs: go, and turne agayne vnto the kyng that sent you, and saye vnto him: Thus sayeth the Lorde.

Is it because there is no God in Israel, that thou sendest to enquire thorow Beelzebub the God of Akaton. Therefore thou shalt not come from the bedde on which thou art gone vp, but shalt surely dye. And he said to them: what maner a man was he whiche met you, and tolde you these wordes.

And they sayde vnto hym: it was an hearty man and gyrded with a gyrdle of a skynne aboute his loynes. And he said vnto the: it is Eliab the Thelbite.

Then the kyng sente vnto hym a captayne ouer fyfte with his fyfte.

And when the captayne was come to hym, beholde: he sat on the toppe of an hyll.

And the captayne sayde vnto hym: man of God, the kyng byddeth the come downe.

And Eliab answered and sayde to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen,

and consume the and thy fyfte. And there came fyre downe from heauen, and deuoured him and his fyfte.

And the kyng went agayne, and sent to him a nother captayne ouer fyfte, with his fyfte,

whiche answered and sayde vnto hym: O man of God, thus sayeth the kyng,

make hast, and come downe. And Eliab answered and sayde vnto them: yf I be a man of God, then let fyre come downe from heauen,

and consume the and thy fyfte. And there came fyre downe from heauen, and consumed him and his fyfte.

And the kyng sent agayne the thyrde captayne ouer fyfte with his fyfte.

And when the thirde captayne ouer fyfte was come vp to him, he fell on his knees before Eliab, and besoughte him, and sayde vnto him: O man of God, let my lyfe,

and my lyfe of these fyfte thy seruantes be precious in thy sight. Behold, there came fyre downe from heauen, and burnt vp the two fore captaynes ouer fyfte with their fyftes.

But let my lyfe now be precious in thy sight. Then said the Angell of the Lorde vnto Eliab:

Go and saye vnto the kyng: thus sayeth the Lorde: thou shalt not come downe from the bedde on which thou arte gone vp, but shalt dye.

And Eliab departed.

And the messengers turned backe agayne vnto him. And he sayde vnto them: why are ye thus come agayne.

And they sayde vnto him: there came a man agaynste vs, and said vnto vs: go, and turne agayne vnto the kyng that sent you, and saye vnto him: Thus sayeth the Lorde.

Is it because there is no God in Israel, that thou sendest to enquire thorow Beelzebub the God of Akaton. Therefore thou shalt not come from the bedde on which thou art gone vp, but shalt surely dye. And he said vnto the: what maner a man was he whiche met you, and tolde you these wordes.

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go downe with him, and be not afrayde of him. And he went downe with hym vnto the kynge.

- 16 And he sayde vnto the kynge: thus sayeth $\bar{p}$ Lorde: for as moche as thou sentest messengers to aske thozow Beelzebub the God of Akaron, as though there had bene no god in Israel, to aske thozowe his worde: therfore thou shalt not come of the bedde on whiche thou art ascended, but shalt surely dye. And so he dyed accordynge to $\bar{p}$ worde of the Lord whiche Eliab spake, & Jehoram was made kynge in his stede, the secōde yere of Jehoram sonne of Jehosaphat kynge of Iuda, because he had no sonne.
- 17
- 18 The rest of $\bar{p}$ dedes of Ohoziah which he dyd: are wrytten in the chronicles of the kynge of Israel.

The Notes.

The scrip-
ture. &c.

a. The scripture of custome nameeth the Goddes of the gentiles by infamous names as in $\bar{p}$ psal-
m. c. Beelzebub significth the God of a lie. Luc.
xi. c.

The .ii. Chapter.

Eliab deuydeth the waters with his mantel. He is taken vp in to heauen. The bitter & venemouse waters are healed by the salte that Eliseus put into them. The chyldren that mocke Eliseus are rent in peces.

- 1 And it chaunced, when the $\star$ Lorde would take vp Eliab to heauen in a whorlewinde, that Eliab & Eliseus were goynge from Gilgal. And Eliab sayde to Eliseus, tary here I praye the, for the Lorde hath sent me to Bethel. But Eliseus sayd: $\star$ as surely as the Lorde lyueth, and as thy soule lyueth, I wyll not leaue the. And when they came to Bethel, the children of the prophetes that were at Bethel, came out to Eliseus, and sayde to him: knowest thou not, howe that the Lord wyll take awaye thy master from thee this daye? And he said, I know it too, holde youre peace.
- 2
- 3
- 4 Then sayde Eliab to Eliseus: tarye here a felowship, for the Lorde hath sent me to Jericho. And he said: as surely as the Lorde lyueth, & as surely as thy soule liueth, I wil not leaue the, and so they went to Jericho. And the children of the prophetes that were at Jericho came to Eliseus, & sayde vnto hym: art thou not ware $\bar{p}$ the Lord wyl take awaye thy master from thee this daye? And he answered: I know it also, holde your peace. And Eliab sayde to

him: tarye I praye the here, for $\bar{p}$ Lorde hath sent me to Iordan. But he said: as surely as the Lorde lyueth, and as thy soule liueth, I wil not leaue the. And so they went both of them together. And fyftie men of the sonnes of $\bar{p}$ Prophetes wente and stode in syghte a farrre of, as they two stode by Iordan.

And then Eliab toke his mantell, and wrapte it together, and smote $\bar{p}$ water, and it deuided it selfe, parte $\bar{p}$ one way, and parte the other: and they two went ouer on the drye lande. And as sone as they were ouer, Eliab said to Eliseus: aske what I shal do for the, yet I be taken awaye fro the. And Eliseus said: let me I praye the, haue thy spirite $\star$ dowble in me. And he said: thou hast asked an harde thyng. Neuerthelesse, yf thou se me when I am taken awaye from the, thou shalt haue it so: yf thou do not, it shal not be. And as they wente walkynge and talkynge: beholde, there came a charet of fyre, & horyles of fyre, and put the a sonder. And Eliab went bp in the whorle wynde to heauen. And Eliseus sawe, and cryed: O my father, O my father, the charet of Israell, and the horylemen therof, and sawe hym no more & therfore toke his owne clothes and rente them in two peces.

And then he toke vp the mantel of Eliab that fell from him, & went backe agayne, and stode by Iordans side, and toke the mantell of Eliab (that fel from him) and smote the water & said: where is the Lord God of Eliab, where is he? And when he had smytten the water, it deuyded, parte this waye, & parte that waye, and Eliseus went ouer. And the chyldren of the prophetes of Jericho, whiche sawe hym from a farrre, sayde: the spirite of Eliab doth reste on Eliseus, and went agaynst him and bowed to the erthe vnto him. And they sayde vnto him: se, there be amonge thy seruauntes fyftie lustie me: let the go, and seke thy master: happily the spirite of the Lorde hath taken him bp, and cast him vpon some mountayne, or in some valleye. And he sayde: sende not. Neuerthelesse yet they laye vpon hym, tyl he was ashamed, and sayd: sende, and they sent fyftie men, whiche soughte hym thre dayes and thre nyghtes, but founde hym

That is, that the same spirite maped more by my pray-
ching the it hadde done by thyne: or $\bar{p}$ I may haue it. if partes more the the other prophetes $\bar{p}$ shal receaue $\bar{p}$ same spirite.
 $\star$ Ec. 48. a

Eliseus iii. Kinges. Jehoram Fol. lxxij

18 him not. And they came againe to him, for he tarped at Jericho. And he sayde vnto them: dyd I not saye vnto you, that ye shoulde not goe.

19 Then the men of Jericho sayde to Eliseus: Beholde, the cytpe standeth pleasantly, as my Lorde seyth, but the

20 water is noughte, and the grounde barren. And he sayd: bring me a new cruse, and putte salte therein. And they

21 brought it to him. And he wet vnto the spring of y water, & cast the salt in thither, & said: thus sayth y Lord: I heale this water, there shall not come henceforth ether death or barēnes. And y wa-

22 ter was helthsome euer after accordig to y saying of Eliseus which he spake.

23 And he went from thence bp to Bethel. And as he was goynge bp in the waye, there came litle laddes out of the cytpe and mocked hym, and sayde to

24 him: go bp thou bald head, go bp thou balde head. And he tourned backe, and looked on them, and cursed them in the name of the Lord. And there came two Beates out of y wood, & tare xlii.

25 of y boyes. And he went from thence to mounte Carmel, and from thence went agayne to Samaria.

The notes.

The contempt.

a. The contempt of godly mē chiefly preachers, is an offence moſte greuous: whose auctorite ought to be moſte holy & reuerent to all y people whom he that receaueth or agayne sayeth, receaueth or reiecteth god. Fathers while they correct not y wantones of their childre, while they hold the not vnder nourtour, while they suffer the to feast & scoffe with euery man, and lette them attempt euery thyng unpunished, the Lorde punisheth them with the children many wayes.

The .iii. Chapter.

The kynges of Israel Juda and Edom lacke water when they shoulde fight agaynste Moab: whiche they obtayne through the prayer of Eliseus. The kyng of Moab leſeth the tyde and after sacrificeth hys sonne.

Jehoram the sonne of Ahab began to raygne vpon Israel in Samaria the .xviii. yere of Jehosaphat kyng of Juda, & continued twelue yere. And he brought that was euil in the sight of the Lorde: But not lyke hys father or his mother, for he put away the ymage of Baal that hys father had made: Neuertheles, he continued in the sinne of Jeroboam the sonne of Nabat (which

made Israel synne) and throncke not therefrom.

And Mesa kyng of Moab whiche was ryche of shepe (and was wouete to render vnto the kyng of Israel an hundred thousande lambes, & as many rāmes w the wol) rebelled agaynst the kyng of Israel after y death of Ahab. And kyng Jehoram went out of Samaria the same cealon, & nombred all Israel. And then went, & sent to Jehosaphat kyng of Juda, sayinge: y kyng of Moab hathe rebelled agaynst me, wilt thou go w me agaynst y Moabites to battell? And he sayd: I wyl goe, and wyl be as y, & my people shalbe as thyne, and my horsles as thyne. And he sayde: what waye shal we go? And the other answered: the waye thowowe the wyldernesse of Edom.

And the kyng of Israel toke hys iourneys with the kyng of Juda, & the kyng of Edom. And when they had co- passed the way seuen dayes, there was no water for y hoſte, nor for the cattell that they had w them. Then sayde the kyng of Israel: Alas, the Lorde hath called together these thre kynges to deliuer them into the handes of the Moabites. But Jehosaphat sayde: is there here no prophete of the Lordes, that we maye enquire of the Lorde by hym? And one of the kynges of Israels seruauntes answered, & sayde: here is Eliseus the sonne of Saphat, whycher powred water on y handes of Eliah. And Jehosaphat sayde: y worde of the Lorde is with hym. And so the kynges of Israel, and Jehosaphat and y kyng of Edom went downe to hym.

That is, y secured hym and wayted on hym.

And Eliseus sayd vnto the kyng of Israel: what haue I to do w thee? Get the to the prophetes of thy father, & of thy mother. And the kyng of Israel sayde vnto hym: Oh naye, but hath the Lord called these thre kynges to deliuer the into y hādes of the Moabites? And Eliseus sayd: as sure as the Lord of hoostes lyueth (in whose syghte I stāde) and it were not, that I regarde the presence of Jehosaphat y kyng of Juda, I wolde not looke towarde the, nor yet se the. But now bryg me a mynstrell. And as the mynstrell played, the hand of the Lorde was vpon him. And

he sayde: thus biddeth the Lord, make thys broke full of dyches. for thus sayeth the Lord: ye shal se nether wind nor rayne, & yet this broke shalbe filled with water, & ye maye drinke: & poure beastes & poure cattell also. And thys is yet but a smale thing in the sight of the Lord: but he wyll geue the Moabites into your hādes also. And ye shal destroye all stronge townes, and all goodly cities, & shall selle all pleasante trees, & stoppe all the welles of water, and marre al good plattes of grounde with stones. And in y morninge aboute offerynge tyme: there came such a water the waye from Edom that the con- treye was filled with water.

And when all the Moabites hearde that the kynges were come to fyght agaynst thē, they gathered together, fro the yongest y was able to put on har- nesse, and so bpwarde, and wayted in the borders.

And they beyng by erly in y mor- nyng, y sunne arose a shone vpon the water. And when y Moabites saw the water a farre of, as red as bloude, they sayde: it is bloud, y kyngs haue fought together, & one slayne another. Nowe therefore ye Moabites get you to the spoyle. And whē they came to y hooste of Israel, y Israelitz stode bp, & layde on y Moabites, & they fled before thē: And so they entred y lande & destroyed the Moabitz. And they ouerthrewe the cities, & on euery good parcel of lande, caste euery man hys stone, and ouer co- uered it, and stopte all y welles of wa- ter, & felde all the * good trees. And as longe as y stones thereof dyd remayne in the walles of * Bzycke the syngers went vpon it and bette it.

And whē the kyng of Moab sawe, that y battell was to stronge for hym, he toke w him seuē hūdred men y drcw the swerde, to haue broken vnto y king of Edom. But they coulde not. And then he toke hys eldest sonne (y shoulde haue raygned in his steade) & offered him for a burnt offerynge vpon y wal- les. And ther came so great wrath vpo Israel, y they departed from hym, and returned to their owne lande.

¶ The. iiii. Chapter.

¶ God geueth a certayne poze woman oyle & flour by

Eliseus. Eliseus obtayneth of God a chylde for hys hostesse: whyche dyeth & is after rapled to lyfe thowme hym. He maketh swete the porage: and multiplyeth the loaus.



And there cryed a certayne woman of the wiues of y chil- dren of the prophetes, vnto Eliseus, sayinge: thy ser- uante my husbāde is deade, & thou knowest, that thy seruante dyd feare the Lord.

And the creditor is come to fet my two sonnes, to be hys bondmen. And Eliseus sayde to her: what shall I doe for the: tel me, what hast thou in thyne house. And she sayde: thyne hādmay be hath nothynge at all in her house, saue a pitcher with oyle. And he sayde: Goe, & borowe the in other places, of all thy neighbours, emptie vesselles, and that not a fewe. And then goe and shutte the doze to the, and to thy sones, and poure out into all those vesselles, and put the full alwaye a lyde.

And she wente from hym, & shut the dooze to her, & to her sonnes. And they broughte to her, & she powzed out. And when the vesselles were ful, she sayd to her sonne: brynge yet a vessel: And he sayd: there is no mo. And then the oyle ceased: Then she came and tolde the mā of God. And he sayde: goe, & sell the oyle & paye thy creditor. And lyue thou and thy children of the reste.

And it fel on a daye, that Eliseus came to Sunam, where was a rich wo- man y tooke hym in for to eate breade. And as oft as he came y waye, he tur- ned in thither to eate breade. And she sayd vnto her husbāde: se, I perceaue that the man of God is perfecte, and cometh alwaye by vs. Lette vs make hym a chāber in a lytle walle, & let vs set him there a bed, a table, a stole, and a candell stycke: that he maye tourne in thither, when he cometh to vs.

And it fortunēd on a tyme y he came thither, & turned into the chambze, and laye there. Then he sayd to Gehezi his seruant: call this Sunamite. And he called her, and she came before hym. And Eliseus sayd to hym: say to her I praye the: see, thou haste made all thys prouision for vs, what shall we doe for the: Woldest thou be spoken for to the kyng, or to the captayne of the hoste- And

Deut. xx. 2

Some reade of Baresech

Eliseus iii. Kinges. Naaman Fol. lxxviii

That is,
I am con-
tent with
p I haue

Ge. x. viii. d
Roma ix. b

And she sayde: * I dwelle amonge myne owne people. Then he sayde: What is to be done for her? And Gehezi sayd: verely she hath no chylde, and her hus- bande is olde. And he sayde: call her. And he called her. And she came and stode at the dooze. Then he sayde: By * such a tyme, as sone as the fruite can lyue, thou shalt embrace a sonne, and she sayde: Oh naye my Lorde, thou mā of God, do not lie vnto thine hādmayd. And the wyfe conceaued, and bare a sonne that same ceason that Eliseus had sayd vnto her, as sone as the fruit coulde haue lyfe.

D And when the ladde was greute, it fel on a day, that he went out to his fa- ther, to the haruestime. And there he cō- playned to hys father, my heade, my head. And his father sayd to a lad: cary him to hys mother. And he toke hym & brought him to his mother. And he sat on her knees tyll noone, & the died. And she carayed hym bp and layde hym on the bedde of p man of God, and shut the doze to hym, and went out, and came to her husbände, and sayd: sende me one of the yonge men, and an asse, that I may runne to the man of God. And he sayd: wherfore wilt thou goe to him to day, whyle it is nether new moone nor Sa- both daye? And she sayde: be contente. The she saddelled an Asse, & said to the lad: leade away and make me not cease crydyng, vntyll I bydde the.

And so she went, and came vnto the man of God, to mounte Carmel. And when the man of God sawe her a farre, he sayde to Gehezi hys seruante: see, where our seruaut cometh. Nowe rāne agaynst her, * & aske her, whether it be all wel with her, and with her husbād, and wyth the ladde. And she sayde: all is well. Then she wente to the man of God bp to the hyll, and cought him by the fete. Gehezi wente to her, to thurst her awaye. But the man of God sayde: Let her alone, for her soule is vexed w in her, & the Lorde hathe hyd it frō me, and hath not told it me. Then she said: dyd I despyre a sonne of my Lorde? dyd I not saye, that p shouldest not byngne me in a toles Paradise.

Then he said to Gehezi: * gyde bp thy lornes, and take my staffe in thyne

hande and awaye. * Yf anye mete thee, salute hym not. And yf any salute thee, answere hym not agayne. And put my staffe vpo p boyes face. Notwithstan- ding the mother of p chylde sayde: * as sure as p Lorde lyueth, & as thy soule lyueth, I wyl not leaue the. And the he arose and folowed her. Gehezi went be- fore the, & put the staffe vpon the face of the lad. But there was nether voyce nor anye felynge. And then he wente a- gayne agaynst his maister, and tolde him, saying: it hath not awaked p lad.

When Eliseus was come to p house: Beholde, p lad was dead, & layde vpon hys bed. And he went in, & shut the doze to the lad & hym, and prayed vnto the Lord. * And he went bp, & laye vpo the ladde, & put his mouth on his mouthe, and his eyes on his eyes, & the paulme of his hādes on the paulme of his han- des, and sprede hym selfe vpon the lad that the flethe of the childe waxed war- me. And wente agayne & walcked onco bp & down in the house, & then wēt bp, and spred him selfe vpon him agayne. And the p lad neseled. vii. times, & opened his eyes. And he called Gehezi, & sayd: Cal for the Sunamite. And he called her. And when she was come to hym, he sayde: * take thy sonne. Then she went and fel at hys fete, & bowed her selfe to the groude, & toke bp her sonne, & went out. Whē Eliseus was come to Gilgat agayne, there was a darthe in p lande, and the childe of the prophetes dwelt with hym. Then he sayde to hys ser- uant, put on a great pot, & make pota- ge for p children of the prophetes. And one wente oute into the felde, to gather herbes, and founde as it were a wyld vine, and gathered therof Coloquint- daes his lappe ful, & came & shred them into the potte of potage, they vnwy- ting. And they powred out for p men to eate. And when they had tasted of the potage, they cryed oute, and sayd: there is deathe in the pot thou man of God, and could not eate therof. The he said: byngne meale. And he caste it into the potte, and sayde: fyl for the people, that they maye eate, and there was no hā- me in the potte.

There came a man from Baalsali- sa, and brought p man of God bread of the

Luke. x. a

1. B. g. 28. d

f
ill. re. xvi. d
Actu. x. c

Luke. vii. e

In p next
chapter. b
C

iii. reg. ix. a

the first frutes, euen. xx. loanes of barley, and newe corne in a clothe that he had. And Eliseus had put it before the people, & they myght eate. Then hys minister sayd: what shoulde I set thys before an hundred men? And he sayde: set it before the people, and let the eate. For thus sayeth the Lorde: * they shall eate, and leaue. And he set it before the, and they ate and leaste, accorpyng to the worde of the Lorde.

John. vi. a

The .v. Chapter.

Naaman the Syrien is healed of hys leprosy. Gihazi is strepen with a leprosy because he tooke mounys and rayment of Naaman.

Naaman captayne of the hoste to the kyng of Siria, was great with hys maister and wel take: for thow him the Lord saued Siria. And he was an actyue man, & yet a leper. And there had gone a compaignye of Soudiers oute of Siria a runnyng, and had brought oute of the contreye of Israell a lytle mayd, which was with Naamans wife. And the Damsell sayde vnto her lady: I woulde my maister were with a prophet that is in Samaria: he wolde deliuer him of his leprosy. And he went and tolde her husbunde, saying: thus & thus sayeth y mayde y is out of y land of Israell. And y kyng of Siria said: goe thy waye, and I wyll sende a letter vnto the kyng of Israel. And he went and toke with hym ten talentes of syluer and syxe thousande peces of golde and ten chaunge of raymentes. And he broughte the letter to the kyng of Israel contaynyng this tenour. Now when thys letter is come vp to thee: Behold, I haue sent Naaman my seruante to the, that thou shouldest rydde hym of his leprosy. And when y kyng of Israel had reade the letter, he rente his cloth & sayd: * am I God, to slei & to make a liue: y he shulde sende to me, for to deliuer a man from his leprosy. But consider I pray you & se, howe he pyketh quarelles w me. And whē Eliseus y mā of God, had heard how that the kyng of Israell had rent hys clothes, he sent to the kyng, saying: wherfore hast thou rent thy clothes: let him come to me, that he maye knowe that there is a prophet in Israell.

den. xxiii. f.

And Naaman came with his horyes and his charet, & stode at the doze of Eliseus. Then Eliseus sent a messenger, saying: goe & washe the in Jordan seuen times, & thy flesh shal come againe to the as before, & thou shalt be cleane. And Naaman was wrothe and wente awaye, and sayd: Scholde, I thoughte in my selfe, he wolde haue come oute, & stande, & call on the name of the Lorde his God, & put hys hande on the place of the disease, and so take awaye the leprosy. Are not Abanah & Pharpar, riuers of Damasco, better then all the waters yf Israel: Might I not rather washe in the & be cleane? And so he turned, & departed in an angre. Thē came his seruantes & comuned with him, & sayde: father, yf y prophet had byd the done some great thinge oughtest thou not then to haue done it? Howe muche rather thē shuldest thou do it, while he sayeth to the onlpe, washe & be cleane. * Then he went downe & washed seuen times in Jordan, as y mā of God had, and his flesh chaūged, lyke vnto y flesh of a lytle boye, and he was cleane.

Luke. iii. c

Thē he turned agayne to the mā of God: he & al his compaignye w him, and came and stode before him, & saide. Beholde, I knowe that there is no God in all the worlde, but in Israel. And nowe I praye the take a blessinge of thy seruante. But he sayde: * as surely as the Lorde liueth (before whom I stāde) I wyl receaue none. And y other wold haue constrayned hym to receaue: But he wolde not do it. And Naaman sayd: yf thou wylte not: yet I praye thee, may there not be geuen to thy seruant the burthen of two Mules of earthe. For thy seruante wyl henceforth offer nether burnt sacrifice nor offeringe vnto anye other God, then to the Lord. But herein the Lorde be mercyfull to thy seruante, for when my maister goeth into the house of Remon, to worshyp there, he leaneeth on myne hande, and I muste worshyppe in the house of Remon, let the Lorde I praye the be mercyfull vnto thy seruante in thys case. And he sayde to him: goe in peace. And when he was departed fro hym a furlong of grounde, Gihazi y seruant of Eliseus the man of God, sayde: see, my maister

That is, he tarieth & waiteth for me.

Eliseus iii. Kinges. Gihezi Fol. lxxix.

maister hath kept of, this Sirien Naaman þ he woulde not receaue of hys hand þ he offered. As surely as þ Lord lyueth, I wyl runne after hym, & take somewhat. And so Gihezi wente after Naaman. And whē Naamā saw hym, come runnyng after hym, he came downe of the charet agaynst him, and sayd: *is al wel. And he sayde yea.

iii. r. 4. b

But my maister hath sente me, sayyng: se, there be two yong men come to me out of Ephraim of þ children of the prophetes: geue them I praye the, one talēt of syluer, & a couple of good garments. And Naamā sayde: w a good wyl. Take two talētes of syluer in. ii. bagges, with two goodly garments, and deliuered thē vnto two of hys seruantes, to beare it befoze him. And he went in the darcke and toke it of their handes and bestowed it in the house, and let the men goe, & they departed.

Then he went and stode befoze hys maister. And Eliseus sayde to hym: whence cometh Gihezi? And he sayde: thy seruante went no whether. And he sayd: wēt not myne hearte in the, when the mā turned & came of hys charet agaynst the? Is it a tyme to receaue syluer, & to receaue garments, oluetrees, bynepards, oxen, shepe, manseruaunts, and maydeseruautes? The leprolye therfoze of Naaman cleaue vnto thee, & vnto thy seed for euer. *And he went out fro him a leper, as white as snowe.

iii. r. 15. a
ii. pa. xxx. b

The. vi. Chapter.

Eliseus maketh pynt to swymme aboute the water. The Siriens besetage Israell, so that two women agree together to eate their owne chyldren.

When sayde the chyldren of the prophetes vnto Eliseus: see, the place where we dwell w the, is to lytle for vs. Let vs go to Jordan & there take euerye man a beame, and bylde vs a place there, to dwel in. And he sayde: goe ye. And one sayd: begyn I praye thee, & goe wth thy seruantes. And he sayde: I wyl, and so went with them.

When they came to Jordan, they cut downe wood. And as one was hewyng of a beame, the axe head fell into þ water. And he cried out, & sayde: Alas maister, for it was lent me. And þ mā of God sayde: Where fel it? And he shewed him þ place. And he cut downe

a stycke and caste it in thither, & made the axe heade to swymme. And he sayd: take it vp to thee. And the other stretched hys hande and caught it.

And the kynge of Siria foughte agaynst Israell, & toke counsaile with hys seruantes, sayyng: In suche a place and in suche a place wyl I pitch. And the man of God sent vnto þ kynge of Israell, sayyng: Beware thou go not by suche a place, for there are the Sirians gone downe. And the kynge of Israell sent to þ place which the man of God told him, and warned hym of, and saued hym selfe there moze then once or twyse.

And the heart of the kynge of Siria **C** a was troubled therwith, that he sente for his seruantes & sayd to thē: *wil ye not shew me which of vs telleth þ kyng of Israell. And one of hys seruantes sayd: naye my lord kyng: Eliseus the prophete that is in Israell, he telleth the kynge of Israell the wordes þ thou speakest in thy slepyng chambr. Thē he sayde: goe and spie where he is, that I may sende and fet hym. And one told the kynge, sayyng: se, he is in Dothā. And he sent thither horse and charets, and a greate hoste. And they came thither by night, & cōpassed þ town aboute.

l. reg. xxi. b

And when the seruante of þ man of God rose vp erlye and was gone oute: Beholde, there was an hoste rounde about the towne w horses & charettes. Then sayde hys lad to hym: Alas maister, what shall we doe? And he sayde: *feare not, there are moo with vs then with thē. And Eliseus prayed, & sayde: Lorde, open the eyes of the yonge mā, and he sawe. And behold, þ mountayne was full of horses & charettes of fyre rounde aboute Eliseus. And when the souldiers came downe to hym, Eliseus prayed vnto the Lorde, and sayde: Smyte this people (I pray the) *with blindnesse. And he smote them wth blindnes, accordyng to the desire of Eliseus. Then Eliseus sayde vnto thē: thys is not the way, nor thys is not the towne: But folow me, and I wyl bring you to the man ye seke. And he ledde them to Samaria.

D

ii. pa. xxx. b

Gene. xix. c
Sapi. xix. b

When they were come to Samaria, **C** a, Eliseus said: Lorde, open their eyes, and

and let them see. And the Lorde opened their eyes & they saw. And beholde they were in þe middes of Samaria. And the sayd the kyng of Israell vnto Eliseus when he saw the: *shal I smite the, *shal I smite the father: and he sayde: smyte them not. But smyte them thou takest wyth thyne owne swerde & wyth thyne owne bowe. But sette bread and water before them, & let them eate and dryncke, and goe to their maister. And he made great ordinaunce before them. And when they had eaten & dryncke, he sent them away, and they went to their maister. And so the soudyars of Siria came no more into þe land of Israel.

¶ After this, Benhadad kyng of Siria gathered all the hoste, & wente and beseged Samaria. And there arose a great darth i Samaria: for they had beseged it, vntil an asses head was worth foure skore cycles of syluer, and the fourth parte of a Cab of dones donge worth fyue sicles. And as the kyng of Israell walked vpon the walles, there cryed a womā to him, saying: helpe my lord O kyng. And he said: may, þe Lord helpe thee. But wherewith shoulde I helpe thee, wyth cozne or wyne? Then sayd the kyng to her, what ayleth thee? And she answered: thys woman here sayd to me, bring thy sonne, and let vs eate hym to day, and we wyl eate myne to morow. * And so we dressed my sone, and dyd eate hym. And I sayde to her another day, bringe thy sonne that we maye eate hym. But she hath the hys sonne. When the kyng hearde þe wordes of the woman, he rent hys clothes, euē as he was walkyng on the walles. And whē þe people looked vpon hym: se, he was clothed in sack cloth vnder. Thē he sayde: *God do so & so to me, yf þe head of Eliseus the sonne of Saphat tarpe on hym thys daye. And as Eliseus sat in hys house, and the elders with him, the kyng sent one frome hym. But yet the messenger came to him, he sayde to the elders: se you not howe the sonne of this murtherer hath sente, to take of mine head: be circūspect therfore when the messenger cometh, and shutte the doze, and thruste him backe therwith: for the sounde of his maisters fete foloweth hym. And whyle he yet talked

wyth the: Beholde, the messenger was come vnto hym. And he sayd: Beholde, thys euell is of the Lorde, what more shal we loke for of the Lorde.

The. vii. Chapter.

¶ Eliseus propheseth plenteousnes of vntayles and other thynges to Samaria, The Sirians run away and haue no man folowynge them, The lorde þe wolde not beleue the wordes of Eliseus is troden to death.

¶ When Eliseus sayd: heare the wordes of the Lorde: for thus sayeth the Lorde: to morow thys tyme a bushell of fyne floure shalbe solde for a cycle, and two bushelles of Barley for a nother in the gates of Samaria. Thē a great lorde (on whose hande þe king leand) answered the mā of God, & sayde: though the Lorde wolde make wyndowes in heauen, yet wolde not thys be. And he said agayne: beholde, thou shalte se it wyth thyne eyes, and shalte not eate therof.

And there were foure lepers set with oute the gate of Samaria. And they sayde eche to hys companion, what sit we here vntyll we dye? Thoughe we thoughte that we myght come into the citie, yet is þe darthe so great in þe citie, that we shal there dye. And yf we tarre here, we are but dead also. Nowe therfore come, & let vs flee to the hoste of the Sirians: If they saue oure lyues, we shal lyue: And yf they kyll vs, then are we dead. And so they arose in the darcke to goe to þe hoste of þe Sirians. And when they were come to the syde of the hoste of Siria: se, there was no man there.

For the Lorde made the hoste of the *Sirians heate a noyle of charettes, and a noyle of horysles, and the noyle of a great hoste. In so much þe they sayde one to another: se, the kyng of Israell hath the hyred agaynst vs, the kynges of the Hethites, and the kynges of Egypt, to come vpon vs. And vpon that they arose & fled in the darcke, and left their tentes, their horysles, their asses, and the felde they had pitched, euē as it was, & fled for their lyues. And when these lepers came to the edge of þe host, they went into the tente, & dyd eate and dryncke and caried thence syluer, gold and rayment, & went and hydde it: and came agayne, and entred into another, and

1. Re. vii. a

Tab was a certen vessell b: sed at þe tyme, as we now use scoute les or such lyke.

1. Re. xvi. d
Deut. 28. f
Thy. 4. d

1. Re. xvi. a
and. 27. o

1. Re. vii. d

B
1. Mac. v. d
Esa. xlii. a

Eliseus iiii. Kinges. Jehoram Fol. lxxx.

and carped thence also, and wente and hydde it.

Then they sayd one to another: it is not wel þ we do, for this daye is a day to bringe good tidings. And if we hold oure peace, & tarye tyl it be daye light, we shall fynde a mischiefe. Nowe therfore come, let vs goe tell the kynges household. And so they went, and called to the porter of the citie, and tolde the, sayinge: we came to the pauplyons of the Sircians: and se, there was no man there, neither voyce of man, but horses and asses tied, & the tentes euen as they were wont to be.

Then the porters called & tolde the king's house within. And þ kyng arole in þ nyght, & sayde to his seruautes. I wyl shewe you nowe, howe the Sircians haue serued vs. They knowe þ we are oppressed with hungre, and therefore are gone out of their paullions, to hyde the selues in the felde, saying: they wyl come out of the citie, and then we shall catch them alyue, and get into the citie. And one of hys seruautes answered, and sayde: Let men take fyue of the horsles that remaine, & are leste in the citie. Beholde, they are as good as all the multitude that are left in the citie: and as good as all þ multitude of þ citie þ are consumed, and let vs send and se. And they toke two charettes of horsles, and the kyng sente after the hoste of the Sircians, sayinge: go and se. And they folowed after them, euen vnto Jordan: and se, al the waye was full of clothes and vesselles which the Sircians had caste from them for haste.

And the messengers returned, & tolde the kyng. And then þ people went out, robbed the tentes of the Sircians. And so a bushel of flour was solde for a peny, and two bushelles of barley for a peny, & accordynge to the worde of the Lorde. And the kyng sette the Lorde (on whose hande he leane) to kepe the gate. And the people troade hym in the gate, that he dyed: accordynge to the sayinge of the man of God, whiche he sayde: when the kyng came downe to him. And it came to passe accordyng to the worde of the man of God had spoken to the kyng, sayinge: two bushelles of barley for a sicke: and a bushel of

barley for another, shall be to morowe thys tyme in the gates of Samaria. And the lorde answered the man of God & sayde: though the Lorde made wyndowes in heauen, yet wolde thys not be. And the other sayde: Beholde, thou shalt se it with thyne eyes, & shalt not eate therof. And so it chauced vnto hym: for the people troade hym vnder fete in the gate, that he dyed.

The .viii. Chapter.

Eliseus propheseth vnto the Dunamite the darthe of seuen yere. After the deathe of Benhadad raygneth Hazael in Siria. Jehoram the sonne of Jehosaphat raygneth in Iuda. Edom falleth from Iuda. Ohoziab succedeth Jehoram.



Then spake * Eliseus vnto þ woman, (whose sonne he had restored to lyfe agayne) sayinge: vp, & go both thou and thyne house, and soiourne where thou thinkest best, for þ Lorde wil cal a darth whych shall come on the lande seuen yere. And the woman arole, and did after the sayinge of the man of God, and went bothe she and her household, and soiourned in the lande of the Philistines seuen yeres. And at þ seuen yeres ende, whē þ woman was come agayne out of the lande of the Philistynes, she wente oute to speake vnto the kyng for her house & for her lade. And the king was talkynge with Gihezi the seruaunte of the man of God, sayinge: tel me (I pray the) all the great deades which Eliseus did. And it chauced as he was telling þ kyng how he restored a dead boye to lyfe agayne & the woman whose sonne he reupued, cryed to the kyng for her house and land. Then sayd Gihezi: My Lorde O kyng, thys is the woman, and thys is her sonne whych Eliseus broughte to lyfe agayne.

And the kyng asked the woman, and she tolde hym. And so the kyng sent w her one of hys chābrelaynes, sayinge: restore all that pertayneth to her, with all the frutes of the felde, sence þ daye that she leste the lande, vnto this time.

After that * Eliseus wente to Damascus, Benhadad the kyng of Siria beynge sycke. And one tolde the kyng, sayinge: the man of God is come hither. Then sayde the kyng to Hazael:

* Take a presente with the, and goe a-

gapust

Ohozi gaunte the man of God, and aske the
 ah. **Lozde** by him, whether I shall recouer
 of thys my discaise or no. And **Hazael**
 went to mete him, & tooke presentes w
 him, euē of al the good thinges of **Da**
malco, as inuche as fourtie CAMELES
 coulde beare, and came and presented
 hym selfe befoze hym, and sayde: thy
 sonne **Benhadad** kyng of **Siria** hath
 sent me to the, sayinge: Shall I recouer
 of thys my discaise?

10 - And **Eliseus** sayde to hym: go, and
 saye to hym: I shalte recouer, how be it
 the **Lozde** hath shewed me that he shall

11 surelve dye. And the man of God be-
 ganne to loke earnestlye, in so muche
 that he was ashamed: and the man of
 God wept. And **Hazael** sayde: why we-
 peth my **Lozde**: And he answered: for
 I knowe that thou shalt do euell vnto
 the children of **Israel**: their stronge ci-
 ties thou shalt set on fyre, & their yong
 men thou shalt slei with the swerde,
 and shalt dash out the braynes of their
 suckynge chyldren, and all to teare
 their women with chylde.

12 - And **Hazael** sayde: what is thy ser-
 uant whiche am but a dogge, that I
 shulde doe this great thyng? And **E**-
 liseus sayd: for the **Lord** hath shewed
 me, I thou shalt be kyng of **Siria**. And

13 so he departed from **Eliseus** and came
 to hys master, whiche sayde to hym:
 what sayd **Eliseus** to the? And he said:
 he tolde that thou shouldest recouer.

14 And on the morowe he toke a tounge
 a clothe and dypte it in the water and
 sprede it on hys face, & he dyed, & **H**-
 azael raygned in his steade.

15 - The fyfte yere of **Jehoram** sonne of
Ahab kyng of **Israel**, **Jehosaphat** be-
 yunge yet kyng of **Juda**, **Jehoram** the
 sonne of **Jehosaphat**, kyng of **Juda**,

16 began to raygne. **xxxiiij.** yere olde was
 he when he began to raygne, & he rayg-

17 ned. **viii.** yere in **Jerusalem**. And he
 walked in the waye of the kynges of
Israel, as dyd the house of **Ahab** for
 the daughter of **Ahab** was hys wyfe,

18 & he dyd I displeased the **Lord**. Neuer-
 thelater I **Lord** wolde not destroy **Ju**-
 da bycause of **Dauid** hys seruaunte,

19 * as he promysed hym to geue hym a
 light in his children alwaye.

* And in his dayes **Edom** fel away

from vnder the hande of **Juda**, & made I
 them a kyng of their owne. And **Jeho**-
 ram went to **Seir**, & all his charettes
 with him. And he rose by night & layde
 on the **Edomites**, whiche copassed him
 in, and the captaynes of hys charet &
 the people fled into their tentes. And
 so the **Edomites** slypte away from vnder
 the hande of **Juda** vnto thys day.
 And then **Robnah** slypte awaye to,
 euē that same tyme.

The reste of I deades of **Jehoram**,
 and al he dyd, are written in the chro-
 nicles of the kynges of **Juda**. And **Jeh**-
 oram rested with hys fathers, & was
 buried w his fathers in I citie of **Da**-
 uid. * And **Ohozi**ah hys sone raygned
 in hys steade. The. xii. yere of **Jehora**-
 sonne of **Ahab** kyng of **Israel**, dyd **O**-
 hoziyah I sonne of **Jehora** kyng of **Ju**-
 da begyn to raigne. Two & twetie yere
 olde was **Ohozi**ah when he began to
 raygne, & raygned one yere in **Jerusa**-
 lem, hys mothers name was **Ataliah**
 the daughter of **Amri** kyng of **Israel**.

And he walked in the way of the house
 of **Ahab**: And dyd yuell in the syght of
 the **Lord**, for he was a sonne in lawe to
 the house of **Ahab**.

And **Jehoram** the sonne of **Ahab**
 wente to warre with **Hazael** kyng of
Siria, at **Ramoth** in **Gilead**, and the
Sirians wounded him. * Wherefoze king
Jehora went backe agayne, to be hea-
 led in **Israel** of I woundes whiche the
Sirians had geuen hym at **Ramoth**,
 when he fought with **Hazael** kyng of
Siria. And **Ohozi**ah I sonne of **Jeho**-
 ram kyng of **Juda** went downe to see
Jehoram the sonne **Ahab** in **Jezebel**,
 because he was sycke.

The. Notes.

a. **Hazael** brought this weate clothe to hym, as
 though he woulde therewith haue coled him, and
 eased him of his feruēt heate: but dyd I dead strā
 gle him, after **Iosephus**. He had heard of I pro-
 phete that **Benhadad** shoulde recouer, & so shuld
 it haue bene long or he had raigned: therefore did
 he ridde him, to thintent he might sooner come
 by the kyngd ome.

The. ix. Chapter.

Jehu is made kyng of **Israel**, and killeth **Jehoi**
 the kyng therof, and **Ohozi**ah kyng of **Juda** also: and
 thereto causeth **Jezebel** to be caste downe forthe of a
 wyndowe, whom dogges ate.

And

Di. to
 haue a sad
 12 & forowful
 cōtēnaūce

Al. reg. xli. c

2. Pa. xxi. a

ii. Re. vii. c

ii. Re. viii. c

ii. Re. xxi. g

ii. Pa. xxi. a

Jehu iiii. Kynges. Jehoram Fo. lxxxi

Ad Eliseus the prophete cal-
led vnto one of the childre of
the prophetes, & sayd to him:
4. Reg. 4. c. * gyde vp thy loynes & take
this boxe of oyle in thyn hand, and get
the to Ramoth i Gilead. And whē thou
comest thither, thou shalt there se Je-
hu the sonne of Jehosaphat, the sonne
of Namsi, and go to him, & make him
arise vp from amonge his brethzen, &
carre him to a secret chambze. And thē
take the boxe of oyle, and powre it on
his head, and saye: thus sayth the lord:
I haue anoynted the to be kyng ouer
Israel. And thē open the doze and flee,
and tary not. And the seruaunt of the
prophet gat him to Ramoth in Gilead,
and when he came, the captaynes of the
hoste were sittyng together. And he
sayde: I haue an errande to the, Sir
captayne. And Jehu sayde, vnto which
of all vs? And he sayde: to the O ca-
ptayne. And he arose, and went in to
the house.

B And the other powred the oyle on his
head, and sayde to him: thus sayth the
Lorde God of Israel: I haue anoynted
the to be kyng ouer Israel the people
of the Lorde, * that thou sleve the hou-
shold of Ahab thy master. For I (saith
the Lorde) wyll aduenge the bloude of
my seruauntes the prophetes, and the
bloude of all the seruauntes of y^e Lord,
of the hande of Jezabel (for the whole
house of Ahab shalbe destroyed) and I
will destroye vnto Ahab what * pisheth
3. Reg. 1. f. agaynst the wall, and in so muche as
the prisoned or that is forsaken in Is-
rael, and wyll make the house of Ahab
lyke the house of Jeroboā the sonne of
Nabat, and lyke y^e house of Baasa the
sonne of Abiah. And as for * Jezabel,
1. Reg. 21. b. 3. Reg. 14. b. the dogges shall cate her in the felde of
Jezabel, and none shall burye her. And
he opened the doze and fled.

C And when Jehu was come out to the
seruauntes of his Lorde, they sayde to
him: is all peace? Wherfore came this
mad felowe to the? And he sayd to him:
ye know the person and his communi-
cation. And they sayde: is it not so. But
tell vs a feld whippe. And he sayde,
thus and thus spake he to me, saying.
Thus sayth the Lorde: I haue anoynted
the to be kyng ouer Israel. And

they hasted and toke euery man his mā-
tell & put vnder him on an hye bēche at
the toppe of steppes, and blew a trom-
pet and sayde: Jehu is kyng. And so
Jehu the sonne of Jehosaphat y^e sonne
of Namsi conspired agaynst Jehoram.
And Jehorā had bene wayting at Ra-
moth Gilead, he & all Israel with him,
for feare of Hazael kyng of Siria, and
was * returned to be healed i Jezrahel, 4. Reg. 8. f.
of the woundes which the Sirians had
geuen him, as he fought with Hazael
kyng of Siria.

Thē sayd Jehu: If it be youre myn-
des, thē let no man escape out of the ci-
tie, to goo and tell in Jezrahel. And Je-
hu rode and went to Jezrahel: for Je-
horam laye there, and Ohoziā kyng
of Iuda was come to Jehoram. And
the watchmā that stode on the towze in
Jezrahel, spied the company of Jehu
as he came, and sayd: I se a companie.
And Jehoram sayde: take an horsman
and sende agaynst them, & let him aske
whether it be peace. And there went one
on horsbacke agaynst him, and sayde:
thus sayth the kyng: is it peace? And
Jehu answered: what hast thou to do
with peace: turne & come after me. And
the watchmā tolde, saying: y^e messenger
came to thē, but he cometh not agayne.

Then he sent out another on hors-
backe, whiche came to them, and sayde:
thus sayth the kyng: is it peace? And
Jehu answered, what hast thou to do
with peace: turne and come after me.
And the watchman tolde, saying: he
came to thē, but he cometh not agayne,
and the dryyng is lyke the dryyng
of Jehu the sonne of Namsi: for he drye-
ueth as he were mad.

Then sayde Jehoram, make readye.
And they made ready his charret. And
Jehoram kyng of Israel, and Ohoziā
kyng of Iuda wēt out ether in his cha-
ret, agaynst Jehu, and met him in the
furlonge of Naboth the Jezrahelite.
And when Jehorā sawe Jehu, he sayde:
is it peace Jehu? And he sayde, what
peate shoulde there be, so long as the
whordomes of thy mother Jezabel and
her witchcraftes are so great. And Je-
horam turned his hand & fled, & sayd to
Ohoziā, there is falsed Ohoziā. And
Jehu toke a bowe in his hande, & smote
l. i. Jehoram

Jehoram betwene the shoulders, that the arrowe came out at his breast. And he fel downe thre folde in his charet. The sayde Jehu to Badakath a lord of his: take a cast him in the plat of ground of Naboth, the Jezrahelite. For I remembre as I a thou roade together after Ahab his father, how the Lorde spake these wordes agaynst hym: I haue sene yesterdaye the bloude of Naboth, and of his sonnes, sayd the Lorde, and I wyll quyte hym in this grounde, sayth the Lorde. Now therfore take a cast him in the plat of grounde, accordynge to the worde of the Lorde. And whē* Ohoziah the king of Iuda sawe y, he fled y waye to the garden house. And Jehu folowed after him a sayde: smyte him also. And they smote him in his charet at y going vp to Sur by Jebelaam, and he fled to Bagedo a there dyed. And his seruantes caried him to Ierusalem, a buryed him in his sepulchre with his fathers, in the citie of Dauid. And in the .xi. yere of Jehoram sonne of Ahab, begane Ohoziah to raygne ouer Iuda. And when Jehu was come to Jezrahel, Jezabel heard of it, a starched her eyes, a tyed her head, and looked out at a wyndow. And as Jehu entered at y gate, she said: had zamri peace whiche flewe his master. And he lyft vp his eyes to y wyndow, and sayd: who is of my side, whor. And there loked out to him two ozt hze lordes that were chamberlaynes. And he sayde: Throwe her downe. And they threwher downe. And he spynkled of her bloude vpon the walles, and on the horsles, and troade her vnder fote.

And then when he was come in, a had eatē and droncke, he sayde: goo a vylet I praye you, yonder curst creature, a burye her, * for she is a kynges daughter. And when they came to burye her, they founde no more of her, then the skulle and the two fete: a the two handes. And they came agayne and tolde him. And he sayd: it is the worde of the Lorde which he spake by the hand of his seruauit Elish the Thelbite, sayinge: * in the felde of Jezrahel shall dogges eate the flethe of Jezabel, and y carkas of Jezabel shalbe donge vpo the erthe, in the felde of Jezrahel, that men shall not save, this is Jezabel.

Jehu causeth the lxx. sonnes of Ahab to be slayne, a after that. xlii. of his brethren. He sendeth a meanie also to kill all the priests of Baal. After his death his son raygneth in his steede.



Ahab had. lxx. sonnes in Samaria. And Jehu wrote letters, a sent to Samaria by to y elders that were lordes of Jezrahel, a to the that a nourced by Ahab's chyldren, saying: now at the coming of these letters to you, ye haue w you your masters sonnes, a ye haue with you charettes a horsles, a a strōg citie a harnesse. Therfore chole the best, a him that most pleaseyth you of your masters sonnes, a put him on his fathers seate, and fight for youre lordes howse. And they were exceedingly afrayde, a sayde: se, two kynges were not able to stande before him, howe shall we then stande. And the gouernour of the kynges howse, a of the citie, a of the elders a the nources sent to Jehu, saying: we are thy seruantes, and will do all that y shalt byd vs: we will make no man kinge: but do thou what semeth good in thyne eyes.

Then he wrote another letter to the, saying: If ye be myne, a wyll obeie my voyce, the take the heades of your masters sonnes, a come to me to Jezrahel, by to morow this tyme. And the kynges sonnes were. lxx. persones, w the great men of the cytie, which nourysshed the. And when the letter came to them, they toke the kynges chyldren, and slue the, in nombze. lxx. persones, and put their heades in cophines, and sent the to him to Jezrahel. And there came a messenger and tolde hym, sayinge: they haue brought the heades of the kynges sonnes. And he sayde: let them put the on two heapes in the enterpyng of the gate, tyll it be daye.

And in the moornyng he went out, and stode, a sayd to all the folke, ye be ryghteous: for se, I conspired agaynst my master, and slue him: But who slue the se: * cōspyre now how there is nothing of the Lordes worde fallē to the erthe, whiche he spake agaynst the house of Ahab: for the Lorde hath done that he spake to his seruauit * Elish. And so Jehu slue all that remainned of y house of Ahab, in Jezrahel, and all that were great

Some
reade
Beth
Sau.

3. Re. xvi. 8

3. Re. xxi. 7

3. Re. xvi. 8

3. Re. xxi. 7

3. Re. xxi. 7

great with him, & his cōpanyons & his preastes, vntyll he had left him naught remayne. And he arose & departed, and went to Samaria. And as Jehu was come euē to the house where the sheper-

That is, where they were their shepe for euē the do they also bnderlye.

des * bynde their shepe by the hye waye syde, he met with the brethren of Whoziah kyng of Iuda, and sayde: what are ye: and they sayde, the brethren of Whoziah are we, & go to salute the chyldren of the kyng and of the queene. And he sayde: take them a lyue. And they toke them a lyue, & slue thē at the well besyde the house where the shepardes bynde their shepe, in nombre. xlii. personnes, that he left none of them.

D And when he was departed thence, he mette with Jehonadab the sonne of

1. Reg. 15. 2.

* Rechab comyng agaynst hym. And Jehu saluted him, and sayde to hym: is thyne hert ryghte, as myne hert is with thyne. And Jehonadab sayd, yea that it is. If it be, then gyue me thyne hande. And he gaue his hand, & the other toke him vp to him into the charet, & sayde: go with me, & se the zeale I haue to the Lord, & made him ryde with him in his charet. And whē he came to Samaria, he slue all that remayned vnto Ahab in Samaria, tyll he had wypte hym out, accor dyng to the saying of the Lorde which he spake to Eliah.

2. Reg. 16. 9.

After that Jehu gathered all the people together, & sayd to thē: * Ahab serued Baal a lytle: But Jehu shall serue him a good. Nowe therfore call vnto me all the Prophetes of Baal, & all his seruantes, & all his preastes, that none be lackyng. For I haue a great sacrifice to do to Baal: and if any be missed, he shal not lyue. But Jehu dyd it for a soletye, to destroye the seruantes of Baal. wherfore Jehu sayde: Apoynte a solempne feast for Baal, & they proclaimed it. Then Jehu sent thorowout all Israel. And all the seruantes of Baal came, that there was not a man left behinde ꝑ came not. And when they were come into the temple of Baal, the temple was full from one ende to another.

Then he sayde to the keeper of the bestre, byynge forth garmentes for the seruantes of Baal. And he brought them out garmentes. And Jehu went with Jehonadab sonne of Rechab into

the house of Baal: and sayde to the seruantes of Baal: searche and loke, that there be none here with you of the seruantes of the Lorde, but the seruantes of Baal onelye. And they went in, to offer sacrifice & burnt offeringes. But Jehu appoynted him foure skozemen without and sayde: If any of the men whiche I shall byynge vnto youre handes, escape, he that letteth him go, shal dye for hym.

And as sone as he had made an ende of offering of burnt sacrifice, he sayde to thē of the garde & to the Lordes: go in and slay them, let none come out. And they smote them with the edge of the swerde. And ꝑ garde & the Lordes cast thē out, & wēt vnto the cytie of ꝑ house of Baal, & fet out the Image out of the house of Baal, & burnt it. And they brake the Image of Baal, & brake ꝑ house of Baal, and made a sege of it euer after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nabat, whiche made Israel synne, with the golde calves in Bethel and Dan, Jehu departed not.

Then the Lorde sayde to Jehu, because thou hast lustely done that pleaseth me, and hast done to the house of Ahab all that was in myne hert, therfore shall * thy chyldren in the fourth generation spt on the seate of Israel. But Jehu cared not to walcke in the law of the Lorde God of Israel wyth all his hert: for he departed not from the synnes of Jeroboam whiche made Israel synne.

4. Reg. 15. 6

5

In those dayes the Lorde beganne to cut Israel shorte, for * Hazael slue them in all the coostes of Israel, from Jordan Eastwarde: euen all the lande of Gilead, the Gadites, the Rubenites and the Manassites, from Aroer vpon the ryuer of Arnon, wyth Gilead and Basan. The rest of the actes of Jehu, and all he dyd, and all his power, are written in the chronicles of the kyn ges of Israel. And when Jehu was layde to rest with his fathers, they buryed him in Samaria, and Jehoahaz his sonne raigne in his stead. And that tyme that Jehu raigne vpon Israel in Samaria, was. xxviii. yere.

4. Reg. 8. 2

l.ii. The

The notes.

They. 4c a. They be here called nourices (as it were) that were in deade counicelars and rulers of the thinges pertainyng to the comē wealth: because they also provided for the chyldren all soche thinges as were convenient for them.

¶ The. xi. Chapter.

¶ Athaliah putterh to death all the kynge's sonnes, except Jehoas the sonne of Ohoziah: whiche is hynde and after her death is made kynge.

Jehoas.
Amaziah
Jehoiada
Da.

And Athaliah the mother of Ohoziah, when she saw that her sonne was deed, she arose, and slewe all the seede of the kyngdome. But Jehosaba the daughter of kyng Jehoram, & syster of Ohoziah, toke Jehoas & sone of Ohoziah, & stole him from among the kynge's sonnes that were slayne, & his nource wyth him, out of a slepyng chamber, & hys him from Athaliah, that he was not slayne. And he was with her hys in the house of the Lorde. vi. yere. And Athaliah dyd raygne ouer the lād.

And the seventh yere Jehoiada sent and fet the rulers ouer hūdredes, with the captaynes, & the of the garde, & toke the in to him into the house of the Lorde, and made a bonde with them, and toke an othe of the in the house of the Lorde, and shewed the the kynge's sonne. And he comaūded them, saying: this is that ye must do: one third parte of you, shall come on the Saboth daye, and kepe the watche of the kynge's house: And another thirde parte shall be at p gate Sur: and another thirde parte shall be at the gate behynde the garde chambze, and so shall ye kepe the watche of the house

B After the
grec. The
Chalde. p
it be nor
destroyed.

* of Mesah, and two porcions of you: that is, all that goo oute the Saboth daye, shall kepe the watche of the house of the Lorde aboute the kynge, & shall compass the kyng round aboute, euery man with his weape in his hande. And whosoever cometh with in the ranges, shall dye for it. And se that ye be with the king as he goeth out and in.

2. Pa. 24. a

And the captaynes ouer the hundredes dyd all thynges as * Jehoiada the preast comaūded: and toke euery man his men, that is, them that came in the Saboth daye, with them that went out the Saboth daye, and went to Jehoiada the preaste. And the preaste gaue to the captaynes ouer hūdredes the speares and myldes that were kynge Da:

uids and had remayned in the temple. And the garde stode euery mā with his wepon in his hand rounde aboute the kyng, from the ryght corner of the temple to the left, a long by p aultare & the tēple. And he brought oute the sonne of the king & put the crowne vpo him, and deliuered him p * witnesse, & made him kinge, & anoynted him. And they clapte their hādes, & sayd: God saue the king.

* And when Athaliah heard the noyse of the runnyng of the people, she came to the people into the house of the Lorde. And when she sawe the kyng stande by a pillar (as the maner was) and the singers and the trompetters by the kyng, and all the people of the lande reioysyng, and the blowyng of the trompettes, she rēt her clothes & cryed, treason, treason. And Jehoiada the preaste comaūded the Captaynes of the hundredes that had the rule of the hoste, & sayde to them: haue her out without the rāges, and yf any folow her, let him dye with the swerde: for the preaste sayde, she maye not be slayne in the house of the Lorde. And they layde handes on her, and she went the waye that the horses of the kynge's went out and was slayne there.

* And Jehoiada made a bonde both betwene the Lorde & the king, & betwene the people & the Lorde, that they should be the Lordes people: and also betwene the kyng & the people. Then all the people of the lande went into the house of Baal, & destroyed his hyll aultares, and brake downe his Images lustely, and Aue Mathan preast of Baal before the aultar. And the preast set watche men in the house of the Lorde, and toke the rulers ouer hūdredes, & the captaynes & the gard, & all the people of the land: And they brought the kyng to the house of the Lorde: and went the waye of the gate of the garde of the kynge's house. And he sat him downe on the seate of the kynge's. And all the people of the lande reioysed, and p cytie was in quiet. And they Aue Athaliah with the swerde in the house of the kynge.

¶ The. xii. Chapter.

¶ Jehoas maketh prouision for the repaynyng of the temple. He is kyled by. ii. of his seruantes, and Amaziah raygneth in his stede.

Jehoas

C That is,
the lawe
of God.
Deu. 17. d.

2. Pa. 23. c.

D 2. Pa. 23. d.

Jehoahaz iii. Kynges, Joas Jo. lxxxiij.

2. Da. 24. a
3. Da. 26. a



Jehoas was *seuē yere olde when he was made kyng. And he begāne to raygne þe seuenth yere of Jechu, & raygned fourty yere in Ierusalem. His mothers name was Zebiah Bet-sabe. And he dyd that pleased the lord, as long as Jehoiada the prest entormed him. But they toke not awaye the hillaulters, for the people que and offered styll in the hillaulters.

And Jehoas sayde to the prest: all the syluer that is dedicat & brought to the house of the Lord in curraunt monye, þ is to saye, þ moneye that euery mā * is set at, with all þ moneye þ euery mannes hert geueth him to bringe into the house of the Lord, let the prestes take it to them, euery man of his aquyntaunce, and let them repayre the broken places of the temple, in all places where ought is found decayed.

That is halfe a peny a pece, after the lawe of Moyses. 680. fff. b

Beneuthe later the prestes had not mēded vnto the .xxiii. yere of Jehoas, þ was decayed in the temple. Then kyng Jehoas called for Jehoiada the prest, & for the other prestes also, & sayde to the: why repayre ye not the broken places of the tēple? Nowe therfore, se that ye receaue no more money of youre aquyntaunce, but deliuer it to repayre the temple withall. And the prestes cōsented to receaue no more moneye of the people: But that it shoulde go to the mēdyng of the temple.

2. Da. 24. b

* The Jehoiada þ prest toke a cofre & bozēd an hoale in the wyd of it, & put it besyde the altare on the ryght syde, as a mā cometh into the house of the lord. And into that dyd þ prestes that kepte the dozes, put all the money that was brought into the house of the Lord. And when they sawe that there was inuche money in the cofre * the kynges scribe & the hye preste came, & knyt vp the money that was found in the house of the Lord, after they had tolde it.

3. Da. 22. a

C And they gaue the money by sommes into the hādes of the worke men þ had the ouer syght of the house of the Lord: & they brought it out to the carpenters & buylders (that wrought vpon þ house of the Lord), & to masons and hewers of stone, to buye tymbre & fre stone, to repaire the decay in the house of the lord,

and all that needed repayryng in the house: how be it there was not made in the house of the Lord, booles of syluer, shredynge knyues, basens tōpettes or any other instrumentes of golde or syluer, of the money þ was brought for the house of the Lord. For they gaue þ to the workemē, to repayre therwith the house of the lord. Moreouer, they rekened not w the men, into whose handes they deliuered þ money to be bestowed on workemē: But they dyd it euē of felite. How be it trespase money, & sinne money might not be brought into the house of þ lord, for it was the prestes.

Then came Hazael king of Siria vp, & fought agaynst Beth & toke it, * and appoynted him self to go vp to Ierusalem. But Jehoas kyng of Iuda * toke all the dedicat thynges that Jehosaphat, Jehoā & Ohoziab his fathers kynges of Iuda, had dedicat, & that he him selfe had dedicated, & all þ gold that coulde be found in the treasure of the house of the Lord: and of the kynges house, and sent it to Hazael kyng of Siria: and so he departed from Ierusalem.

2. Da. 24. b

4. Da. 26. a

The remnaūt of þ actes of Jehoas, & all he dyd, are wyttē in the chronicles of the kynges of Iuda. And * his owne seruauntes arose, & wrought treason, & que Jehoas in the house Welō, in the waye dōwne to Sela. Jozabar the son of Semaath: & Jehoabad the sonne of Somer, his seruauntes, smote him, that he dyed. And they buryed him with his fathers i the citie of Dauid. And Amaziah his sonne raigned in his steade.

4. Da. 26. b

The .xxiii. Chapter.

Jehoahaz the sonne of Jechu is deliuered into the hādes of the Babilonians, and dyeth. Joas his sonne raigneth in his steade. Elihu dyeth.



In the .xxiii. yere of Jehoas sonne of Ohoziab kyng of Iuda, Jehoahaz the sonne of Jechu was made kyng ouer Israel in Samaria, & continued .xviii. yere. And he wrought wickednesse in the syght of the Lord: for he folowed the synne of Jeroboā the sonne of Nabat, which made Israel synne, & departed not ther from. Wherefore the Lord was angry with Israel, and deliuered them into the hande of Hazael kyng of Siria, and into the hand of Benhadad

3

Liii. the

the sonne of Hazael all their dayes.

But Jehohaz besought the Lord, & the lord heard him. For he had sene the oppressio of Israel, how y kyng of Siria oppressed the. And therfore the lord gaue Israel a delyuerer, & they wet out from vnder the hādes of the Sirians.

And y children of Israel dwelt in their tentes as before tyme. Neuerthelesse they departed not from the synne of the house of Jeroboā whiche made Israel synne, but walked therein. And there remayned an idoles groue also in Samaria styll: But there were left of the people to Jehoahaz, but xlviii. horsemen, & ten charettes, & ten thousand fote men

for the kyng * of Siria had destroyed them, & made the lyke threshed chaffe. The rest of the actes of Jehoahaz, & all he dyd, and his power, are writte in the chronicles of y kynges of Israel. And Jehoahaz rested with his fathers, and they buryed him in Samaria, & Joas his sonne raigned in his steade. In the xxxvii. yere of Jehoas kyng of Iuda, begāne Joas the sonne of Jehoahaz to raigne ouer Israel in Samaria, & continued. xvi. yere, & dyd unhappely i the syght of the lord, & departed in nothing from the synnes of Jeroboam the sonne of Nabat, that made Israel synne, but walked therein.

The remnaūt of the actes of Joas & all he dyd, & his power, how he fought with Amaziah kyng of Iuda, are writte in y chronicle boke of the kynges of Israel. And when Joas was layde to rest with his fathers, Jeroboā sat vpon his seate. And Joas was buryed in Samaria among the kynges of Israel.

Whē Eliseus was fallen sycke of the sycknesse wherof he dyed, Joas kyng of Israel came to him, & wepte before hi, & sayd: * O my father my father, y charret of Israel, & the horsemen of the same.

And Eliseus sayde vnto him, brynge bow & arrowes. And he brought to him bow & arrowes. And he sayde to y kyng of Israel: put thine hand vpon the bow, and when he had put his hāde vpon the bow, Eliseus put his hādes vpon the kynges handes. Then he sayde, open a wyndowe eastwarde: & he opened. And

Eliseus sayd: shote, & he shotte. And he sayd: the arrowe of helpe of the Lorde, &

the arrow of helpe agaynst the Syriās, Joas. Jehoas. Amaziah. Azariah. for thou shalt bete y Syriās in Aphek, tyll thou haue consumed them.

Thē he sayde: take arrowes: & he took the. Then he sayde to the kyng of Israel, smyte the groude: & he smote thrise, and ceased. And the mā of God was angrie with him, & sayd: thou shouldest haue smyten fīue or syxe tymes, and thē thou haddest smyten the Syriens tyll thou haddest colūmed them: where now thou shalt beate them but thrise.

Whē Eliseus was deed and buryed, the souldiars of y Moabites came in to the lande, the same yere solowynge. And it chaūced as they were burpunge a man, that they spyed the Souldiars, & therfore cast the man into y sepulchre of Eliseus. And as sone as the man came & touched the bones of Eliseus, * he reuīued, and stode vp on his fete.

And Hazael oppressed Israell all the dayes of Jehoahaz. But the Lorde had mercy on them, and pitied them, and turned to them, because of his appoyntement made with Abraham, Isaac, and Jacob: and woulde not destroye them, * ether cast them from him as yet. And when Hazael kyng of Siria was dead: Benhadad his son raigned in his stead. And then Joas y sonne of Jehoaz went againe: & toke out of y hand of Benhadad sonne of Hazael, y cyties whiche he had taken awaye oute of the handes of Jehoahaz his father, with warre: And thre tymes did Joas beate hi, & brought the cities of Israell againe.

The. xlii. Chapter.

Amaziah the kyng of Iuda putteth to death the man quellers of his father: and after smyteth Edom. Joas kyng of Israell taketh Amaziah and robbeth the temple of the Lorde. Joas dyeth and Jeroboam his sonne succeedeth in his rowme: and after him raigneth zachariah. Amaziah is kyllid in Achis, and Azariah raygneth in his steade.

The second yere of Joas sonne of Jehoaz kyng of Israell, raygned Amaziah the sonne of Jehoas: as kyng of Iuda: he was. xlv. yere olde when he beganne, and rayned. xlv. yere in Ierusalem. Hys mothers name was Jehoadan, and was of Ierusalem. And he dyd that pleased y Lord, yet not like Dauid his father: but did in al thynges as Joas his father did. Neither toke

Joas. Jehoas. Amaziah. Azariah.

Ecc. 48.9

4. Reg. 14.6

4. Reg. 11.7

4. Reg. 14.6

B awake the hillaulters: But the people
sue and offered styll in the hillaulters.
And as sone as the kyngdom was set:
4. Re. 24. b teled in his hande, * he sue his seruau:
tes that kyllled the king his father. But
the childre of those murtherers he sue
not, as it is written in the boke of the
lawe of Moyses, where the Lord comaū:
ded, saying: * the fathers shall not dye
for the childres cause, nor y childre for
the dedes of their fathers: But euery
man shalbe sayne for his owne synne.

Deu. 24. c.
2. Pa. 25. a.
Jer. 22. c.
Ecch. 18. c

***** And he sue of the Edomites in the
salt valeye tenthousand, and toke the
towne Sela wyth strength of battell,
and called the name of it Jektheel euer
after.

2. Pa. 25. c.

After that Amaziah sent messengers
to Joas the sonne of Jehoahaz sonne
of Jehu kyng of Israel, saying: come,
let vs se eche other. But Joas kyng of
Israel sent agayne to Amaziah kyng
of Juda, saying: * A thistel in Libanon
sent to a cypresse tree in Libanon, say:
inge: geue thy doughter to my sonne to
wyfe. But the wyld beasts in Liba:
non, went and troade downe the thistel.
Because thou hast beaten the Edomi:
tes, therfore thynne hert ryseth. Be glo:
riouse: but tarpe at home. For what
meadest thou to prouoke to myscheue,
that thou shuldest be ouerthrowen, and
Juda with the?

Judi. ix. c.
4. Eccl. 4. b

But Amaziah wolde not heare. And
so Joas kyng of Israel went by: and
he & Amaziah kyng of Juda sawe ether
other at Bethlames in Juda. And Ju:
da was put to the wyse before Israel,
and they fled euery man to his tente.
And Joas kyng of Israel toke Ama:
ziah kyng of Juda, sonne of Jehoas,
sonne of Ohoziah, at Bethlames. And
then he went to Jerusalem, and brake
downe of the walle of Jerusalem from
the gate of Ephraim to the corner gate,
four hundred cubytes. And he toke all
the gold and siluer and all the vesselles
that were foudre in the house of y Lord,
and i the treasure of the kynges house,
and hostages therto: & then returned to
Samaria agayne.

The rest of the actes of Joas which
he dyd, and his power, & how he fought
with Amaziah kyng of Juda, are writ:
ten in the chronicles of the kynges of

Israel: and Joas layd him to rest with
his fathers, and was buryed at Sa:
maria, amonge the kynges of Israel:
and Jeroboam his sonne raigned i his
rowme.

Amaziah the sonne of Jehoas kyng
of Juda, lyued after the deeth of Joas
sonne of Jehoahaz kyng of Israel, xlv:
tene yere. And the remnaunt of the dea:
des of Amaziah, are writte in the chro:
nicles of the kynges of Juda. And they
conspired great treason against him in
Jerusalem, and he fled to Lachis. And
they went after him to Lachis, and sue
him there. And they brought him on an
horse, and he was buried at Jerusalem
with his fathers, in the cytie of David.
* And all the people of Juda toke Aza:
riah, which was .xvi. yere olde, & made
him kyng for his father Amaziah. And
he bylt * Ailath, and brought it agayne
to Juda, after that the kyng was layde
to rest with his fathers.

1. Pa. 25.

4. Re. 16.

The .xvi. yere of Amaziah sonne of Je:
hoas kyng of Juda, was Jeroboam
sonne of Joas made kyng ouer Israel
in Samaria, and raygned .xli. yere, and
wrought wyckednesse in the syght of
the Lord: for he turned in nothyng fro
the synne of Jeroboam the sonne of Na:
bat, which made Israell synne. He re:
stored the coltes of Israel from the en:
terynge of Hemath, vnto the sea, in the
wyld felde, accordyng to the worde of
the Lorde God of Israell, whiche he
spake thorow his seruaut. * Jonah the
sonne of Amithai the prophete, whiche
was of * Geth Opher. For the Lord had
sene howe that the affliction of Israell
was excedyng bytter, in so muche that
the pyloned and the forlaken were at
an ende. * And there was no helper vnto
Israel. And y Lord had not yet sayde
that men shoulde put out the name of
Israel from vnder heauen. And ther:
fore he holpe them by the hand of Jeroboam the sonne of Joas.

Jonas. c.

Joel. xlv.

4. Re. 13. b
Deu. 4. b

The rest of the dedes of Jeroboam,
& all he dyd, & his power how he fought,
and how he restored Damasco, and He:
math to Juda in Israel: are written in
the boke of the chronicles of the kyng:
ges of Israell. And Jeroboam layde
him to rest with his fathers, and with
the kynges of Israel, and zachariah his

Jeroboam iii. Kynges. Azariah

sonne raygned in his steade.

The. xv. Chapter.

¶ Azariah the kyng of Iuda began to reigne. And Jotham raygned for him. Selum killeth Jeroboam & succeedeth him in the kyngdom. After Selum raygneth Manahem, after Manahem Phakeiah, after Phakeiah Phakeh, after Phakeh Hosia, after Hosia Jotham and after Jotham Ahaz.

In the. xxvii. yere of Jeroboam kyng of Israell, Azariah sonne of Amaziah kyng of Iuda beganne to raigne. Sixtene yere olde was he when he was made kyng, and he raigned. lii. yere in Ierusalem, his mothers name was Iecholiah, & was of Ierusalem. And he dyd that pleased the Lorde in all thynges as dyd his father Amaziah: saue that they put not & hyllaulters away: for the people offered, & burned fat still i the hyllaulters. And the Lorde smote the kyng, that he was a leper vnto the dawe of his death, *and dwelt in an house at lybertye, and Jotham the kynges sonne gouerned the house, & iudged the people of the lande. The reste of the dedes of Azariah & all he did, are written in the Chronicles of the kynges of Iuda. And Azariah layd him to slepe with his fathers, & they buried him wyth his fathers in the cytie of Dauid, and Jotham his sonne raygned in his steade.

In the. xxxviii. yere of Azariah kyng of Iuda, was zachariah the sonne of Jeroboam made kyng vpon Israell in Samaria, and raigned syxe monethes, and dyd that displeaseth the Lorde, as dyd his fathers, and turned not from the synnes of Jeroboam the sonne of Nabat, which made Israell synne. And Selum the sonne of Iabes conspired agaynst him, and smote him before the people, and kyled him, and raygned in his steade.

The rest of the deades of zachariah, are writte in the chronticles of the kynges of Israell. This is the sayinge that the Lorde spake vnto Jehu, sayinge: *thy sonnes shall sit on the seate of Israell in the fourth generacion. And it came so to passe.

Selum the sonne of Iabes beganne to raygne the. xxxix. yere of Azariah kyng of Iuda: and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp from Thersah

and went to Samaria and smote Selum the sonne of Iabes in Samaria, and slue him, and raygned in his steade. The rest of the deades of Selu and the treason, which he conspired are written in the chronticles of the kynges of Israell. The same tyme Manahem destroyed Thaphlah and all that were therein, & the costes therof fro Thersah (because they opened not to him) he smote & tent all the women with chylde.

The. xxxix. yere of Azariah kyng of Iuda, beganne Manahem the sonne of Gadi to raigne vpon Israell, and continued ten yere i Samaria. And he dyd euell in the syghte of the Lorde, & turned not away al his dayes from the synne of Jeroboam, the sonne of Nabat, which made Israell synne. And Phul kyng of Assiria, came vpon the land. And Manahem gaue Phul a thousand talentes of syluer, to helpe him, to stablishe his kyngdome. And Manahem rayled the money in Israell, vpon all men of substance, for to geue the kyng of Assiria fyftie cycles of syluer a pece. And the kyng of Assiria turned backe agayne, & taried not there in the lande.

The rest of the dedes of Manahem and all he dyd: are written in the chronticles of the kynges of Israell. And when Manahem was layd to rest with his fathers, Phakeiah his sonne raygned in his steade.

The fyftieth yere of Azariah kyng of Iuda, beganne Phakeiah the sonne of Manahem to raigne ouer Israell in Samaria, & continued two yere, & wrought wyckedly in the syght of the Lorde: and left not of from the synnes of Jeroboam, the sonne of Nabat, whiche made Israell synne. And Phakeh sonne of Romeliah a Lord of his, conspired agaynst him, and slue him in Samaria: euen in the palayse of the kynges house, with Argob and Ariah: and fyftie men with him that were Gileadites: and when he had kyled him, raygned in his rowme. The rest of Phakeiah, and all he dyd, are writte in the chronticles of the kynges of Israell.

And the. lii. yere of Azariah kyng of Iuda, beganne Phakeh the sonne of Romeliah, to raygne ouer Israell in Samaria, and continued. xx. yere, and

otham.
elum.
anah
hake
.
hakeh.
ofea.

3
da. 25. a.

ut. 14. a.
b.

in. 19. a.

Reg. 2. f.

ah d did eucl in the syght of the Lorde, and turned not from the synnes of Jeroboam sonne of Nabat, that made Israell synne. In the dayes of Phakeh kynge of Israell, came Teglahth Phalasar kynge of Assyria, and toke Aion, Abel, Beth, Maacah, Janoah, Kades, Hazor, Gilead, Galile, and all the land of Nephtali, and caryed them awaye to Assyria.

And Hosea the sonne of Elah conspired treason agaynst Phakeh the sonne of Romeliah, and smote hym, and slue him: and raygned in hys steade, the .xx. yere of Iotha the sonne of Ozia. The rest of the actes of Phakeh, and all he dyd are wyrtten in the stories of the kinges of Israell.

The seconde yere of Phakeh sonne of Romeliah kynge of Israell, beganne Iotham the sonne of Oziah kynge of Iuda to raigne. fyue and twenty yere olde was he when he began to raygne: and he raygned .xvi. yere in Ierusalem, hys mothers name was Ierusa the doughter of zadok. And he dyd that was ryghte in the syght of the Lorde: euen in all thyng as dyd hys father Oziah, dyd he. But they put not away the hyl aulters: for the people offered and burnt incense styll in the hyl aulters, he bilt the highest doze in the house of the Lord. The rest of the dedes of Iotham, and all he dyd, are wrytten in the Chronicles of the kynges of Iuda. In those dayes the Lorde began to send agaynst Iuda, Razin the kynge of Siria, and Phakeh the son of Romeliah. And Iotham rested with his fathers, and was buryed with his fathers in the cytie of Dauid his father, and Ahaz his sonne raigned in his steade.

¶ The xviij. Chapter.

¶ Ahaz kynge of Iuda consecrateth hys sonne in fyre: and hath many battels agaynst the kynge of Israell. He causeth an alter to be made lyke vnto it of Damasco. In the steade of Ahaz raygneth Hezekiah his sonne.

In the .xxiiij. yere of Phakeh sonne of Romeliah kynge of Israell, Ahaz sonne of Iotham kynge of Iuda, beganne to raygne .xx. yere olde was he, when he was made king: and raygned .xvi. yere in Ierusalem, & dyd not that was right in the eyes of the Lorde his God, lyke Dauid his father: But went in the way

of the kynges of Israell, and therto he offered hys sonne in fyre, after the abominacion of the hethen, whiche the Lorde caste oute before the chyldren of Israell. And he offered and burnt the fat in the hyl aulters, and on the hilles, and vnder euery thycke tree. ¶ Then Razin kynge of Siria, and Phakeh sonne of Romeliah kynge of Israell, came by to Ierusalem to tighte. And they beseged Ahaz, but coude not ouercome him. At the same tyme Razin kynge of Siria brought Ailath agayne to Siria, and ryd the Jewes thence. And the Sirians went to Ailath and dwelt therein vnto this daye.

¶ Then Ahaz sent messengers to Teglahth Phalasar kynge of Assyria, saying: I am thy seruaunt and thy sonne, come and delyuer me out of the hande of the kynge of Siria, and oute of the hande of the kynge of Israell which are rylen agaynst me. And Ahaz toke the syluer and the golde that was founde in the house of the Lord, and in the treasure of the kynges house, and sente it for a rewarde to the kyng of Assyria. ¶ And the kynge of Assyria hekened to hym, and wente to Damasco, and toke it, and caryed the people awaye to Kir, and slue Razin.

¶ And king Ahaz went agaynst Teglahth Phalasar king of Assyria, to Damasco. And when he saw a certaine alter that was at Damasco, he sente to Aziah the preeste the paterne of the alter, and the facyon of all the workmanship thereof. ¶ And Aziah the preeft made an alter in all poyntes, lyke to the paterne, whiche kynge Ahaz had sent frome Damasco, and had finished it by the kynges commaunde frome Damasco. And when the kynge was come from Damasco, and sawe the alter, he wente to it, and offered thereon. And he burnt his burnt offeringe, and sprynckeled the bloud of his peaceoffringe, and powred his dryncke offeringe and sprynckeled the bloude of his peaceoffringes vpon the sayde alter. And the brasen alter that was before the Lorde, he fet from before the house, from betwene the alter and the house of the Lord, & put it on the north syde of the sayde alter.

¶ And the kynge commaunded Aziah l. v. the

Other
wife Azah.
riah. or as
some wil.
Aziah.

den. 23. 11. 12.

Est. 1. 11. 12.

1. 11. 12.

Est. 1. 11. 12.

That is
he remo-
ued it out
of the tem-
ple, chatle
ould not
stand be-
twene the
alter & the
house of the
Lorde.

preste, sayinge: vpon the great auter
set on fyre, in the moynynge burnt offrings,
and in the euen meat offrings, and
the kynges burnt sacrifice & his meate
offringe, and the burnt offrings of all
the people of the lande, and theyr meat
offrings, and theyr dryncke offrings:
and powre thereon all the bloude of all
maner offrings. But the brasen au-
ter shalbe for me, to enquire with. And
vpon the preste dyd all thynges as
kyng Ahas commaunded hym. * And
kyng Ahas brake the sydes of the ho-
tomes, and toke the lauets from of the,
and toke downe the sea from of the bra-
sen oxen that were vnder it, and put it
vpon a pavement of stones. And thereto
the pulpit for the Sabothe (that they
had made in the house) and the kynges
entrie withoute turned he to the house
of the Lorde, for feare of the kyng of
Assiria. The reste of the dedes of Ahas,
which he dyd: are written in the Chroni-
cles of the kynges of Iuda. And Ahas
layde him to reste with his fathers, and
was buryed with his fathers in y^e cite
of Dauid: and Hezekia his sonne raig-
ned in his rowme.

The. xlii. Chapter.

Hosea kyng of Israel is taken. And he and all his
realme brought to the Assirians.



In the. xlii. yere of Ahas kyng
of Iuda, Hosea son of Elah
began to raygne in Samaria
vpon Israel, and continued.
ix. yere, & dyd that displeased the Lord,
but not so euell as dyd the kynges of Is-
raell that were before hym. And Sal-
manasar kyng of Assyria came vpon
hym, and Hosea became his seruaunte
and gaue hym presentes. And the kyng
of Assiria founde treason in Hosea, be-
cause he had sente messengers to Sua
kyng of Egypte, and sente no presentes
vnto the kyng of Assyria, as he was pe-
rely wonte to do. Therefore the kyng of
Assyria beseged him and put hym in pri-
son. * And then the kyng of Assiria came
thoroweout all the lande, and came to
Samaria, & beseged it thre yere. * And
in the nyynth yere of Hosea, the kyng of
Assyria toke Samaria & caried Isra-
ell awaye vnto Assiria and put them in
Bala in Habor on the ryuer of Gozan,
and in the cyties of the Medes. For the

chyldezen of Israel had synned against
the Lorde theyr God, whiche broughte
them oute of the lande of Egypte, from
vnder the hande of Pharaon kyng of
Egypt, and feared other Goddes. And
they walked in the ordinaunce of the he-
then, which the Lorde cast out before y^e
chyldezen of Israel, and in the thynges
whiche the kynges of Israel had made.
And the chyldezen of Israel wrapt them
selues in thynges that wer not well to:
warde the Lorde theyr God. And they
bylt them hilaulters in al theyr cyties,
bothe in the * towres where they kepte
watche, and also in the stronge townes.
And they made them Images and gro-
ues on euery hye hyll, and vnder euery
grene tree. And there they sacrificed in
the hilaulters, as did the hethen, which
the Lorde caried awaye at theyr coma-
ynge, and wroughte wycked dedes,
to anger the Lorde with all. And they
serued Idolles, whereof the Lorde had
sayde to them: * ye shal not do so.

And the Lorde testified to Israel &
to Iuda, by all the prophetes, and by al
the sears, sayinge: * Turne from your
wicked wayes, and kepe my commaun-
dementes and mine ordinaunces: accor-
dyng to al the lawes which I commaun-
ded your fathers, & as I sent to you by
my seruautes y^e prophetes. Notwithsta-
nding they wold not heare: but hardened
their neckes, like to y^e neckes of their fa-
thers, y^e did not beleue y^e lord their god,
And they refused his ordinaunces and
his appointment that he had made with
their fathers, and the witnesses, whiche
he had wytnessed to them, and folowed
vanyte, and became vayne, lyke to the
hethen that were rounde about them, of
whiche the Lorde had charged them, y^e
they shoulde not do like them. But they
lefte the comaundementes of the Lord
theyr God: made them Images of mee-
tall, * euen ii. calues: and made groues
and bowed them selues vnto all the
* hoste of heauen: & serued Baal. * And
they sacrificed theyr sonnes and theyr
daughters in fyre, and bled witchcraft
and enchauntmentes, and were solde to
worke wickednesse in the syghte of the
Lorde, for to angre him.

Wherefore the Lord was excreadinge
wrothe with Israel: and put them oute

In the
Towers
wher. sc.
y^e is, in all
places,
both greet
& small.

Deu. xlii. c.

Isa. xlii. b

Deu. xxi. g
Deu. xlii. b

iii. reg. xlii. c

That is,
Saturne, or
planetes.
Isa. xlii. b.

iii. reg. vii. d

4. reg. v. li. b

Isa. viii. a

H. 10. 14. b

S
D

of hys syghte, that there was lefte but the crybe of Iuda only, and therto Iuda kepte not the commaundementes of the Lorde theyr God, but walked in the ordinaunces of Israell, which they had made. Therefore the Lorde caste vp all the sede of Israell, and vexed them, and deliuered them into the handes of spoylers, vntil he cast them out of his sight. And Israell deuyded them selues from the house of Dauid, & made Jeroboam the sonne of Nabat kynge. Whiche Jeroboam drewc Israell awaye from the Lorde, and made them synne a greatesynne. And so the chyldren of Israell walcked in all the synne of Jeroboam whiche he had set vp, and departed not therfrom, vntyll the Lorde had put Israell awaye oute of his syght, as he had sayde by all hys seruauntes the prophetes. * And so he traunslated Israell oute of theyr land to Assyria, euen vnto thys daye.

Jer. xlv. a

1. Esd. iii. b

E

* And the kynge of Assyria broughte men from Babylon, and from Cutha, & fro Aua, & from Hemath, & from Sepharuaim, & put the in p cyties of Samaria, in steade of the chyldren of Israell. And they possessed Samaria, and dwelte in the cyties thereof. But at the begynnyng of theyr dwellynge, they feared not the Lorde. Wherefore the Lord sent Lyons vpon them, which slue them. Then men tolde the king of Assyria, saying: The nacyns whiche thou haste translated, and put in the cyties of Samaria, knowe not the lawe of the God of the lande, and therefore he hath sent Lyons vpon them, whiche slaye them because they knowe not the maner of worshyping of the God of the lande.

Then the kynge of Assyria commaunded, saying: carpe thether one of the prestes whiche ye broughte thence, and let him go & dwell there, and teache them the facyon howe to serue the God of the contreye. And then one of the prestes whiche they had caried thence, wente and dwelt in Bethel, and taughte them howe they should feare the Lord. Howe be it euery nacio made their owne goddes, and put them in the houses of the hylaulters, whiche the Samaritans had made, euery nacyon in theyr citis, where they dwelt. The men of Babilon

made Socoh, Benoth. The me of Cuth made Nergell. They of Hemath made Alima. The Euites made Nebahaz, & Tharthak. And p Sepharuaites burnt their chylzen in fyre vnto Adramelech and Anamelech, the Goddes of the Sepharuaites. And though they feared p Lorde, yet they made them preestes of the lowest of the people, for the hylaulters, whiche sacrificed for them in the houses of the hylaulters. And so they feared the Lorde, and yet serued their owne Gods after the maner of the people from whence they were brought.

Vnto this daye they do after p olde maner: they neyther feare the Lorde, neyther do after theyr owne ordinaunces and customes, and after the lawe & commaundementes which the Lord commaunded the chylzen of Jacob whose name he called Israell, and made an appoyntment with them, and charged them, saying: feare not any other goddes, nor bowe your selues to them, nor serue them, nor sacrifice to them: but feare the Lorde whiche broughte you oute of the land of Egypte with greates power and a stretched oute arme: hym feare, and to him bow, and to him do sacrifice. And the ordinaunces, customes, lawe and commaundemente, whiche I wrote for you, se that ye be diligente to do for euermore, and feare not anye other Goddes. And the appoyntmente I haue made with you, se ye forget not, and that ye feare none other Goddes: but the Lorde youre God ye shall feare, and he shall delpyer you oute of the handes of al your enemyes. Howe be it they heard not, but dyd after the olde maner. And euen so did these nacions feare the LORD and serued theyr ymages thereto: and so dyd theyr chyldren, and theyr chyldrens chyldren to. Euen as dyd theyr fathers, so do they vnto thys daye.

Gen. xxxii.

G
Jud. vi. 22
Jer. x. 8.

¶ The notes.

a. Not to feare the Lord, i. to lyue carelesse and to serue theyr lustes and appetites, and not to let by God and his lawe, as it is sayd. psal. lxxxv. d.

¶ The. xliiij. Chapter.

¶ Hezekiah kynge of Iuda putteth downe the brasen serpent, & destroyeth the Idolles. Salmanasar bringeth Israel to the Assyrians. The blasphemy of Sennacherib.

The

1 par. 29. a.



He thyrde yere of Hosea, sonne of Ela, kyng of Israel, raygned Hezekiah sonne of Ahaz kyng of Iuda. Twētye and fyue yere olde was he, when he beganne to raygne, and raygned, xxiij. yere in Ierusalem. Hys moethers name was Abi the doughter of zachariah, and he dyd that pleased the Lord in all thinge, lyke to Dauid his father: * He put awaye the hylaulters, and brake the ymages, and cut downe the groues, and brake the * brasen serpent that Moses made. For vnto those dayes the chyldren of Israel dyd burne sacrifice to it, and called it * Nehustan. He trusted in the Lord God of Israel, so that after hym came none lyke hym amonge all the kynges of Iuda, neyther amonge them that wente befoze hym. He claue to the Lord and departed not from hym, but kepte his commaundementes whiche the Lord commaunded Moses. And the Lord was with hym. And what soeuer he toke in hand he did it wisely. And he rebelled agaynst the kyng of Assyria, and serued hym not. He bet the Philistines euen vnto Azah, and the costes thereof, bothe in castles of garisons and stronge cyties to.

dent. vii. a. f. re. xlii. a.

Rum. x. c.

B That is: the kyng of Iuda.

C 1. re. xlii. a.

* And the fourth yere of kyng Hezekiah, (whiche was the seuenth yere of Hosea) sonne of Ela kyng of Israel, came Salmanasar kyng of Assyria vpon Samaria and beseged it. And they toke it at the ende of thre yere, whiche was the syxte of Hezekiah: that is to saye, the nynthe yere of Hosea kyng of Israel, was Samaria wonne. And the kyng of Assyria, dyd carry awaye Israel vnto Assyria, and put them in Halah and in Habor on the ryuer of Gozan, and in y cyties of Medes: because they would not herken vnto the voyce of the Lord theyr God. But transgressed bys appoyntmente, and all that Moses the seruaunte of the Lord commaunded, and would neyther heare nor do.

1. par. 37. a. 2. par. 36. a. Eccl. 4. 6. b.

* The. xliii. yere of kyng Hezekiah cam Sennacherib kyng of Assyria against al the stronge cityes of Iuda and toke them. Where vpon Hezekiah kyng of Iuda sent to the kyng of Assyria to Lachis, sayinge: I haue offended. But de-

parte from me, and what thou puttest on me that wyll I beare. And the kyng of Assyria appoynted vnto Hezekiah kyng of Iuda thre hundred talentes of syluer, and thyrtye talentes of golde. * And Hezekiah gaue him al the syluer that was found in the house of the Lord and also in the treasure of the kynges house. And the sayde season Hezekiah * rente of the doores of the temple of the Lord, and the pylers, whiche the sayde Hezekiah with y kyng of Iuda couered ouer, and gaue them to the kyng of Assyria.

iii. re. xli. p.

D iii. re. vii. g.

And the kyng of Assyria sent Tharshan and Rablaris, & Rablaketh from Lachis to kyng Hezekiah with a great hoste to Ierusalem. And they went by, and came to Ierusalem, & wet & stode by the conduyte of the vppermoste pole, which is in the waye to the fullers feld, and called to the kyng. And there came oute to the, * Eliakim the sonne of Hezekiah stuard of household, and Sobnah the scribe, and Joah the sonne of Asaph, the recorder. And then Rablaketh sayd to them. Tell ye Hezekiah I pray you: thus saythe the greate kyng, eue y kyng of Assyria. What confidence is this that thou haite: thou wyll haplye speake a lyghte worde, that thou haite counsell and power to make warre. On whome then doest thou truste, that thou rebellest agaynst me? doste thou truste to the staffe of this broken reede Egypt, on which if a man leane, it wyll runne into his hande and perceit. For euen so is Pharaon kyng of Egypte vnto all that truste on him. * If ye saye vnto me, we truste in the Lord oure God: Is not y he whose hylaulters and other aulters to, Hezekiah hath put downe, and hath sayde to Iuda and Ierusalem, bowe youre selues befoze thys aulter here in Ierusalem.

Mat. 1. 6.

E 1. re. xlii. a. 2. re. xlii. a.

1. par. 37. a.

And nowe I praye the selfe to my lord the kyng of Assyria, and I wyll deliuer the two thousande horses, yf thou be able to set ryders vpon the: (and if thou be not) howe then arte thou able to resist one of y litle Dukes of my masters seruauntes: for trustest thou to Egypt for charettes and horsmen? Moreover, thinkest thou that I am come withoute the bydding of the Lord to this place, to

to destroye it: naye: the Lorde sayde to me, go vp to this lande, and destroye it.

Then sayde Eliakim the sonne of Helkiah, and Sobnah, and Joah, to Rabshakeh: speake, we praye thee to thy seruantes in the Sirians language, for we vnderstande it: and talke not with vs in the Jewes tonge, in the eares of the people that are on the walles. And Rabshakeh sayde vnto them: hathe my master sent me onely to thy master and to the, to speak these wordes, or rather to the menne that kepe the walles, that they shal eate theyr owne dirte, & drinke theyr owne pyss with you.

And so Rabshakeh stode, and cryed with a loud voice in Jewes langage, and spake, sayinge: heare the sayinge of the greate kinge, the kyng of Assiria. Thus saythe the kynges: let not Hezekiah begyle you, for he is not able to deliuer you oute of myne hande: nether let Hezekiah make you truste to the Lorde, sayinge: the Lorde shall surely ryd vs, and this cytye shal not be deliuered into the handes of the king of Assiria. Herken not vnto Hezekiah, for thus saythe the kyng of Assiria.

Deale kyndlye with me, and come out to me. And then eate euery man of his owne vyne and of his owne fygge tree, and dryncke euery man of the water of hys owne welle, tyll I come, and set you to as good a land as youres is: a lande of corne and wyne, a lande of breade and vynyardes, a lande of oylve trees, of oyle and of hony. And ye shall lyue and not dye. And herken not vnto Hezekiah, for he wyll begyle you, sayinge: the Lorde shal deliuer vs. for haue the Gods of the nacions deliuered any God hys lande, out of the hand of the kyng of Assiria: where are the Gods of Hemath, and of Arphad: where are the Gods of Sepharuaim: of Hena and Tuah: dyd they deliuer Samaria out of myne handes: what God of anye land hath deliuered his lande oute of myne hand, that the Lorde should deliuer Ierusalem out of mine hande?

But the people helde their peace, and answered not him a worde: for the king had commaunded, sayinge: aunswere him not. Then Eliakim the stuarde of houtholde, and Sobnah the scribe, and

Joah the sonne of Alaph the recorder, came to Hezekiah wyth theyr clothes rente, and tolde hym the wordes of Rabshakeh.

The. xix. Chapter.

The Angell of the Lorde kyneth an hundred foure score and fyue thousand men of the Sirians. Denas here is killed of his owne sonnes.

When kyng Hezekiah hearde that, he rent his clothes and put on sacke: and went to the house of the Lorde. Further, more he sente Eliakim stuarde of houlde, and Sobnah the scribe, and the elders of the preestes clothed in sacke, to Ilaiah the prophete the sonne of Amoz. And they sayde to hym, thus saith Hezekiah: this daye is a daye of tribulacion, rebukinge and raylynge. Euen as when the chyldren are readye to be borne, and the mothers haue no power to be deliuered. Oh that the Lorde thy God would heare al the wordes of Rabshakeh, whome the kyng of Assiria hys master hathe sent to rayle on the lyuing God, and to rebuke hym with wordes whiche the Lorde thy God hath heard. wherfore lyfte vp thy prayer for the remenaunt that are left. When the seruantes of kyng Hezekiah were come to Ilaiah: Ilaiah sayde to them. So shal ye saye to your master: Thus saith the Lorde: bee not a frayde of the wordes thou heardest, with which y young men of the kinge of Assiria haue rayled on me. for I wyll send him a blaste that he shal heare tidinges, and so returne to his owne land: * And I wyll ouerthrow hym with the swerde: euen in hys owne lande. Thus saith Hezekiah This Daye shal

And Rabshakeh wente backe againe, and founde the kyng of Assiria fyghting against Lobnah: for he had heard, how that he was departed fro Lachis. And he hearde rydynge of Cherakah kyng of the blacke Mozes, howe that he was come oute to fyghte against hym. And there vpon he departed and sente messengers vnto Hezekiah, sayinge. Thus saye to Hezekiah kyng of Iuda, let not thy God carpe the oute of the way, in whome thou so trustest, sayinge: Ierusalem shal not be deliuered into the hande of the kyng of Assiria. Beholde, thou halte hearde what the

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Est. 36.2

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Remnant that are left, When the seruants of Hezekiah were come to Ilaiah. Ilaiah sayd to them, So shal ye saye to your master thus saith the Lord. I will send him a blast that he shal heare tidinges, and so returne to his owne land. And I will ouerthrow hym with

Hezekiah. III. Kinges

Remnant of Gods People

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Kinges of Assiria haue done to all the landes, how they haue vtterly destroyed them. And howe then shouldest thou escape: hathe the Gods of the hethen depuered them whiche myne auncestries haue destroyed: as Gozan, Haran, Reseph, and the chyldren of Eden whiche were in Chelazar: where is the king of Hemath, the King of Arphad, the kinge of the cytye of Sepharuaim, and the kinge of Hana and the kinge of Juah.

When Hezekiah had receaued the letter of the hande of the messengers, and had red it: he went into the house of the Lorde, and layde it abroad before the Lorde. And Hezekiah prayed before the Lorde and sayde: O Lorde God of Israel, whiche dwellest betwene the Cherubes, thou arte God alone ouer all the kyngdomes of y^e erth, and p^r haste made bothe heauen and earthe: Lorde, bowe thyne eares and heare: Open Lorde thyne eyes and serand heare p^r wordes of Sennaherib which hathe sente thys man to rayle on the lyuynge God. But of a truthe Lorde, the kynges of Assiria haue destroyed nations and theyr landes, & haue set fyre on their Gods. For they were no Goddes, but the worke of the handes of manne: euen woode and stone. And therfore they destroyed the.

Powe therefore, O Lorde oure God, saue thou vs oute of hys hande, that all the kyngdomes of the erth may know, that thou Lorde arte God alone. And Isaiah the sonne of Amoz sent to Hezekiah, saying: thus saith the Lorde God of Israel: that that thou hast prayed to me concernynge Sennaherib kyng of Assiria, I haue heard it. Thys is the thyng that the Lorde saythe of him: he hathe despised the, O virgine doughter of Sion: he hath shaked hys heade at the, thou doughter of Ierusalem: *whome hast thou railed on, and whom hast thou reupled: Against whom hast thou exalted thy voyce, and haste lyfte vp thyne eyes so hye. Euen against the holpe of Israel. By the hande of thy messengers thou hast railed on p^r Lorde, and sayd: with the multitude of my charrettes I am come vp to y^e height of the mountaynes, euen alonge by the sides of Libanon, and haue cut of the hie Cedar trees, and the lustie fyre trees ther

of: euen to the woode of Carmell that belongeth therto. I haue digged and droncke straunge waters, and haue dyed vp with the sooles of my fete poles enclosed.

But haste thou not hearde, howe I haue ordeyned suche a thyng a greate whyle ago, and haue prepared it from the begynnynge: And now I byynge it fourthe, and it shalbe to destroye and to bringe stronge cyties in to rude heapes of stones. And the enhabyters of the shalbe of lytle power, and faynt herted, and confounded: *They shalbe like the grasle of the felde, and grene erbes, and as the hey on the toppes of the houses whiche wethereth or it come to anye height. I wote wher thou dwellest, and thy commynge oute, and going in know I to, and howe thou settest vp thy bystelles agaynst me. And because thou settest vp thy bystelles agaynst me, and p^r thy ragynge is come vp to myne eares: therefore I wyll put a ryng in thy nose, and a byt in thy lippes, and wyll bringe the backe againe the same way thou camest. This is the thing

And this shalbee a sygne vnto thee: (O Hezekiah) eate thys pere of the frutes of the seade that fell oute, and the nexte pere, that waxeth of it selfe. And the thyrde pere sow ye and reape, plant bynepardes, and eate the frutes therof. For the doughter of Iuda that is escaped and lefte, shall yet agayne take rotyng downewarde, and beare frute bywarde. For out of Ierusalem shall go a remnaunte, and a nombze that shall escape out of mount Sion: the rele of the Lorde of hostes shal bring this thing to passe. Reuiled. Exaltod thy voyce

Wherefore, thus sayth the Lorde, of the kyng of Assiria: he shall not come to thys cytie, nor shote an arowe into it, nor come before with chylde nor cast anye banicke agaynst it: but shall goo backe agayne the way he came, & shall not come at thys cytie sayth the Lorde. For I wyll defende thys citie and saue it, for myne owne sake: and for Dauid my seruauntes sake. And said with

And the selfe same nyght the aungel of the Lorde went out and smote in the host of the Assirians an hundred foure score and fyne thousand. And when the

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Hezekiah Prayed Before the Lord and said: O Lord God of Israel which dwelleth betwene the Cherubims, thou art God alone ouer all kyngdomes of the Earth: And hast made them both: Lord Hday Lord for

Hezekiah iii. Kinges, Ilaiah Fol. lxxviii

Incluse of the not heard how you dayned such a thing a great while agoe & prophecie of the LORD the thyrde daye And I
remnaunt were byerly in the morning: behold, they wer al dead corpes. * And so
Sennaherib kyng of Assyria auoyded & departed, and went agayne, and dwelte at Ninueh. And as he was in his deuotion knelynge in the house of Mstroche
hys God, Adramelech and Sarafar hys owne sonnes smote hym with the sword. And they escaped into the lande of Ararat, and Asathadon his son raigned in his steade. In thy nose and a bit in thy
I will put a ring in thy nose, is to pacifie or to reuge. same theyr furpe, or to let them to do that they
To put a ring in thy nose, is to pacifie or to reuge. same theyr furpe, or to let them to do that they
To put a ring in thy nose, is to pacifie or to reuge. same theyr furpe, or to let them to do that they

The xx. Chapter.
Hezekiah is rich and receaueth the sygne of his helth by the dyall of Iha. He receaueth the rewardes of Berodach, and is comprehended of Ilaiah because he shewed him the treasure. He dyeth and is anasthy by a sonne raigned in his steade.



Woute that tyme Hezekiah was lycke vnto the death. And the prophet Ilaiah sonne of Amoz came to hym, and sayde to him. Thus saythe the Lord: put thine householde in an ordze, for thou shalt dye, and not lyue. And Hezekiah turned his face to the walle, and besoughte the Lord, sayinge: O Lord, remembre yet howe I haue walked before the truly and with a perfect heartte, and haue done that whiche is good in thy syghte, and wepte a greate pace.

And Ilaiah was skarce gone oute into y middle of the cytte, but that the word of the Lord came to him, saying: turne againe, and tel Hezekiah the captayne of my people. Thus sayth y Lord God of Dauid thy father. I haue herd thy prayer, and sene thy teares. Behold y wil heale the, & this daye thre dayes y shalt go vp into the house of the Lord. And I will length thy dayes yet fyftene yere, and will deluyet bothe the and this cytte oute of the hande of the kyng of Assyria, and will defende thys city for mine owne sake, and for Dauid my seruantes sake. And Ilaiah saide: brynge a lumpe of fygges. And they broughte and put it on the soze, and he recovered.

Then sayde Hezekiah to Ilaiah: what is y signe, that the Lord wil heale me, and that I shal go vp into y house

of the LORD the thyrde daye. And Ilaiah said: this signe shalt thou haue of the Lord, that the Lord wyl do that he hath spoken: shall the shadowe go forward ten degrees; or go backe agayne ten degrees? And Hezekiah sayde: it is a lyghte thyng for the shadowe to go downe ten degrees. Therfore I wyl not that: but let the shadowe go backward ten degrees. And Ilaiah the prophete called to the Lorde, * and he broughte the shadowe ten degrees backwarde, by whiche it had gone downe, in the dyall of Iha. Tell Hezekiah y Capt of my people

* The same ceason Berodach Baladan the sonne of Saladan kyng of Babilon, sente letters and presentes vnto Hezekiah, for he heard how that Hezekiah was lycke. And Hezekiah harkened vnto them, and shewed them all that was in the spicery house, and his siluer and golde, and odoures, and pzeiouise oyntmentes, and his armory, & all that was founde in hys treasure: there was nothig in his house or in al his realme, that he shewed them not.

Then came Ilaiah the prophet vnto kyng Hezekiah, and sayde to hym: what say these men, and from whence come they to the? And Hezekiah sayde: they be come from a far countree, euen from Babilo. And he said againe: what haue they sene in thy house? And Hezekiah sayde: al that is in my house haue they sene: there is nothyng among my treasure, that I haue not shewed them. And Ilaiah sayde to Hezekiah: heare y worde of the Lorde. Beholde, the daye shal come, that al that is in thine house, and that thy fathers haue layde vp in store vnto this daye, * shalbe caried to Babilon, and nothyng shalbe left, saith the Lord. * And of thy sonnes, that proceedede oute of the, whiche thou begat, test, shal there be caried away, and shalbe made chaumbreclaynes in the palace of the kyng of Babilon. And Hezekiah said to Ilaiah: welcome be the word of the Lorde whiche thou hast spoken: so that peace and truthe bee kepte in my dayes. Ilaiah answered what wilt thou that

The remnaunt of the dedes of Hezekiah & all his power, and how he made a pole and a condyte, and broughte the water into the cytte: are wyrtten in the

About that tyme Hezekiah, was sick vnto death, & he said: Thus saith the Lord y Puys in order for thou shalt Dye and not lue And Hezekiah Turned his face to the wall and Besought the Lord saying O Lord Remembre yet how I haue

Manasseh. ^{to Babylon} ^{nothing shall be left} ^{the Lord & thy friends that proceed of} ^{shall be carried} ^{Body} ^{to} ^{the} ^{prophetes} ^{sayinge} ^{because} ^{Manasseh} ^{kyng} ^{of} ^{Juda} ^{hathe} ^{done} ^{suche} ^{abominacions} ^{as} ^{hath} ^{wrought} ^{wic-} ^{kedly} ^{aboue} ^{al} ^{the} ^{Amorites} ^{(whiche} ^{were} ^{before} ^{hym)} ^{tyd} ^{: and} ^{hathe} ^{made} ^{Juda} ^{sinne} ^{al} ^{with} ^{his} ^{Idoles}. ^{There} ^{fore} ^{thus} ^{saythe} ^{the} ^{Lorde} ^{GOD} ^{of} ^{Israell}. ^{* Beholde} ^I ^{wyll} ^{bringe} ^{suche} ^{euell} ^{vpon} ^{Jerusalem} ^{and} ^{Juda} ^{, that} ^{the} ^{eares} ^{of} ^{all} ^{that} ^{heare} ^{it} ^{, shall} ^{tyngle} ^{at} ^{it}. ^{And} ^I ^{wyll} ^{stretch} ^{ouer} ^{Jerusalem} ^{, the} ^{squaringe} ^{lyne} ^{of} ^{Samaria} ^{, and} ^{the} ^{plometh} ^{of} ^{the} ^{house} ^{of} ^{Ahab}. ^{And} ^I ^{wyll} ^{wype} ^{oute} ^{Jerusalem} ^{, as} ^a ^{man} ^{woulde} ^{wipe} ^a ^{dyche} ^{, and} ^{when} ^{he} ^{hathe} ^{wpped} ^{it} ^{, turneth} ^{it} ^{hye} ^{downe}. ^{And} ^{though} ^I ^{leue} ^a ^{reminant} ^{of} ^{myne} ^{enheritaunce} ^{, yet} ^I ^{wyll} ^{deliuer} ^{them} ^{into} ^{the} ^{handes} ^{of} ^{them} ^{that} ^{hate} ^{them} ^{, and} ^{they} ^{shal} ^{bee} ^{robbed} ^{and} ^{spoyled} ^{of} ^{all} ^{theyr} ^{enemies} ^{: euen} ^{because} ^{they} ^{haue} ^{done} ^{wickedlye} ^{, and} ^{haue} ^{angred} ^{me} ^{, sence} ^{the} ^{tyme} ^{their} ^{fathers} ^{came} ^{out} ^{of} ^{Egypte} ^{vnto} ^{this} ^{daye}.

Wicked Manasseh restoreth againe the Idoles, and after dyeth, in whose steade Ammon his sonne succeedeth, which is typled of his owne seruantes: After him reigneth faithful Josiah.



Manasseh was twelue yere old when he beganne to raygne, and raygned fyfye and syue yere in Jerusalem: hys mothers name was Haphzibah. And he did that dyspleased the Lorde, euen after the abhominacions of the Bethē which the * Lorde caste oute before the chyldren of Israell. And he wente and built the hyllaulters againe, whiche Hezekiah hys father had destroyed. And he re- red by aulters to Baal, and made gro- ues, as dyd Ahab kyng of Israell. And he bowed him selfe vnto all the * Hoste of heuen, and serued them. And he built aulters in the very house of the Lorde, of whiche the Lorde had sayd (* in Jeru- salem I wyl put my name. And he built aulters vnto al the Hoste of heuen, euen in two courtes of the house of the Lord * And he offered hys sonne in fyre, and obserued dismall dayes, and bled witch- crafte and mayntened workers with spirites, and tellers of fortunes: and wrought much wickednesse in the sight of the Lorde to angre him.

And he put an ymage of a groue that he had made, euen in the very temple of whiche the LORDE had sayde to Dauid and to Salomon his sonne, * in thys house, and in Jerusalem (which I haue chosen oute of all trybes of Isra- el) wyl I put my name for euer. Nether will I make the fete of Israell moue a- ny more oute of the land which I gaue theyr fathers: so that they wyl be dili- gent to do al I haue commaunded the accordynge to all the lawe that my ser- uant Moses commaunded them. But they herkened not: for Manasseh had ledde them oute of the waye to do more wickedly then dyd the heathen people, which the Lord destroyed frome before the chyldren of Israell.

And the Lord spake by his seruantes

the prophetes, sayinge: because Ma- nasseh kyng of Juda hathe done suche abhominacions, as hath wrought wic- kedly aboue al the Amorites (whiche were before hym) tyd: and hathe made Juda sinne al with his Idoles. There fore thus saythe the Lorde GOD of Israell. * Beholde, I wyll bringe suche euell vpon Jerusalem and Juda, that the eares of all that heare it, shall tyn- gle at it. And I wyll stretch ouer Jeru- salem, the squaringe lyne of Samaria, and the plometh of the house of Ahab. And I wyll wype oute Jerusalem, as a man woulde wipe a dyche, and when he hathe wpped it, turneth it hye downe. And though I leue a remnant of myne enheritaunce, yet I wyll deliuer them into the handes of them that hate them, and they shal bee robbed and spoyled of all theyr enemies: euen because they haue done wickedlye, and haue angred me, sence the tyme their fathers came out of Egypte vnto this daye.

And therto Manasseh shed innocent bloude excedding abundantlye, in so muche that he replenyshed Jerusalem in all corners, besyde his sinne, where- with he made Juda sine and to do euell in the sight of the Lorde.

The reste of the actes of Manasseh, and all he dyd, and his sinne that he sin- ned: are writte in the boke of chronicles of kynges of Juda. And Manasseh laid hym to slepe with hys fathers, and was buried in the garden of his owne house, euen in the garden of Oza: and Ammon hys sonne raygned in his steade.

* Ammon was. xxii. yere olde, when he beganne to rayne, and he raygned two yere in Jerusalem. Hys mothers name was Mesalemeth the daughter of Haru of Hathbah. And he dyd that displeased the Lord (as his father Ma- nasseh dyd.) And he walked in all the waye that his father walked in, and ser- ued the Idoles that his father serued, and bowed hym selfe to them. And he forsoke the LORDE GOD of hys fathers, and walked not in the waye of the Lorde.

And the seruantes of Ammon conspi- red agaynst hym, and slue him in hys owne house. But the people of the lande slue all that conspired agaynst hym

kyng Amon, & made Josiah his sonne kyng in his towne. The rest of the actes of Amon, whiche he did are wyrtten in the Chronicle of the kynges of Juda. And they buryed him in his sepulchre in the garden of Oza, and Josiah his sonne raygned in his steade.

The xxii. Chapter.

After Josiah hearde of the boke of the lawe that was founde in the temple, he sendeth to Oloth & Phothephese for counsell.

A Josiah was * blis. yere olde when he begonne to raygne, and he raygned. xxi. yere in Jerusale. His mothers name was Jedidah the daughter of Adaiab of Bezecath. And he did & seemed righte in the syghte of the Lorde, & walked in al the wayes of David hys father, and bowed nether to the right hande, or to the lefte.

U par. 34. b * And the. xliii. yere of his raygne kyng Josiah sent Saphan the sonne of Azaliab the sonne of Mesulaim the scribe to the house of the Lord, saying: * go to Helkiah the hye priest, and let him summe the syluer that is broughte into the house of the Lorde, whiche the keepers of the doores haue gathered of the people, and let them delyuer it into the handes of the workmen, that haue the ouersyght of the house of the Lord, whiche shal geue it to them that worke vpon the house of the Lord: (to repaire the decayed places therof,) euen vnto carpenters and masons, and for to bye timbre and fre stone to repayre & house. Howe be it, let no rekenyng be made with them of the money that is deliuered into their handes, but let them do it of their conscience.

U par. 34. c * And Helkiah the hye priest sayde to Saphan the scribe. I haue founde the boke of the lawe in the temple of & lord, and Helkiah gaue the boke to Saphan, and he reade it. And then Saphan the scribe went to the kyng, & brought him worde agayne, and sayde: thy seruantes powzed out the syluer & was founde in the temple, and haue delyuered it vnto the workmen, that haue & ouersyght of the house of the Lorde. Furthermore Saphan the scribe shewed the kyng, sayinge: Helkiah the priest hathe delyuered me here a boke. And

Saphan red it before the kyng.

And the kyng as sone as he had hearde the wordes of the boke of & law, he rent hys clothes, and commaunded Helkiah the priest and Ahikam & some of Saphan, and Achobor the sonne of Michaiab, and Saphan the scribe, and Asahiah a seruaunte of the kynges, sayinge: * go ye and seke of the Lorde for me, and the people, and for al Juda, concernyng the wordes of this boke that is founde. for it is a great wrath of the LORDE that is kindled vpon vs, that oure fathers haue not herkened vnto the wordes of this boke, to do in all poyntes as it is wyrtten thern.

And Helkiah the hye priest and Ahikam, Achobor, Saphan, Asahiah wente vnto Oloth the Prophetesse wyfe of Selum the sonne of Tekuah the sonne of Haraham keeper of the robes, whiche Prophetesse dwelte in Jerusalem in the seconde warde, and communed with her. And she sayde to them: thus sayeth the LORDE God of Israel. Tell the man that sente you to me: thus sayeth the Lorde: beholde I wil brynge euell vpon this place and on the dwellers therein: euen all the wordes of the boke whiche the kyng of Juda hathe red, because they haue forsaken me and haue burnt offeriges vnto other gods, to angre me with all the * workes of theyr handes. Therefore is my wrathe kindled againste this place, and shall not be quenched.

But to the kyng of Juda whiche sente you to enquire of the LORDE, so shall ye saye: thus sayeth the Lorde God of Israel, as touchyng the wordes whiche thou heardest. Because thyne heart did melt and thou mekedest thy selfe before me the Lord, when thou heardest what I spake agaynst this place and the inhabitants of the same, howe that it shoulde be destroyed and made a cursed: and tarest thy clothes and weptest before me: of that also I haue hearde sayeth the Lorde. And therefore se, I wyl receaue the vnto thy fathers and wyl fet the vnto thy grane in peace, thyne eyes shall se none of the euell whiche I wyl brynge vpon this place. And they broughte the kyng worde agayne.

M. i. Receaue

The Notes.

Receau
the. &c.

a. Receau the vnto thy fathers, that is, vnto the same sayth & righteousnes that thy fathers are receaued too: whiche may be called the bosome of Abraham Luc. xvi. f.

The. xlii. Chapter.

Josiah readeth Deuteronomie before the people. He putteth downe the Idolles, after he had kylled the priestes thereof. He kepeth passeouer. He was kylled in Bagebo, & hys sonne Jehoahaz raggeth in hys steade: after he was take, hys sonne Jehoahaz was made kyng.

ii. par. 34. f



And then the kyng sent and gathered vnto him all the elders of Juda and of Jerusalem. And the kyng went by into the house of the Lorde, and all the men of Juda and all the inhabitoures of Jerusalem with hym, & the priestes and the prophetes & al the people bothe smalle and greate. And he red in the eares of them all the wordes of the booke of the couenaunte, whiche was founde in the house of the Lorde. And the kyng stode by a pyllet, and made a couenaunte before the Lorde that they shoulde walke after the Lord, and kepe hys commaundementes and his wytnesses and his ordinaunces with all theyr hertes and all theyr soules, and make good the wordes of the sayde appoyntment that were wyrtten in the sayde booke. And all the people consented to the appoyntment.

2. Es. viii. a

Jos. 24. f

And the kyng commaunded Helkiah the hie priest and the inferioure priestes and the keepers of the doore, to bring out of the temple of the Lorde, all the vesselles that were made for Baal and for the groue and for all the hoste of heauen. And he burnt them withoute Jerusalem in the felde of Cedron and caried the ashes of them in to Bethel.

About
viii. c.

And he put downe the Camarites which the kynges of Juda had set to burne offerynges in the hylaulters in the ctyes of Juda roundeabout Jerusalem and also them that burnt sacrifices vnto Baal, to the sunne and to the moone, and to the planetes, and to all the hoste of heauen. And he brought out the groue from the temple of the Lorde without Jerusalem vnto the broke Cedron, and burnt it at the broke Cedron & stäpte it to pouldre, and caste the duste therof vpon the graues of the people of the ctrepe. And he brake downe the celles of the male hores that were in the house

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of the LORD, where the women woue litle houses for the groue. them in their lyfe tyme.

And he brought all the priestes oute of the ctyes of Juda, and despyled the hylaulters where the priestes dyd burne sacrifice, euen from Gibeon to Bersabe. And he brake downe the hylaulters of the Gates, that were in the enteringe of the gate of Josua the gouernoure of the ctye, whiche were on the left hāde of the gate of the ctye. Neuerthelesse the priestes of the hylaulters myghte not come at the alter of the LORD in Jerusalem, saue onely they dyd eate of the swete breade amonge theyr brethren.

* And he despyled Topheth also, whiche is in the valey of the children of Hennon, because no man shoulde offer his sonne or hys doughter in fyre to Moloch: he put downe the hoxles that the kynges of Israel had geuen to the sunne at the entringe of the house of the Lorde, in the chābre of Nathaniemelech the chamberlayne which was of Paruarim, and burnt the charettes of the sunne with fyre. And the aulter that were on the toppe of the parloure of Ahaz, which the kynges of Juda had made, and the aulter whiche Manasseh had made in the two courtes of the house of the Lorde, the kyng brake downe, and ranne thence and caste the duste of them in to the broke Cedron.

2. Es. viii. b

That is,
of the sub
urbes.

4. Re. xxi. a

And the hylaulters that were before Jerusalem on the ryghte hande of the mounte Masith, whiche Salomon kyng of Israel buylt to Ashtaroth the abhominacion of the zidons & to Chamos the abhominacion of the Moabites, and to Milchom the abhominacion of the children of Ammon, the kyng despyled: and brake the ymages and cut downe the groues and fylled the places with the bones of men.

iii. Re. xi. b

Moreouer the aulter that was at Bethel, the hylaulter made by Jeroboam the sonne of Nabat which made Israel synne: bothe the aulter and also the hyl he brake downe and burnt the hyl and stampte it to powder, & burnt the groue. And as Josiah turned him selfe, he spyed the graues that were in the mounte & sente and fet the bones out of the graues and burnt the vpon the aulter

3. Re. xlii. a

D

III. re. xlii. a
 aulter and polluted it accordynge to the worde of the Lorde that the mā of god had proclaimed, which* openly had denounced the same thinges.

Then the kynges sayde: what meaneth yonder graue stone that I se. And the men of the cytie tolde him, it is the sepulchre of y man of God, which came from Juda and openlye denounced the selfe same thinges that thou hast done to the aulter of Bethel. And he said, let him be: se that no man moue his bones. And so his bones scaped with y bones of a prophete that came oute of Samaria.

And therto all the houses of the hyl: aulterers of y cyties of Samaria which the kynges of Israel had made, to anger (y Lorde) w al: Josiah put out of y way & did to the in al poyntes as he did in Bethel. And he sacrificed al the priestes of the hylaulterers that were there euen vpon the aulter, and burnt mennes bones vpon them, and returned to Jerusalem.

II. par. 35. a
 E. 1. 1. a
 Jos. xlii. a
 C And the kynges commaunded all the people, sayinge: * kepe the feast of passeouer vnto the lord your God, * as it is wyrtten in the boke of this couenaunt.

3. Esdr. 1. c
 For* there was no passeouer holden lyke that, from the dayes of the iudges that iudged Israel, and thowow oute all the dayes of the kynges of Israel & of Juda. And in the. xliii. yere of kynges Josiah was this passeouer holden to the Lorde in Jerusalem.

And therto workers with sprites, sothsayers Images of witchcrafte, ydoles and al other abhominaciōs that were spyed in the lande of Juda and in Jerusalem, Josiah put out of the way, to make good the woordes of the lawe, whiche were wyrtten in the boke that Helkiah the priest founde in the house of the Lorde: lyke vnto him was there no kynges before him, that turned to the Lorde with all hys herte, with all hys soule and all his might, accordynge to all the lawe of Moyses, nether after him arose there any luche.

F Not withstandynge the Lord turned not from hys fearce and great wrathe wherwith he was angrey agaynst Juda vpon al the prouocacions that Nabasseh prouoked hym. But the Lorde

sayde: * I wil put Juda too, out of my sight, as I haue done Israel, and wyll cast of this cytie Jerusalem whiche I haue chosen, and the house of whiche I haue sayde, my name shalbe there.

The rest of the deades of Josiah and al he dyd are wyrtten in the boke of the storpes of the kynges of Juda.

* In his dayes Pharaο Necoh kyng of Egypt wente agaynste the kynges of Assiria to the ryuer of Euphrates. And kynges Josiah went agaynst him, & was slayne of him at Magedo when he had sene hym. And his scruauntes carped him dead from Magedo and broughte him to Jerusalem and* buried hym in his owne sepulchre. And the people of the lande toke Jehoahaz the sonne of Josiah and anoynted hym & made him kynges in his fathers rowme.

And Jehoahaz was. xliii. yere olde when he beganne to raygne & raygned thre monethes in Jerusalem. His mothers name was Hamital the doughter of Jeremiah of Lobnah. And he dyd that dyspleased the Lorde, in al thinges as his fathers had done. And Pharaο Necoh put him in bondes at Reblah in the lande of Hemath* in the tyme of his raygne in Jerusalem, and put the lade to a trybute of an hundred talentes of syluer and a talent of golde. And Pharaο Necoh made Eliakim the sonne of Josiah, kynges in the rowme of Josiah his father, and turned hys name to Jehoakim, and* toke Jehoahaz awaye whiche when he came to Egypte dyed there.

And Jehoakim gaue the siluer and the golde to Pharaο: how be it he taxed the lade, to geue the money at the commaundement of Pharaο and as euery man was set at, so he required the syluer and the golde of the people of the lād, to geue Pharaο Necoh. Jehoakim was. xlv. yere olde when he beganne to raygne, & he raygned. xi. yere in Jerusalem. His mother was named Zebdah the doughter of Phadajah of Ramah. And he did that was euell fauoured in the sight of the Lorde, lyke in all thynges as dyd his fathers.

The Notes.

a. That is the ministers of Baal so called, because they were cladde with blacke clothes
 III. ii. That is
 02. 8c.

II. par. 35. b

4. re. xlii. b

C

The grece
 rebe, that
 he should
 not rayg
 ne.

Iere. xlii. b

or smokye: Camari signifieth, smoked, or burne, or blacke monches of Baal: and so do the Jewes call them.

Be despyled. b. He despyled Topheth, that is, he openly shewed that Topheth was despyled, uncleane, & fylthy. Topheth was a place nye unto Jerusalem in the vale of the sonnes of Ennom, in which were cast dead carcases, and all uncleane thynges.

Some reade. c. Some reade in the hye of offence. Some of corruption or perdition, rebukynge thereby the belydunge which they had there biled to worshyppe Idolles in. Some reade mounte oliuete.

The. xxiii. Chapter.

Jehoachim dyeth, and after him succeedeth Jehoachin. Jerusalem is besieged of the Babilonians. Jehoachin yeldeth him selfe to the kynge of Babilon. And in hys towne cāe Mathaniah, which was called zedekiah



In his dayes came Nabuchodonozor kyng of Babilon, and Jehoachim became hys seruaunte thre yere, and then turned and rebelled against hym. And the Lorde sent vpon him men of warre out of Caldey, oute of Siria, out of the Moabites, and from the chylidren of Ammon: and sent the into Juda, to destroye it, accordinge to the saying of the lord which he spake by his seruantes the prophetes. Onely at the byddynge of the Lorde happened it so to Juda, to put them out of his syght, for the synne of Manasseh accordynge to all he dyd: and for the innocent bloude that he shedde and fylled Jerusalem with innocent bloude, which the Lorde woulde not forgeue.

The rest of the dedes of Jehoachim and all he dyd, are wyrtten in the chronicles of the kynges of Juda. And Jehoachim layde him to slepe with his fathers, and Jehoachin his sonne raygned in his steade. But the kynge of Egypt came now no more out of his lade: for the kynge of Babilon had taken fro the ryuer of Euphrates, al that pertained to the kynge of Egypte. Jehoachin was. xviii. yere olde when he beganne to raygne, and raygned in Jerusalem thre monethes. His mothers name was Nehultha the doughter of Elnathan of Jerusalem. And he dyd that displeased the eyes of the Lorde in all poyntes as his father dyd.

In his tyme came the seruauntes of Nabuchodonozor kyng of Babilon, to Jerusalem and the cite was besieged. And Nabuchodonozor came to the cite as his seruauntes were yet a besiging

of it. * And Jehoachin the kynge of Juda came out to the kyng of Babilon, with his mother, his seruauntes, his lordes and his chamberlaynes. And the kyng of Babilon toke him, in the eyght yere of his raygne.

* And he caried out thence al the treasure of the house of the Lorde, & the treasure of the kynges house, and brake al the vesselles of golde which Salomon kyng of Israel had made, in the temple of the Lorde, as the Lorde had sayde. And he caried awaye all Jerusalem, and all the lordes and all the men of mighte, to the nombre of ten thousande into captiuytie and all craftes men and Joyners, none remainyng saue the poore people of the lande. * And he caried awaye Jehoachin to Babilon, and the kynges mother, and the kynges wiues, and his chambrelaynes, and the mightie of the lande caried he awaye from Jerusalem to Babilon. And al the men of actiuite to the numbre of seue thousande, and craftesmen and ioyners a thousande, al strong & apte for warre, did the kyng of Babilon bring to Babilon to dwel. * And the kyng of Babilon made Mathaniah his fathers brother, kyng in his steade, and chaunged his name and called him zedekiah.

* zedekiah was. xxi. yere olde when he beganne to raygne and he raygned. xi. yere in Jerusalem. His mothers name was Hamital the doughter of Jeremiah of Lobnah. And he did euell in the sight of the Lord, in al poyntes like to Jehoachim. For throughe the wrath of the Lorde it so chaunced to Jerusalem and Juda, butyl he had caste them out of hys syghte. And he sayde zedekiah rebelled againste the kyng of Babilon.

The. xxv. Chapter.

By the rebellynge of zedekiah is the towne of Jerusalem besieged of Nabuchodonozor. The towne and the temple are bothe buente. The sonnes of zedekiah are slayne before his eyes, and after are his eyes put out. Juda is brought to Babilon, and after is Jehoachin exalted.



Herfore in the. x. mynth the yere of his raygne, the tenth day of the tenth monethe, came Nabuchodonozor kyng of Babilon with all hys power to Jerusalem: and pytched against the towne and made engynes agaynst it on euery syde. And the cite continued besieged vnto

Heb. ii. a

iii. He. xx. c

Jer. 24. a
Deu. 28. b

2 Pa. 26. b
Jer. 37. a

Jer. 34. a

Jer. 39. a
and. lii. a

Ezec. iii. d
and. iiii. a

unto the. xi. yere of Kynges zedekiah.
* And the nynthe day of the fourth mo-
neth of that yere, there was so greate
honger in the cytpe, that there was no
sustinaunce for the people of the lande.

And therto the citpe was broken bp:
wherfore all the men of Armes fled by
night, by a way thorow a gate, betwene
two walles harde on the kynges gar-
den: the Caldeyes lying about y^e citie.

B And the kyng wente strayghte to-
warde the deserte. And the hoste of the
Caldeyes folowed after him, and toke
him in the deserte of Jericho, al his ar-
mye beyng scattered awaye from him.
And when they had taken hym, they
broughte him to Nabuchodonozor the
kyng of Babilō to Reblah, where they
* reasoned with hym. And they shewe the
sonnes of zedekiah befoze his eyes, and
put oute the eyes of zedekiah, and fet-
tered hym, and caried him to Babilon.

That is,
they re-
prehended
hym and
foude
saure wth
him be-
cause he
had rebel-
led & bro-
ken bys
othe.

ii. par. 36. c

Some
reade, che
feof y^e co-
kes. Som
cheke cap-
tayne.

And the seuenthe daye of the fyfth
monethe whiche was in the nyntenthe
yere of kynges Nabuchodonozor kyng
of Babilon, came Nabusaradan ser-
uaunte of the kynges of Babilon and
* chefe Marshall, unto Jerusalem:
* and burnt the house of the Lord and
the kynges house and all the houses of
Jerusalem, and al great houses burnt
he with fyre. And all the hoste of the
Caldeyes y^e were with the chefe Mar-
shall: brake downe the walles of Jeru-
salem rounde aboute. And the reste of
the people that were lefte in the cytpe,
and them that were fled to the kynges of
Babilon, and the remnaunte of y^e com-
men people, Nabusaradan the chefe
Marshall caried awaye, and lefte of
the pooze of the lande to dresse the by-
ches and to tyll the grounde.

a. re. vii. b.
Iere. lii. c
lpa. xviii. b

Some
reade. In
strumens
tes of mu-
syke.

C And the pyllers of braske that were
in the house of the Lord & the botomes,
and the brasen sea that was in y^e house
of the Lord the Caldeyes brake, and
caried the braske of them to Babilon.
And the lauers, Houelles, * dresynge
knyues, ladelles, and the mynystrynge
besselles of braske, they caried awaye.
And the fyre pannes, and basens that
were ether of golde or siluer, them toke
the chefe Marshall awaye with y^e two
pyllers and the sea of braske & the bot-
omes which Salomō had made in the

house of y^e Lord. The braske of all these
besselles was without wayghte. The
heyght of the one pyller was. xviii. cu-
bites, and the heade thereon was braske
and thre cubytes longe with a wrethe
and pomegranets rounde aboute vpon
the heade, al of braske. And of the same
fassion was y^e secōde pyller wth a wrethe.

And the chefe Marshall toke Sa-
ratah y^e chefe priest, and zophoniah the
hiest priest saue one, and thre keepers of
the doze. And out of the cytpe he toke a
certayne chābrclayne that had y^e ouer-
syght of the mē of warre, and fyue men
that were euer in the kynges ptesence,
whiche were founde in the cytpe, and
Sophet the captayne of the hoste that
taught the people of the lande to make
warre, & thre skore men of the people of
the lande that were founde in the cytpe
also. And Nabusaradan y^e chefe Mar-
shall toke them and broughte them to
the kynges of Babilon to Reblah. And
the kynges of Babilon smote them & shewe
them at Reblah in the lade of Hemath,
And so Juda was caried awaye out of
theyr lande.

Iere. li. a. b
f

* And ouer the people that remayned
in the lande of Juda, which Nabucho-
donozor kynges of Babilon lefte, he set
Godoliah the sonne of Ahikam y^e sonne
of Saphan. And when all the capitay-
nes of the men of warre hearde, that
the kynges of Babilon had made Go-
doliah gouerner: there came to Godo-
liah to Mazphag: Ismael the sonne
of Nathaniah and Johanan the sonne
of Kareah and Saraiyah the sonne of
Chananieth the Netophathite & Je-
zoniah the sonne of Maachati & theyr
men. And Godoliah sware to them and
to their men, and said to them: * feare
not ye to be seruautes to y^e Caldeyes.
But dwel in the lande and serue y^e kyng
of Babilon and ye shal be in good con-
dicion.

Iere. xl. 6

G
Iere. xli. a

* But it chaunced the seuenth moneth
after, that Ismael the sonne of Natha-
niah the sonne of Elisama of y^e kynges
bloude came, and ten men with him and
smote Godoliah that he dyed: and so
dod he the Jewes and the Caldeyes
that were wth hym at Mazphah. Ther-
vpon all the people bothe smalle and
greate and the captaynes of the men

of warre arose and went to Egypte: for they were astrayed of the Caldeyes.

Jer. iii. e

* Notwithstandinge yet the. xxxvii. yere after Jehochin kyg of Juda was carped awaye, the. xxvii. daye of the twelueth moneth, dyd Euilmerodach kyng of Babilon* lyfte vp the head of Jehochin kyng of Juda oute of the prylon house, and spake kyndely to him and set his seate aboue the seate of all the kynges that were with him in Babilon, and chaunged hys prylon garments. And he dyd euer eate breade befoze hym all the dayes of hys lyfe. And a continual porcion was assygned hym of the kynges, daye by day as long as he lyued.

To lyfte
up hys head
as oftē ta
ken for
scourge
up hys
man, and
causynge
him to
flourishe,
as here.
ec. psal.
iii. a. and
c. xij. b

¶ The ende of the fourthe boke
of the kynges, whiche af-
ter the hebrues is the
seconde.

The Chronicles of the kynges of Juda.

¶ The firste boke.

¶ The fyrste Chapter.

¶ A bypse reherfall of all the Genealogie of Adam,
vnto the sonnes of Esau and Jacob.



¶ Dā* Seth, Enos: Kainan, Mahalehel, Jared: Mahanoch, Mathusaleh, Lamech: Noah, Sem, Ham, & Japheth. The sonnes of Japheth: were Gomer, Magog, Madai, Jauan, Thubal, Mosoch and Thiras. The sonnes of Gomer were: Ascanez, Jpheth and Thogormah. The sonnes of Jauan: Eulah, Tharsilah, Cethim and Dodanin.

The sonnes of Ham: Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heuilah, Sabatha, Remah and Sabathaca. The sonnes of Remah: Saba & Dedan. And Cus begat Nemrod: whiche Nemrod beganne to waxe myghtie vpon the erthe. And Mizraim begat Ludim, Anani, Laabim, Nephthaim, Phetrusim and Chasum: of

whiche came the Philistines and the Chaphtherites. And Canaan, begat zidon his eldest sonne, and Heth, Jebusi, Amoz, Gergesi, Heui, Araki, Sini, & Aruadi, zamari and Hemathi. The sonnes of Sem: Elam, Assur, Arphacsad, Lud, Aram, Uz, Hul, Gether and Mosoch. And Arphacsad begat Salah and Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg, because that in hys dayes the lande was deuyded. And hys brothers name was Jektan. Jektan begat Elimodah, Saleph Hazer-moth & Jarah: Haduram, Usal, & Dekalah: Ebal Abimael, and Saba: Ophir, Heuilah, and Jobab. All these were the sonnes of Jektan.

* Sem, Arphacsad, Salah: Eber, Phaleg Rau: Serug, Nahor, Thareh: Abiam otherwyle called Abraham.

The sonnes of Abraham Isaac and Ismael. And these are theyr generacions: * the eldest sonne of Ismael was Nabaioth, then Kedat, Adbeel & Nabalam: Masma, Dumah, Massa, Hadar and Thema: Jatur, Naphis and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubyne: the bare Zaintram, Jektan, Madan, Hadian, Jelsbok and Suah. The sonnes of Jektan: Saba, and Dadan. The sonnes of Hadia: Ephah, Epher, Benoch, Abida and Eldaah. * All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isaac Esau and Israel. The sonnes of Esau: * Eliphaz Raul, Jehus, Jaelom & Kozeh. The sonnes of Eliphaz: Theiman, Omer, Zephi, Gaatham, Keneg, Theinna and Amalek. The sonnes of Raul: Rahath, Zarah, Samah and Melah. * The sonnes of Seir: Lotan, Sobal, Zebeon, Anah, Dilon, Ezer and Disan. The sonnes of Lotan: Bozi and Homam, and Chamna was Lotans yster. The sonnes of Sobal: Alian, Mahabath, Ebal, Sephi, and Dnam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dilon. The sonnes of Dilon: Hamaran, Elebon, Jethran and Chara. The sonnes of Ezer: Balan, Saauan and Jakan. The sonnes of Disan: Uz, and Aram.

* These are the kynges p raygned

Gene. xi. 6

Ge. xxi. 6.

Gen. xxi. 2

Ge. xxxvi. 6

Gene. 36. 6

Ge. xxxvi. 2

in þe lande of Edom befoze any kynge
raygned among the children of Israel:
Bale the sonne of Beoz, and the name
of his cytye was Denahabath. And
when Bale was dead, Jobab the sonne
of zarah of Bozrah raygned in hys
steede. And after þe death of Jobab, Hu-
saim of the lande of Chemani raygned
in his rowme, and after the death of Hu-
saim, Hadad, the sonne of Sadad which
bet the Madianites in the felde of
Moab, raygned in his rowme, and the
name of his cytye was Aith. And af-
ter þe death of Hadad, Semlah of Ma-
rekah raygned in his steede. And after
the deathe of Semlah Saul of Roho
both upon Euphrates raygned in hys
place. And after the deathe of Saul,
Baal Hanan the sonne of Achobor
raygned in hys rowme. And after the
deathe of Baal Hanan, Hadad raygned
in his place, and the name of his cytye
was Phau, and his wyues name was
Mehetabeel the doughter of Matted
the doughter of Melahab.

But after the death of Hadad, there
were dukes in Edom. Duke Chamna,
duke Aliah, duke Jetheth: duke Dhol-
bama, duke Giah, duke Phinon, duke
Kenaz, duke Cheman, duke Habzar:
duke Magdiel and duke Iram. These
were the dukes of Edom.

¶ The .ii. Chapter.

¶ The Genealogie of Juda vnto Iai the father of
David.

¶ These be þe sonnes of Israel: * Ru-
ben, Simeon, Levi, Juda, Issa-
car and Zabulon: Dan, Joseph,
Benjamin Aephthali, Gad and Aser.
The sonnes of Juda: * Er, Onan, and
Selah. These thre were borne hym of
the doughter of Sua the Cananitesse.
But Er the eldest sonne of Juda was
euell in the syght of the Lord, and ther-
foze he slue hym. And * Chamathys
doughter in law bare hym Pharez and
Zarah: so that all the sonnes of Juda
were fyue.

* The sonnes of Pharez: Hezron and
Hamul. The sonnes of Zarah: * Zamri,
Ethan, Heman, Chalchal and Dara:
fyue in all.

The sonnes of Carmi: * Achar: that
troubled Israel, which transgressed in
the vnlawfull thynges. The sonnes of
Ethan: Azaria. The sonnes of Hezron

that were borne him: Jerhameel, Ram
and Calubai. * And Ram begat Amiz-
nabad: and Aminadab begat Rahazo
a Lorde amonge the children of Juda.
And Rahalon begat Salma: and Sal-
ma begat Booz: and Booz begat Obed:
and Obed begat Iai. * And Iai be-
gat hys eldest sonne Eliab, and Abi-
nabad the seconde, and * Samaa the
thyrde, Pathanael the fourthe, Kadai
the fyfte, Ozem the syxte, and David
the seuenthe, whose systers were Zar-
uiah and Abigail. The sonnes of Zar-
uiah: were Abisai, Joab and Azahel,
thre. And Abigail bare Amaza, * the
father of whiche Amaza was Jether
an Ismaelite.

And Caleb the sonne of Hezron be-
gat Alubah a womā and Jeroth whose
sonnes are these: Jaser, Sobab and
Ardon. But Alubah dyed, and Caleb toke
Ephrata whiche bare hym Hur. And
Hur begat Uri, and Uri begat Beze-
leell. And afterwarde Hezron wente in
to the doughter of Machir the father
of Gilead, and was when he toke her,
thre skore yere olde. And she bare hym
Segub. And Segub begat Jair which
had. xxiii. cytyes in the lade of Gilead.
And he ouercame the Gessurites and
the Aramites, and toke the townes of
Jair from them, and Kenath with the
townes that longed to the same, euen
thre skore townes. All these were the
sonnes of Machir þe father of Gilead.
And after the death of Hezron at Ca-
leb in Ephrata, Abia, hys wyfe bare
him, * Ashur the father of Thekoa.

And the sonne of Jerhameel the el-
dest sonne of Hezron were Ram, the el-
dest and Buna, Ozam, Ozem and Aha-
siah. And Jerhameel had yet a nother
wyfe named Atarah whiche was þe mo-
ther of Onam. And the sonnes of Ram,
the eldest sonne of Jerhameel were,
Maaz, Jamin and Ahar.

The sonnes of Onam were, Sa-
mai and Jada. The sonnes of Samai:
Nadab and Abisur. And the wyfe of A-
bisur was called Abihail whiche bare
him Ahaban and Holid. The sonnes of
Nadab: Saled and Appaim. But Sa-
led dyed wout chyliden. The sonne of
Appaim was Jesei. The sonne of Je-
sei was Sefan. And the sonne

of Sefan was Oholai. And the sonnes of Jada & brother of Samai were Jethur and Jonathan. But Jethur dyed without children. The sonnes of Jonathan were Phaleth and Zila. These were the sonnes of Jerhameel. Sefan had no sonnes but onely daughters. And Sefan had a seruauunt that was an Egyptian named Jeraha to whome he gaue hys daughter to wyfe, and he bare him Athai. And Athai begat Pathan. And Pathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed. Obed begat Jehu. Jehu begat Azariah. Azariah begat Helez. Helez begat Eleasah. Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama.

I The sonnes of Caleb the brother of Jerhameel were Mela his eldest son whiche was the father of * Zippa: and the sonnes of Marefa the father of Hebron. The sonnes of Hebron were Coreh, Taphuah, Rekem and Sama. Sama begat Raham the father of Jerakam. And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethzur.

E And Ephah a concubyne of Calebs bare Harai, Mola and Gazez. And Harai begat Gazez. The sonnes of Jaha-dai were Regé, Iothan, Gelas, Phaleth, Ephah & Saaph. And Maachah another concubyne of Calebs bare Saboz, Thahanah. And she bare also Saaph, the father of Madmanah, & Sue the father of Machbenah, and & father of Gabaa. And Caleb had a daughter called * Aclah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim: Sobal & father of Kariath Jarim: and Salma & father of Bethlehem: and Mareph the father of Beth Geder. And Sobal the father of Kariath Jarim had sonnes, euen the halfe kynted of Menuah.

The kyndredes of Kariath Jarim were the Jethrites the Puthites & Simeathites and the Maserites. And of them came & zarathites and the Esthalolites. The sonnes of Salma, Bethlehem and Netophathi that were & glo-rye of the house of Joab, and halfe the Manathites and of the zaraites. And

so were the kyndredes of the wyrters that dwelte at Jabes, the Tirathites, the Simeathites and Suchathites * whiche are the Benites, that came of Hemath the father of Beth Rechab.

The Notes.

a. Some reade, that sawe the halfe of the mansions: meynuge thereby that Sobal had manie sonnes, by whom: he sawe two, ruled and owned, the one halfe of the prouynce. By the mansions, they vnderstande, & houses wherein the Shepards, husbandmen or vnyuersall dwellers dwelte. The place of whiche he owned the one halfe, myghte be Menuah, or (as some wil) Menuahut.

Some reade.

The .iii. Chapter.

The Genealogie of David in Hebrō: in Ierusalem.



These are & sonnes of David whiche were borne him in Hebrō: the eldest * Anno of Ahinoam the Ierusalemite. The secōde Daniel by Abigail the armelitelte. The thirde Absalom the sonne of Maacah daughter of Tholmai kynge of Gethur. The fourthe Adoniah the sonne of Hagith. The fyfte Saphattah by Abital. The syxte Jethraam by Eglah his wyfe. These .vi. were borne hym in Hebron where he raygned seuen yere and syxe monethes. And in Ierusalem he raygned .xxiii. yere.

* And these were borne hym in Ierusalem: Samua, Sobab, Pathan, and Salomon: these .iiii. of the daughter of * Bath Sua and the daughter of Amiel. Then Jebahar & Elisama, Eliphalet, Nogeh, Nepheg, Japhia, Elisama, Eliada, and Eliphalet: nyne in numbze. These are all the sonnes of David, besyde the sonnes of his concubynes and * Chamar their syster.

* Salomons sonne was Rehoboam, whose sonne was Abiah: and Asa was hys sonne, and Jehosaphat hys sonne: whose sonne was Joaz: and hys sonne was Ochoziah, and Joas was sonne to hym. And his sonne was Amaziah, and hys sonne was Azariah, and his sonne was Iotham. And Ahaz was hys sonne, and Hezekiah was sonne to hym, and Manasseh was hys sonne. And Amon was his sonne, And Josiah was sonne to hym. And & sonnes of Josiah were, & eldest sonne Johana, & secōde, Jehoakim, the thirde zedekiah, & & fourth Selu. The sonnes

Jud. i. d

li. Be. iii. a

2 pa. xxiii. d

B Reg. v. d

Other: wyse. Bethsa: be.

Other: wyse. Elisua.

li. re. xiii. a

Math. i. a

Jos. xv. d
Jud. i. c

of

of Jehoakim were Jeconiah his sonne, whose sonne was Zedekiah.

D The sonnes of Jeconiah the Preso-
ner were * Salathiel, Melchiram,
Phadaiah, Senazer, Jecamiah: Ho-
lama and Radabiah. The sonnes of
Phadaiah were Zorobabell & Semei.
The sonnes of Zorobabel, Mosolam,
Hananiah and Salumith their sister,
and Hasubah, Ohel, Barachiah, Ha-
sadiiah, Josab, Hesel, syue in numbze.
The sonnes of Hananiah: Phaiiah
and Jesaiah, whose sonne was Ra-
phiah, and hys sonne Arnan, and hys
sonne was Obdiiah, and hys sonne
Sechaniah. The sonne of Sechaniah
was Semataiah. And the sonnes of Se-
mataiah were Hatus, Jegal, Bariah,
Maariah, Saphat and Hela, sixe. And
the sonnes of Maariah were Elioenai,
Hezekiah and Azricam, thre. And the
sonnes of Elioenai were Hodajah, E-
liasib, Pheliah, Akub, Johanan, Da-
lajah and Anani, seuen.

The. iiii. Chapter.

The Genealogye of the sonnes of Juda and Ben-
iamin.

A The sonnes of Juda Pharez,
Hezron, Carmi, Hur and
Soball. And Reaiah the
sonne of Soball begat Ja-
hath. And Jahath begat Ahimai and
Laad which be y kynredes of y zarea-
thites. And of these came the father of
Etam, Jezrael, Jesema and Jeebos,
wyth their sylster called Zalephuni:
And Phannuell father of Gedoz: And
Eler the father of Husah. These are
the sonnes of Hur the eldest sonne of
Ephrata father to Bethlehem. And A-
hur the father of Thekua hadde two
wyues: Halaah & Naarah. And Na-
arah bare hym Ahusam, Hephher, The-
mani and Hahastari. These were the
sonnes of Naarah. And the sonnes of
Halaah were Zareth, Joar and Eth-
nan. And Coz begat Anub and Zobe-
bah, and the kynredes of Ahathell the
sonne of Harum. And Jeabes was
nobler then hys brethren. And hys mo-
ther called hys name Jeabes, sayng:
bycause I bare hym with sorowe. But
Jeabes called on God of Israell, say-
ng: yf thou shalt blesse me, & enlarge

my costes; and thalte let thyne hande
be wyth me, and wylte kepe me frome
euell that it bere me not. And God sent
hym hys desyre.

Calub the brother of Suah begat
Mahir whiche was the father of Est-
hon. And Esthon begat Beth, Rapha
and Phaseh and Chehenah the father
of the cytpe of Rahas whych are the
men of Rechab. The sonnes of Kenas:
Othniel and Saratah. And the sonnes
of Othniel were Hathath.

And Maonothi begat Ophrah. And
Saratah begat Joab the father of
them of the valeye of craftesmen, so
called bycause they were craftesmen.
And the sonnes of Caleb the sonne of
Jephoneh were Huru, Ela and Jaem.
And the sonne of Ela was Kenas. And
the sonnes of Jehaleleel were Ziph and
Ziphah, and Thiria and Alarael. And
the sonnes of Ezra: Were Jether,
Merod Ephraim, Jalon, Thahar, Ma-
riam and Samai, and Jeshbah the fa-
ther of Esthamoa. And hys wyfe Je-
hudiah bare Jared the father of Gedoz
and Heber the father of Socoh, and
Jecuthiel the father of Zonoah. And
these were the sonnes of Bethiah the
doughter of Pharaon whych Merod
tooke. The sonnes of the wyfe of Hodi-
a the sylster of Nahan the father of
Reilah were Hagarim and Esthamoa
the Maachathite. The sonnes of Si-
mon were Amnon and Kinah, Benha-
nan and Thilon. And the sonnes of Je-
si were Zoheth and Benzoheth.

* The sonnes of Selah the sonne of
Juda were Et the father Lecah, and
Laadah, the father of Maresah, and
the kynredes of the householdes of
them y wroughte bysse in the house of
Albea. And Jokim and the men of Co-
zebah, and Joas and Saraph, whych
were inhabited in Moab, but retur-
ned to Lehem and to Bebarim Atchim.
These were the potters that dwelte a-
monge trees and hedges and were in
the kynges woorkes and dwelte euen
there.

The sonnes of Simcon: Pannuell,
Jamin, Jarim, Zorah and Saul, whose
sonne was Selum, and the sonne of
hym was Mabsam, and hys sonne
was Mabsam, And the sonne of Ma-
m. b. ma

Gene. 38. 9
and, sibi. 6

Gene. 38. 9

Ruben. i. Paralipomenon.

ma was Hamuell, and hys sonne was zachur, and the sonne of hym was Semei. Semei hadde syxtene sonnes and syxe doughters. But hys brethzen hadde not manye children, nether were the kynredes of them lyke to the chyldren of Juda in multitude. And they dwelte at Bersabe, Moladah & at Hazar, Sual, at Balaah, Erem, Tholad, Bathuel, Horimah and at zikeleg: At Bethmarcaboth, Hazar Sulym, Bethberei and Saarim. These were their cities vnto the raigne of Dauid. And their byllages were Etam, Ain, Remon, Cochen and Asan, fyue townes and all their byllages that were rounde aboute the sayde cytyes vnto Baall. This is the habitacion of them and their genealogye.

And Mosobab, Jemlech, Josah the sonne of Amasiah: And Joel and Jehu the sonne of Josabiah the sonne of Saraiyah the sonne of Asiel: And Elioenai, Jakobah, Jochaiah: Alaiyah, Adiel, Asimiel and Banaiah: ziza the sonne of Sephei the sonne of Alon the sonne of Idarah the sonne of zemri the sonne of Samaiyah. These are suche as came by name, heades of theyre kynredes. And the auncyente householdes of them spredde in multitude.

And they wente as farre as Gadoz, euen vnto the east syde of the valleye, to seke pasture for their cattell. And they founde fatte pasture and good and a wyde lande bothe quyet and fruttfull: for they of Ham dwelte there before. And these now afore writen by name wente in the dayes of Hezekiah kynge of Juda, and smote the tentes of them and the habytacions that were founde there, and destroyed them bitterlye vnto thys daye, and there dwelte in theyre towne: Bycause there was pasture there for their shepe.

And therto there went of the sayde chyldren of Simeon fyue hundred me: Phaalhtiah, Naariah, Raphiah and Oziel the sonnes of Jesi beyng their heades: And they smote the reste of the Amalekytes that were escaped & they dwelt there vnto thys daye.

The. v. Chapter.

The genealogye of Ruben and Gad and of the halfe trybe of Manasse.



He sonnes of Ruben the eldest sonne of Israell: for he was the eldest. *But bycause he despyled hys fathers bedde, hys byrthyghte was geuen vnto the sonnes of Joseph the sonne of Israell, and so he is not rekened vnto the birthright. for vnto Juda whyche was myghtye amonge hys brethzen was geuen the pyncipalitie before hym. But the byrthyghte was geuen Joseph. The sonnes then of Ruben the eldest sonne of Israel, were Henoch, Phalu, Hezron and Carimi.

The sonnes of Joel: Samaiyah, and a hys sonne Gog, and hys sonne Semei, and hys sone Micah, and the sonne of hym was Reaiyah, and hys sonne was Baal, and Beerah was his sonne. Whyche Beerah Thiglath Phalneser, kynge of Assiria carped away: for he was a greatesorde amonge the Rubenytes. But vnto hys brethzen in theyre kynredes, when they are rekened after theyre byrthe, were Jeiel and zachariah the chete heades.

And Baal the sonne of Azan the sonne of Sema the sone of Joel, dwelt in Aroet and so forthe vnto Rebo and Baalmaon. And eastwarde he inhabited vntyll the wyldernes, euen vpon the ryuer Euphrates, for their catell was muche in the lande of Gilead.

And in the dayes of Saul they warred with the Hagarites whyche were ouerthrowen by their hādes. And they dwelt in their tentes thowowe oute all the easte lande of Gilead.

And the chyldren of Gad dwelte ouer agaynste them in the lande of Basan, euen vnto Selcah. And in Basan Joell was the chiefe and Saphan the nexte, then Jaanai and Saphat. And their brethzen in y auncient householdes of them, were Michaell, Mosolam, Seba, Jozai, Joacan, zia, Eber and Senen. These were the chyldren of Abiaill y sonne of Huri y sone of Jeeroah y son of Gilead y sonne of Michael the sonne of Jesitai, the sonne of Jahado, the sonne of Buz. Whi was the souye of Abdiel, the sonne of Guni, the heade

Gen. xlii. a
Exod. vi. b
Ru xxi. a

head of an auncient houſholde amonge them. And they dwelt in Gilead and in Baſan and her townes, and in all the ſuburbes of Saron, eue vnto the ende of their bozders.

And they were all rekened by kynreddeſſes in the dayes of Joſham kynge of Iuda, and in the dayes of Joſobabam kynge of Iſraell. The ſonnes of Ruben of Gad and of halfe the trybe of Manaſſeh, euen of fyghtynge men able to beare ſhyld and ſwerde, & ſhot with bowe, and taughte to make war, were foure and fourtye thouſande hundred and thre ſcore that wente oute to battayle. And they foughte wyth the Hagarites and with Jetur, Naphas, and Moſab. And they were holpe agaynſt them, and the Hagarites were deliuered into their handes wyth all that were wyth the Hagarites. For they cryed to God in the battel, and he hearde them, bycauſe they truſted to hym. And they toke of their catel fiftie thouſande camelles, and two hundred and fyfty thouſande ſhepe, and two thouſande aſſes, and of the people an hundredth thouſande: for there fel manie deed bycauſe the warre was of God. And they dwelte there in their ſteades vntyll the tyme that they were caried awaye.

And the chyldren of halfe the tribe of Manaſſeh dwelt in the lande, ſrome Baſan vnto Baal Hermon and Samir and vnto mount Hermon, and they were manie. And theſe were the heades of the auncient houſholdes of the: Ephraim, Jeſai, Eliel, Azriel, Jeremiaſh, Hodaiſh, Jehadiel, men of greate power, men of name and heades of y auncient houſholdes of them.

But when they had tranſgreſſed agaynſte the God of theyr fathers and had gone a whoorynge after the Goddes of the people of the lande, whyche God deſtroyed before them, God ſtyrred by the ſpिरितe of Phul kynge of Aſſiria and the ſpिरितe of Thiglah Phal-neſer kynge of Aſſyria, and caried awaye the Rubenites, the Gadites and the halfe tribe of Manaſſeh, & brought them vnto Helah, Habor, Hara and to the ryuer Gozan, where they remaine vnto thys daye.

The Notes.

a. This worde, his ſonne, muſt ye ſyll referre to the name that goeth next before it, as one ſhulde ſaye Gad the ſonne of Samaiah, Semei the ſonne of Gad, &c.

The. vi. Chapter.

The genealogye of the ſonnes of Leui.

The ſonnes of Leui: Gerſon, Cahath and Merari. The ſonnes of Cahath: Amram, Izahar, Hebron and Oziel. The chyldren of Amram: Aaron Moſes & Miriam. The ſonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar.

Eleazar begat Phinehes, Phinehes begat Abiſue. Abiſue begat Boki, Boki begat Ozi, Ozi begat Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Zadocke. Zadocke begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Iohanan. Iohanan begat Azariah whyche miniſtered in the temple that Salomon buylie in Ieruſalem.

* Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Selum. Selum begat Helkiah. Helkiah begat Azariah. Azariah begat Saraiſh. Saraiſh begat Jehoſedec whiche Jehoſedec whiche the Lorde caried awaye Iuda and Ieruſalem by the hande of Nabuchodonosor, went wyth them.

* The ſonnes of Leui now are theſe: Gerſon, Cahath and Merari. And theſe be the names of y ſonnes of Gerſon: Lobni and Semei. And the ſonnes of Cahath were Amram, Izahar, Hebron and Oziel. The ſonnes of Merari: Moholi and Muſi. Theſe are the kynredes of Leui concernynge theyr auncient fathers.

The ſonnes of Gerſon was Lobni, and hys ſonne Izahar, and hys ſonne Zamaſh, and hys ſonne Joah, and hys ſonne Aſdo, and hys ſonne Zerach, and hys ſonne Jeathrai. The ſonnes of Cahath: Aminadab and hys ſonne Careh, and hys ſonne Alſir, and hys ſonne Elcanah, and hys ſonne Abiaſaph, and hys ſonne Alſir, and Thahath was hys ſonne, and Azriel hys ſonne, and Oziel hys ſonne, & Saul was hys ſonne.

The ſonnes of Elcanah: Amasai, Ahimoth & Elcanah. The ſonnes of Elcanah

Sc. xlii. b
Exod. vi. b
Jan. xvi. a

ii. pa. xvi. e

iii. xlii. b
B
iii. Be. 25. c

Exod. vi. e

canah, zophat whose son was Nahath, and his sonne Eliab & Jerohā his son, and Elcanah his sonne, & Samuel the sōne of him. And ʒ sonnes of Samuel: the eldest Asni and then Abiah.

The sōnes of Merari: Moholi, & his sonne Lobni, & his sonne Semei, & his sonne Ozah, & his sonne Salmaa, & his sonne Hagiah, and his sonne Alaiāh.

These be they whych David set for to singe in the house of the Lorde, after that the arcke had reste. And they ministered before ʒ dwellynge place of the tabernacle of wytnesse with singynge, vntyll Salomon hadde buylte the temple of the Lorde in Ierusalem. And then they wayted on their offyces, accordynge to the order of them. These are they that wayted wyth their chyl- dzen of the sonnes of Cahath: Heman a synger, whych was the sonne of Joel, the sonne of Samuel. The sonne of *Elcanah, the sonne of Jeroham, the sonne of Eliel: the sonne of Choah, the sonne of zuph, ʒ sonne of Elcanah, the sonne of Nahath, the sōne of Amasai, the sonne of Elcanah, the sonne of Joel, ʒ sonne of Asariah, ʒ sonne of zopho- niah: the sonne of Chahath, the sonne of Alir, ʒ sonne of Abiasaph, the sonne of Coreh: the sonne Izahar, ʒ sonne of Cahath: ʒ son of Leui: ʒ son of Israel.

And his brother Asaph stode on his ryght hande, whiche was the sonne of Barachiah, the sonne Samaa: the son of Michael, the sonne of Baasaiāh, the sonne of Melchiah, ʒ sonne of Athani, the sonne of Zarah, the sonne of Adai- ah: the sonne of Ethā, the sonne of zai- mah, ʒ sonne of Semei: ʒ sonne of Jas- hath, ʒ sonne of Gersom, ʒ son of Leui.

And their brethzen the sonnes of Merari stode on the lefte hande: Ethā the sonne of Chusi, the sonne of Abdi, the sonne of Maloch: the sonne of Basabiah, the sōne of Amaziah, the sonne of Belkiah: the sonne of Amazi, the sonne of Boni, the sonne of Somer: The sonne of Moholi, the sonne of Asni, the sonne of Merari, the sonne of Leui.

Their brethzen the Leuites were appoynted vnto all maner of seruyce of the tabernacle of the house of God. But Aaron and hys sonnes burnt vp

on the aulter of burnt offerpyges and on the aulter of incense, and were ap- poynted vnto all that was to do in the place most holpe, and to make an atto- vement for Israel in al poyntes accor- dyng as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar whose sonnes was Phinehes, and hys sonne Abisue: and hys sonne Boki, and the sonne of hym Ozi, & hys sonne zaraiāh: and the sonne of Mera- ioth, and hys sonne Amariah, and the sonne of hym Abitob: and zadocke hys sonne, and Abimaaz hys sonne.

And these are ʒ dwellynge places of the in their towne & costes: I meane of the sonnes of Aaron of the kynredde of the Caathites, for so theyze lot fell. They gaue vnto them Hebron in the lande of Iuda wyth the Suburbes rounde aboute it. But the contrey and byllages pertaynyng thereto, they gaue to Caleb the sonne of Jephoneh. And to the sonnes of Aaron they gaue the franchysed cytyes, Hebron and Lobnah, wyth their Suburbes: And Jathir & Ethemoa w their Subur- bes: and Hilen wyth her Suburbes, and Dabir w her Suburbes: & Asan wyth her Suburbes, and Bethsemes wyth her Suburbes. And oute of the tribe of Benjamin Gabee and her sub- urbes, Alemath wyth her Suburbes, Anathoth wyth her Suburbes: so that al their cytyes amonge their kyn- redes were. xiii.

And vnto the sonnes of Cahath the remnaunte of the kynne of the trybe, were cytyes geuen oute of the halfe trybe of Manasseh by lot, tenne cytyes. And vnto the sonnes of Gersom amōg theyze kynredde were geuen oute of the trybe of Issacar, and oute of the tri- be of Asser, and out of ʒ tribe of Nephtali: and out of the tribe of Manasseh in Galan, thyrteene cities. And vnto the sonnes of Merari were geuen by lotte amonge their kintredde out of the tri- be of Ruben, & out of the trybe of Gad, & out of ʒ tribe of Zabulon. xlii. cytyes.

And the chylzen of Israell gaue to the Leuites suche cyties wyth theyze Suburbes and that by lotte, oute of the trybe of the chylzen of Iuda and

of the trybe of Simeon and oute of the trybe of the chyldren of Beniamin: Euen the sayde cytyes that are reherled by name.

And concernynge the sonnes of Cahath, the cytyes of their costes were of the trybe of Ephraim. * In whyche trybe they gaue vnto them the cytyes of refuge: Sichem in mounte Ephraim wyth her Suburbes, and Gaser wyth her Suburbes, Tecmaam wyth her Suburbes, Bethhoron wyth her Suburbes, Aialon wyth her Suburbes, and Geth Remon wyth her Suburbes. And oute of the halfe trybe of Manasseh, Aner with her Suburbes, and Baalam wyth her Suburbes amonge the kynneddes of the remnant of the sonnes of Cahath.

And vnto the sonnes of Gerson were geuen oute of the kynnedde of the halfe trybe of Manasseh: Colon in Balan wyth her Suburbes and Astharoth wyth her Suburbes. And out of the trybe of Issacar, Kedesh wyth her Suburbes, Daberath wyth her Suburbes, Ramoth wyth her Suburbes and Anem with her Suburbes. And out of Asser, Masall wyth her Suburbes, Abdon wyth her Suburbes, Bukok wyth her Suburbes and Rohob wyth her Suburbes. And out of the trybe of Rephthali, Kedesh in Galilea wyth her Suburbes, Hamon wyth her Suburbes and Ratiathiaim wyth her Suburbes.

And vnto the rest of the chyldren of Merari were geuen oute of the trybe of Zabulon, Remon wyth her Suburbes and Thabor wyth her Suburbes. And on the other syde Jordan by Jericho euen on the east syde of Jordā were geuen them oute of the trybe of Ruben: Bozor in the wyldernes wyth her Suburbes, Jahzezah with her Suburbes, Kademoth wyth her Suburbes, Mephath wyth her Suburbes. And out of the trybe of Gad, Ramoth in Gilead wyth her Suburbes, Mahanaim wyth her Suburbes, Hesebon wyth her Suburbes, and Jezer wyth her Suburbes.

¶ The .vii. Chapter.

¶ The genealogie of Isaac, Beniamin, Rephthali, Manasseh, Ephraim, and Asser.



The sonnes of Isaac: Thola, Phuah, Jasub, A and Samron, foure. The sonnes of Thola: Oze, Rephaiah, Jeriel, Jathamai, Jebſa and Samuell, whyche were heades in the auncient householdes of Thola and men of myghte amonge their kynneddes: the * numbre of them in the dayes of David, were two & twentye thousande and sixe hundred. The sonnes of Ozi: Izrahiah. The sonnes of Izrahiah: Michael, Obadiah, Joel, Jeliash, fiue head men in all. And amonge them in their kinredde and auncient householdes sixe & thyrty thousand men prepared to warre: for they had many wyues and sonnes. And of their brethren amonge all the kynneddes of Isaac were rekened of menne of warre foure score and seven thousande in all.

The sonnes of Beniamin: Bale, Bochor and Jadiel, thre. The sonnes of Bale: Ezbo, Ozi, Ozziel, Jerimoth and Uri, fyue heades auncient houses and men of myghte & were in nombre .xxii. thousande and .xxviii.

The sonnes of Bochor: zamtrah, Joas, Eliezer, Elioenai, Amri, Jerimoth, Abiah, Anathoth and Alamath. All these are the chyldren of Bochor, & were rekened in their kinredde wyth the heades of the auncient householdes of them & were men of power .xx. thousand & two hundred. The sonnes of Jedaiel: Balahan. The sonnes of Balahan: Jeus, Beniamin, Ahud & Canaanah, zetham, Tharlis and Abisahar. All these are the sonnes of Jedaiel and auncient heades & men of might .xxii. thousande & two hundred that went out to battell. And Suphim and Huphim were the chyldren of Ir. And & Husites were the chyldren of Aher.

The sonnes of Rephthali: Jahaziel, Guni, Jezer and Selum, the chyldren of * Balahah. The sonnes of Manasseh: Azriel whyche Aramiah hys concubine bare: * the bare also Machir the father of Gilead. And Machir gaue to Huphim and Suphim wyues. And the name of hys syster was Maacah. And the name of another sonne was Zalphahad. And * Zalphahad had dough-

Gen. xxx. 5.
Ios. xvii. 8

Am. xvi. 5
Ios. xvii. 8

terg

Beniamin i. Paralipomenon.

ters. And Maacah þ wylfe of Machir bare a ſone & called his name Pharez, and þ name of hys brother was Zares. **D** & his ſonnes were Ula & Rekem. The ſonnes of Ulam was Bada. Theſe are the ſonnes of Gilead the ſonne of Machir þ ſonne of Manasseh. And hys ſyſter Melcath bare Jethud, Abiheler & Moholah. And þ ſon of Semida were Athan, Sechem, Lekechi & Aniam.

The ſonnes of Ephraim: Suthalah, whose ſonne was Bared, & Thahath hys ſonne, & hys ſonne Eladah, & Thahath hys ſonne: and Sabad hys ſonne, and Suthelah hys ſonne, & Eſer and Elead. And þ men of Geth þ were borne in þ lande, ſue the, becauſe they were come downe to take awaye their catel. And Ephraim their father mourned many a daye and his brethren came to comforte hym.

E And he went in to hys wylfe whiche cōceaued & bare hym a ſonne, & he called þ name of it Bariah becauſe it wēt euell wyth hys houſholde. And his daughter was Sarah whiche buylte Bethoron the neither and alſo the vpper, and Ozan Sarah. And Raphat was hys ſonne: whose ſonne was Reſeph, wyth hys brother Thaleh, whose ſonne was Thahan, and his ſonne Laadam, and hys ſonne Amihud, & his ſonne Eliſama, & his ſon Nun & his ſon Joſua.

And their poſſeſſion and habitacion was Bethel and the townes that longed therto, & vnto the eaſt of Maeran. And on þ weſt ſide of Gazer wyth þ townes therof, and Sichem wyth the townes of the ſame, & Adaiſah w her townes, and alonge by the borders of the chyldren of Manasseh, Bethlean wyth her townes, Thaanach wyth her townes, Magedo wyth her townes, & Dod wyth her townes. In thoſe dwelte the chyldre of Joſeph the ſonne of Iſrael.

The ſonnes of Aſer: Jonnah, Jeſuah, Iſuai, Bariah and Serah their ſiſter. The ſonnes of Bariah: Teber and Melchiel whiche was the father of Barſaith. And Heber begat Japhlet, Somer, Hoſham & Sua their ſyſter. The ſons of Japhlet: Philah, Banahal & Maſuath. Theſe are the chyldren of Japhlet. The ſonnes of Somer: Ahi, Rohagah, Jahubah and Eram. And

the ſonnes of hys brother Elem were Zophah, Jemna, Seles and Ainal. The ſonnes of Zophah: Suah, Harnepher, Sual, Bari, Jamtah, Bozor, Hod, Sama, Silſa, Jethzan and Beera. The ſones of Jether, Jephoneh, Phalaph, and Ara the ſonnes of Ola: Areh, Haniel and Rezia. And theſe were þ chyldren of Aſer and heades of auncyente houſes & pure felowes & men of myght and the heade Lordes. And when they were nombred in araye to battel, they were in nombre. cxxvi. thouſande men.

The. viii. Chapter.

Another genealogye of the ſonnes of Beniamin.

Beniamin begat Bale hys eldest ſonne, Albal the ſeconde, Atharah the thyrde, Rohah þ fourth and Raphah the fiſt. And the ſonnes of Bale were Abar, Gera, Abihud, Abiſua, Raaman, Ahohah, Gera, Sephuphan and Hurā. And theſe are the ſonnes of Ahud auncient heades among the enhabiteres of Gibeā whiche caried them to Manahath: Raaman Ahiah & Gera, whiche Gera caried them awaye & begat Oza & Ahihud. And he begat Saharaim in the countreye of Moab after he had ſente them awaye, Huſim & Barah was hys wyues. And he begat of Hodas hys wylfe Jobab, Zebia, Moſa, Malcham, Jeuz, Sachiah, and Harima. Theſe are hys ſonnes beinge auncient heades.

And of Huſim he begat Ahithob & Elphaal. The ſonnes of Elphaal were Eber, Miſſaam, and Samad, whiche buylte Ono, Lod, and the townes longynge therto: and Barah and Sama whiche were auncient heades amonge the enhabiteres of Aialon, & they draue out awaye the enhabiteres of Geth. And Haio, Selac, Jerimoth Sabadiah, Arod, Edar, Michael Jeſpha, and Joha, the ſonnes of Bariah: Sabadiah, Moſolam, Hezeki, Heber, Iſamari Jeſſiah, Jobab the ſones of Elphaal. And Jakim, Zecri, Sabdi, Elianai, Zelethai, Eliel, Adaiſah, Baraiſah, Zamareth the ſonnes of Semel. And Jeſphan, Eber, Eliel, Abdon, Zecri, Hanan, Hananiah, Ailan, Anthothiah, Jephdatah, and Phaniel are the ſonnes of Selac. And Samſar, Sohoziſah, Otholiah, Jeriah

Elishah, Elishah and Zechri are the sonnes of Jeroham. These were the auncient heades in their kynneddes and dwelte in Jerusalem. * And at Gibeon dwel-
 1. Par. 5. c. leth the father of Gibeon whose wife was called Maacah. And hys eldest sonne was Abdon, then Zur, Cis, Baal, Nadab, Sedur, Alhailo and Zacher. And Makeloth begat Samaah. And these also dwelte with their brethren in Jerusalem ouer agaynst them. And Mer-
 After the grece. some read. Abi Gabaon, begat Cis, & Cis * Saul, & Saul begat Jehonathan, Melchisua, Abinadab & Isbaal. And y sonny of Jehonathan was Meribbaal, & Meribbaal begat Micah. And y sonnes of Micah were Phithon, Melech, Tharea and Ahaz. And Ahaz begat Jchadah. And Jehoadah begat Elmoth, Almoth & Zamri. And Zamri begat Moza. And Moza begat Banah, whose sonne was Raphah, and hys sonne was Elalah, and hys sonne Azel. And Azel had syxe sonnes whose names are these: Elricam, Sochru, Ismael, Sariah, Obdiah, and Hanan. All these were the sonnes of Azel. And the sonnes of Asek his brother, were Alam hys eldest, and Jeus the seconde & Eliphelet the thyrd. And the sonnes of Alam were mighty men and bowmen and had manye sonnes & sonnes sonnes, an hundred and fyfye. All these are the sonnes of Benjamin.

The. ix. Chapter.

Of the priestes, Leuites, and of theyr offyces,



And all Israell were nūbryd by kynneddes: & see, they be wyrtten in the boke of y kynges of Israell. And Juda were caried away to Babilon, for their offences. And y olde enhabitors that dwelt in their owne posselliōs & cities, were Israel, the priestes, Leuites, and Bethenites. But in Jerusalem dwelt of the chyldren of Juda, of the chyldren of Benjamin, and of the chyldren of Ephraim & Manasseh. Othai the sonne of Amihud, the sonne of Amri, y sonne of Omrai, of y sonne of Boni, * of the chyldren of Pharez, the sonne of Juda. And of Siloni, Aliah the eldest, and hys lōnes. And of the sonnes of Zarah, Jeuel with their brethren, vi. hundred. lxxx
 And of the sonnes of Benjamin: Sa-

lo y sonne of Mosolam, y sonne of Houdiah, the sonne of Halmuah, and Jobaniah y sonne of Jeroham. And Elishah the sonne of Ozi the sonne of Mochozi. And Mosolā y sonne of Saphatiah the sonne of Ruel y sonne of Jebaniah with other their brethren in their kinredes, nyne hundred fyftie & sixe. And all these were honorable heades in the auncient householdes of them,

* And of the priestes: Jedaiāh, Jehotarib, and Jachin: Azariah the sonne of Melchiah, y sonne of Mosolam, the sonne of Zadoc, the sonne of Maraioth, the sonne of Ahitob the chiefest in y house of God. And Adaiāh the sonne of Jerohā the sonne of Phahor, the sonne of Melchiah. And Maasi, the sonne of Adiel, the sonne of Jehezrah, the sonne of Mosolam the sonne of Mosolamoth the sonne of Emer, with other their brethren heades in the auncient householdes of them a thousande seuē hundred and thre score actiue men in their worke of the seruice of the house of God.

And of the Leuites: Semetah the sonne of Hasub, y sonne Elricam, y sonne of Halabiah of the sonnes of Merari. And Bacbakar the carpenter and Galal. And Mathaniah the sonne of Michah, the sonne of Zechri the sonne of Asaph, Obdiah the sonne of Semciah, y sonne of Galal, the sonne of Jouthun. And Barachiah the sonne of Aza, the sonne of Elcanah that dwelt in y villages of the Netophathites.

* The porters were Selum, Acub, Talmon, and Ahiman, with their brethren, Selum beyng the chefe. For vnto that tyme they had watched at the kynges gate eastward in the tentes of the chyldren of Leui by cōpanies. And Selum the sonne of Coreh, the sonne of Abiasaph y sonne of Coreh with his brethren the Corehites in the house of their fathers had their busynesse and offyce to kepe the doze of the tabernacle: for their fathers in y host of y Lord kept the entyrnge. And Phinehes the sonne of Eleazar was ruler ouer the before y Lorde which was with hym. And zachariah y sonne of Mosolam, ah kepte the dooze of the tabernacle of witnes. All these were chose felowes to kepe the thresholdes, two hundred and
 twelve

Saul David i. Paralipomenon.

i. par. 27. b. twelve, & were numbred in their villages. And them dyd * David and Samuel the sear institute in their fidelite. And their chyldren had the ouersight of the gates of the house of the Lorde and of the house of the tabernacle, to kepe them.

Rum. iii. b. * In foure quarters were the keepers: towarde the east, west, north and south. And their brethren that were in the contreye came in their weekes as their course came aboute with them. For the Leuites were committed to be principall porters of fidelite. And they had the ouersyght of the vestryes and treasures of the house of God, & lay all night rounde about the house of God: because the keepynge therof pertayned to the, and to open it euery mornynge. And certayne of them had y rule of the ministringe vessels & brought the in & out by tale. And of the were certayne appoynted to ouerle the vesselles & all holy ornamentes, & of the floure, wyne, oyle, frankyncense and swete odoures. But certayne of the sonnes of the priestes were set to make swete sauoures.

And Bathathiah one of the Leuites, the eldeste sone of Selum: the Cozathite, had the ouersyght of the thinges that were baken in y fryeng pan. And other of their brethren the sonnes of Cahath hadde the ouersyghte of the shewbread, to prepare agaynst al Sabothes. These ate the syngers auncient heades amonge the Leuites deuyded by chambres: for they had to doe both daye & nyght. These are the auncient amonge y Leuites in their generacions. And these dwelt at Ierusalem.

Some read Abigabaon. And in Gibeon dwelte Jeuel y * father of Gibeon, whose wife was called Maacah. And hys eldest sonne was Abdon, then zur, Cis, Baal, Ner & Padab. Gedoz, Abio zachariah, and Makeloth. And Makeloth begat Semaiam. And they also dwelte wyth theyre brethren at Ierusalem, euen harde by them. And Ner begat Cis, and * Cis Saul. And Saul begat Jehonathan, Melchilua, Abinadab & Esbaal. And the son of Jehonathan, was Meribbaal. And Meribbaal begat Micah, & the sonnes of Micah were, Whiton, Melch and Chaharea. And Abaz begat

Jaarah. And Jaarah begat Alaimath, Almoth, zamri. And zamri begat Moza. And Moza begat Baana whose sonne was Raphaia, and his sone was Eleasah, and hys sonne Azel. And Azel had syre sonnes whose names are these: Ezricam, Bochrz, Ismael, Sariah, Obdiah, & Hanan. These are the sonnes of Azel.

The. x. Chapter.

The battell of Saul agaynst the Philistines: In whiche he dyeth and hys sonnes also.

And the Philistynes fought agaynst Israel. And the men of Israel fled before y Philistines, & were ouerthrowen and slayne in mounte Gelboe. And the Philistynes folowed Saul and hys sonnes, and slue Jehonathan, Abinadab, and Melchilua, y sonnes of Saul. And the battell wente soore agaynst Saul, in so much that the moters met hym, and he was wounded of the moters. Then sayde Saul to hys wepon bearer * drawe thy swerde, & thrust me thorow therwith, that these vncircumcised come not & do me shame. And hys wepon bearer woulde not, but feared exceedinglye. wherupon Saul caught a swerde and fell vpon it. And when hys harnes bearer sawe y Saull was dead, he fell on a swerde also and dyed.

And thus Saul and hys thre sonnes, and all hys house dyed together. And whe al y men of Israel that dwelt in the valeyes, saw howe they fled, and that Saul and hys sonnes were dead, they forlake their cytyes, and ranne awaye, and the Philistynes came and dwelte in them.

And on the morowe when y Philistins came (to strypp the dead bodyes) they founde Saul & hys sonnes ouerthrowen in mounte Gelboe. And when they had strypte hym, they tooke hys heade and hys harnesse, & sente them into the lande of the Philistines roude aboute to shew tidinges vnto their gods, and to the people. And they put hys harnes in y houses of their goddes. But hys skul they hanged in y house of Dagō.

And when al they of Jabes in Gilead hearde all that the Philistines had done to Saul, all y men of warre arose and fet awaye the bodye of Saul, and the bodies of his sonnes and brought them

i. cc. xxxi. a.

Indic. ix. g. i. Reg. 31. b.

them to Jabes, and buried the bones of them under an ocke in Jabes, and fasted seven dayes.

And so Saul dyed for his trespase, that he trespassed agaynst the Lorde, in that he kept not the worde of the Lord, and in that he asked counsell of a woman that wrought with a spytte, and asked not of the Lord. And therefore the Lord killed him, and turned the kyngdome vnto David the sonne of Isai.

The xi. Chapter.

After the death of Saul is David anoynted in Hebron. The Jebusites rebell agaynst David, from whiche he taketh the Towre of Sion. His men are nombred.

2 Reg. v. a

When all Israel gathered the fel-
lows to David into Hebron * and
sayde: se, we be thy bones and thy
fleece. And moreover in tyme past, euen
when Saul was kynge, thou leddest
Israel out and in. And the Lord thy god
sayde vnto the: thou shalt fede my peo-
ple Israel, and thou shalt be captayne
ouer my people Israel. And when all
the elders of Israel were come, to the
kyng to Hebron, David made a coue-
naunt with them there befoze the Lord.
And they anoynted David kynge ouer
Israel, * accordynge to the woorde of
the Lord by the hand of Samuel.

1 Re. xvi. c.

B And David and all Israel went to
Jerusalem, whiche is Jebus: for there
dwelt the Jebusytes, the inhabitants of
the lande. And the inhabitants of Jebus
sayde to David: thou comest not here.
Nevertheless David wanne the ca-
stel of Sion, whiche is called the cytie
of David. Then sayde David: * who-
soever smyte þe Jebusytes fyrst, shal be
the principall capitayne, and a Lorde.
And Joab the sonne of Zeruiah went
fyrst vp, and was therfore the chiefe ca-
pitayne. And because David dwelt in
the castel Sion, therefore it was called
the cytie of David. And he buylt the cy-
tie on euery syde, euen fro Hilo rounde
aboute. But Joab repared the rest of
the cytie. And David prospered, and
waxed great, and the Lorde of hostes
was with him.

Ma. b. b.

C * These are the principall men of
power that claued to David in his king-
dome with all Israel, to make him king
vpon Israel, accordynge to the worde

of the Lorde. And this is the numbre of
the myghtye men whiche David had:
Jesabeam the sonne of Hachamoni the
cheefe of. xxx. he lifte vp his speare a-
gaynst thre hundred and slue them at
one tyme.

And after him Eleazar the sonne of
Dodo an Ahothite whiche was one of
the thre myghtyest. He was with Da-
uid at Pasdamin where the Philisti-
nes were gathered to battell. And there
was there a parcell of grounde full of
barleye, and the people fled for feare
of the Philistines. And they (thre afore-
sayde) stepte forth into the myddes of
the furlonge, and saued it fro burnyng,
and slue the Philistines. And the Lord
gaue a great victorie.

And the thre of the. xxx. chiefe went to
a rocke to David, at the caue Odolam.
And the hoste of the Philistines had
pyched in the valey of Raphaim. And
David was in an holde. And there was
a garison of the Philistines at Bethle-
hem that same tyme. And David lon-
ged, & sayde: * Oh, that one wolde geue
me of the water of the well of Bethle-
hem that is in the gate, for to dryncke. And
the thre brake thorow the hoste of the
Philistines, and drew of the water of
the well of Bethlehem that was in the
gate, & toke it & brought it to David.
Nevertheless David wold not dryncke
of it, but offered it to the Lord, & sayde:
God forbyd it me, that I shoulde do
this thinge, that I shoulde dryncke the
bloude of these men, that haue put their
lyues in Jeopardye, for with the Jeo-
pardye of their lyues they brought it, &
therefore he wolde not dryncke it. This
doyd the thre myghtyest.

2 Reg. 23. 1

And Abisai the brother of Joab was
capitayne of the thre, and he lyfte vp
his spere agaynst. iii. hundred and slue
them, and had a name amonge the thre.
And he was muche more nobler then
any of the thre, and was their captayne.
But was not lyke to any of þe fyrst thre
in actes.

Banaias the sonne of Jehoiada the
sonne of a stronge man that had done
great deades, and was of Gabzeel: he
slue two stronge lyons of Moab, & woe
downe and slue a Lyon in a pyt in tyme
of snowe. And he slue an Egypcia, whiche
was

iii. i.

was

was a man of a size, even spue cubytes longe, and in his hand had a speare lyke a weeners beame. And the other went to him with a waster, & plucked the speare out of the Egyptians hande, & slue him with his speare. Suche thynges dyd Banaiah the sonne of Jehoiada, & had a name with the thre myghtyest, & was the gloryouslest of thyrtye: but attayned not vnto the fyrste thre. And David made hym of his secret councell.

And these were the best men of warre of the hoste: Alahel þ brother of Joab, and Elhanan the sonne of Dodo out of Bethlehem. Samoth the Harozite, Helez the Phalonite: Ita the sonne of Akas the Chekuite, Abieser the Anathothite: Sobacai þ Hefathite, Alai þ Mohite: Maharai the Bethophathite: and Heled the sonne of Baanah the Bethophathite: Ittai the sonne of Rebai of Gibeon that pertayneth to the chyldren of Benjamin: Banaiah the Phathathite: Haurai of þ ryuer of Gaas, and Abiel the Arbathite: Azmoth the Baharumite, Elahaba the Saalbomite. The sonnes of Bassem the Gezonite, Jonathan the sonne of Sagah, an Haratite: Ahiam the sonne of Sacar the Haratite, Eliphal the sonne of Uz. Hephher the Betharathite, Ahiah the Phalonite: Hezro the Carmelite, and Naati the sonne of Azbai: Joel the brother of Nathan: Abihahar the sonne of Gari: Zelec an Ammonite, and Naharai a Berothite, the bearet of the Harnele of Joab the sonne of Zarutah: Ita the Jethrite: and Gatab a Jethrite. Uriah the Hethite, Zabhad the sonne of Oholut: Adina the sonne of Siza a Rubenite, and an heed among the Rubenites and. xxx. aboute hym: Hanan the sonne of Maacah, and Josaphat a Mathanite: Ozeah an Aitharothite: Sama and Jaiel the sonnes of Hothan an Acoerite: Jedai the sonne of Zaimri, and Joha his brother Thozites: Eliel a Mahumite. And Jeribai and Josoiab the sonnes of Elnaein, and Jethimah a Moabite. Eliel and Obed, and Jaiel of Masobalah.

The. xii. Chapter.

What they were that went wyth David when he fledde from Saul.



And these folowysg came to David to Ziklah, * whyle he yet kept him selfe close, for feare of Saul the sonne of Cis: & they were of the me that locouted þ battell, wepended w bowes, & coulde handle stones, arowes & bowe as well with the lefte hand as with the ryght, & were of Sauls brethre, euē of the trybe of Benjamin. The chefest were Ahiezzer & Joas, the sonnes of Samaah a Gibeonite, & Jaziel and Phalite, the sonnes of Azmoth. Baracah & Jehu of Anathoth. And Isamatah a Gilbeonite as myghtye as any of thyrtye, & more myghtye to. And Jeremiah, Jehaziel, Johana & Josabad of Gedar. Eleusai, Jerimoth, Baaliah, Samariah, and Saphatiah: Paraphites Elcanah, Jesiah, Azrael, Jozer, Joseboā of Karezhim. And Joelah and Zabadiā, þ sonnes of Jerohaim of Gedor.

And of the Gadites there separated the selues vnto David whē he kept an holde in the wilderness, me of myghte, & men apte for warre and coulde handle shylde and speare, whose faces were lyke the faces of Lyons, and they were therto as swifte as the Kooes of the mountaynes: Ezer the fyrst, Obdiā the seconde, Eliab the thirde, Masmanah the fourthe, Jeremiah the fyfte, Echi the syxte, Eliel the seuenthe, Johanam the eyght, Elabad the. ix. Jeremiah the tenth, and Macahbanai the xi. These were of the sonnes of Gad, and were capitaynes ouer the men of warre, the small ouer an hundred, and the greate ouer a thousande. These are they that wet ouer Jordan in the fyrst monethe, when he had fylled ouer all his bankes. And they put to flight the of þ valeye, bothe of the East syde and also the weste.

And there came of the chyldren of Benjamin and Juda to þ holde of David. And David went out to them and answered and sayde to them: If ye be come peasablye vnto me, to helpe me, myne hert shalbe together with you. But and yf you come to begyle me and to be myne aduersarye, (seynge ther is no wyckpynes in myne handes,) the God of oure fathers loke thereon, and rebuke

rebuke it. And the spirit came vpon Amasai, a captayne ouer. xxx. & he sayd: thyne are we Dauid, & on thy syde thou sonne of Iesai: * peace be with the, and peace be with thine helpers, for thy god helpeth the. The Dauid receaued the, and made them heedes of companies of the men of warre.

D And there selle of Manasseh to Dauid when he went with the Philistines agaynst Saul to battell, * but holpe the not. For the Lordes of the Philistines toke counsell, & sent him awaye, saying: he wyll fall to his master Saul to the Jeopardye of oure heedes. And as he went to * zikelag there fell to hym of Manasseh: Eonah, Jozabad, Jediel, Michael, of Jozabad, Elihu & zalthai, heedes of the thousandes of Manasseh. And they holpe Dauid agaynst those rousers. For they were all myghtie men and Capitaynes in warre. And there came one or other to Dauid, daye by daye to helpe him: vntyll it was a great hoste, lyke the hoste of God.

And this is the nobre of the heedes prepared to battell, that came to Dauid to Hebron, to turne the kyngdome of Saul to him, according to y^e mouth of the Lorde.

The children of Iuda y^e bare shylde and speare were syxe thousande & eyght hundred trymmed to warre. Of the chyldren of Simeon, men of might to warre, seuen thousande and one hundred. And of the chyldren of Leui were foure thousand and sixe hundred. And Jeholada was the chefe of them of Aaron & with hym thre thousande and seuen hundred. And zadoch a younge man of great power had his fathers housholde wyth Capitaynes. xxii. And of the children of Benjamin the brethren of Saul, were thre thousand. And a great parte of the dyd yet folowe the house of Saul.

And of the chyldren of Ephraim, were. xx. thousande and eyght hundred, men of myghte and named men in the householdes of their fathers. And of the halfe trybe of Manasseh. xviii. thousande, whiche were appoynted by name to go to make Dauid kynge. And of the chyldren of Issacar, whiche were men that had vnderstandynge in the ryght tyme to knowe what Israell ought to

do: The heedes of them were two hundred, and all their brethren were at their wyll. And of Zabulon that wet out with the hoste and proceded in the araye to battell wyth all maner of wepons of warre, syfthe thousande that kepte in order wyth one accorde. And of Nephthali a thousand Capitaynes, and with them with shylde & speare. xxxvii. thousand. And of Dan, prepared to battell, were. xxxviii. thousande and. vi. hundred. And of Aser that went out with the hoste to make battell, fourtie thousand. And of the other syde Jordan, of the Rubenites, Gadites, & of the halfe trybe of Manasseh with all maner of instrumentes of warre an hundred and twentie thousande.

* All these beyng men of warre able to ordre the araye, came to Hebron with pure herte, to make Dauid kynge vpon all Israel. And therto all the rest of Israel was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatynge & drynkyng: for their brethren prepared for them. Moreover, they that were nye to the, as Issacar, Zabulon & Nephthali brought bredde on asses, Camels, mules and oxen, & meate: flour, figges, reasyns, wyne, oyle, oxen, and shepe abundant: lyke. For there was myrthe in Israel.

The. xiii. Chapter.

The Arcue is brought agayne from Batiath Tarim to Ierusalem. Dha dyeth.



And Dauid counceled with the Capitaynes of thousandes and hundredes, and with all the Lordes, & sayde vnto all the congregacyon of Israel: If it seme you good, & also to be of the Lord oure God: Let vs take and sende vnto the remnaunt of oure brethren thorow out all the land of Israel, & to the preastes and Leuites with them, in their cities and suburges, and gather the together to vs. And let vs bryng agayne the Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacyon was content so to do, for the thyng semed good in y^e eyes of all the people.

And Dauid gathered al Israel together, fro* Sihor i Egypt vnto Hemath, to bryng

David i. Paralipomenon,

to bringe the Arcke of the Lorde from Bariath Jarim. And David went vp & all Israel to Baalah, and so to Bariath Jarim that is in Iuda, to fet thence the Arcke of the God and Lord that sitteth on the Cherubes. Where his name is called on. * And they caried the Arcke of God in a newe cartte out of the house of Amiadab. And Oza & his brother draue the cartte. And David & all Israel played before the Arcke of God with all their myght, wth syngynge, harpes, psaltertes, tymbrellles, and trompettes. And whē they came vnto þ^e thressyng flowre of Chidon, Oza put forth his hande to holde the Arcke, for the oxen stombled. And the Lorde was wroth with Oza, & smote him, because he put his hande to þ^e Arcke. And there he dyed before god. And David was displeased, because þ^e Lorde had rent a fent in Oza, and called the sayde place * Perez Oza vnto this daye. And David was so afrayed of God that daye, that he sayd, how shal I bring the Arcke of God home to me. And so David brought not the Arcke home to him to the cytie of David: But turned it in to the house of Obed Edom a Gethite. And the Arcke of God was wth Obed Edom in his house, thre monethes. And the Lord blessed the house of Obed Edom, and all that he had.

The. xlii. Chapter.

Uzzam sendeth wodde and workemē to David. David begetteth chyldren after he had taken hym wyues he hath ii. victories of the Philistines.

After that Hiram kyng of Tyre sent messengers to David, and tymbre of Cedar trees wth masons and Carpenters, to buylde hym an house. wherby David perceaued that þ^e lorde had prepared him to be kyng vpon Israel, in that his kyngdome was like vpon hye, because of his people Israel. And David toke yet moo wyues at Jerusalem, and begat mo sonnes & daughters. And these are the names of his chyldren which he had bozne him at Jerusalem: Samua, Sobab, Nathā, and Salomō: Jebhar, Elisua and Eliphalet: Noga, Nepheg and Japhiah. Elisama, Baliada and Elphelet.

And when it was knowne among the Philistines that David was anoynted byng vpon all Israel, all the Philisti-

nes wēt vp to seke David. And David hearde of it, and went oute agaynst thē. And the Philistines came and praused in the valeye of Raphaim. And David asked God, sayinge: Shall I go agaynst the Philistines and wylt thou delyuer them into myne handes? And the Lord sayde to him: go, for I wyl delyuer thē into thyne hande. And when they were came as ferre as Baal Pharazin, David bet them there. And David sayde: God hath deuyded myne enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of the sayde place Baal Pharazin. And they leste their Gods there, which David hadde to be burnt with fyre.

* And the Philistines came agayne and ranne abroade in the valeye. Then David asked God: And God sayde to him: go not after thē, but turne awaye from them, and come vpon thē straght frō the peere trees. And when thou hearest a soude go in þ^e toppes of the peere trees, then go out to battell: for God wyl go out before the to smyte the hoste of the Philistines. And David dyd as God commaūded him. And they smote the hoste of the Philistines al the waye from Gibeon to Gazer. And the fame of David went out into all lādes, and the Lorde made all nacyns feare hym.

The. xli. Chapter.

The Leuites byng agayne þ^e Arcke of the couenānt of the Lorde. David dauncyng before it is despyed of his wyfe Micholl, the daughter of Saul.



And David made him houses in the citie of David, and prepared a place for the Arcke of God, and pitched for it a tent. And thē David sayd: the Arcke of God ought not to be caried but of the Leuites. * For them hath the Lord chosen to beare the Arcke of the Lord and to ministre to him for euer. And therfore David gathered all Israel to Jerusalem, to fetch the Arcke of the lord vnto the place which he had ordeyned for it. And David brought together the chyldren of Aaron & the Leuites. Of the sonnes of Cahath: Uzziel the chiefe, and of his brethren an hundred and. xx. And of the chyldren of Merari: Asaiab the chiefe, and of his brethren. ii. hundred and. xx.

C Some reade, the plaine, or valeye.

2. Sam. vi. 2.

2. Reg. vi. 2.

2. Sam. vi. 2.

And

2. Reg. vi. 2.

That is, David's house of Oza.

2. Reg. vi. 2.

And of the sonnes of Gerson Joel the chefe, and of his brethren an hundred & thirtie. And of the childre of Elizaphan: Semeriah the chefe: and of his brethren two hundred. And of the sonnes of Hebron Eliel the chefe, and of his brethren lxxx. And of the sonnes of Oziel, Aminadab the chefe, and of his brethren an hundred and xii.

B And David called to zadock & Abia: that y preastes, & to y Leuites, Ariel, Asaiah, Joel, Semeriah, Eliel & Aminadab: & sayde vnto them: ye are the principall heedes of the Leuites, sanctifye therfore youte selues & youre brethren, and bynge the Arcke of the Lord God of Israel, vnto the place that I haue prepared for it. * For because ye were not there at y fyrst tyme, the Lord oure God made a rent amonge vs, for that we sought him not as the falsyō ought to be. And the preastes and the Leuites sanctified them selues, to set the Arcke of the Lord God of Israel. And the childre of the Leuites bare y Arcke of God vpon their shoulers with stauies theron, as Moles commaunded * accordynge to the worde of the Lord.

And David spake to the chefe heedes of the Leuites, y they shoulde appoynte of their brethren to synge with instrumentes of musicke, psalteries, harpes and symbales that sounded, and to synge on hye with Joyfulness. And the Leuites appoynted Heman the sonne of Joel: and of his brethren, Asaph the sonne of Barachiah. And of the sonnes of Merari their brethren: Ethan the sonne of Cusaiahu. And with the their brethren of the seconde degree: zachariah, Benjaaziel, Semiramoth, Jachiel, Ani, Eliab, Banaiyah, Maasiah, Mathathiah, Eliphelehu, Makaniah, Obed Edom and Jatel, porters. Heman, Asah and Etha sange with symbales of brasse to make a soūd. And zachariah, Oziel, Semiramoth, Jehiel, Ani, Eliab, Maasiah and Banaiyah sang with psalteries on an * Almoth. And Mathathiah, Eliphelehu, Makaniah, Obed Edom, Jael, & Ozaziah sange with herpes an eyght aboue, to courage with all. And

Dr. Al-
muth. ii.
is y name
of an instru-
ment of
musicke.

C Conantiah the chefe of the Leuites was master of the song: and taught other to sing, for he was a mā of vnderstanding,

And Barachiah and Eleanah kepte the doze of the Arcke. And Sacanah, Jehosaphat, Nathanael, Amasai, zachariah, Banaiyah and Eliezer preastes were blowers with trompettes before the Arcke of God. And Obed Edom and Jahiah were keepers of the doze of the Arcke.

* And David and the elders of Israel and the Captaynes ouer thousandes, wet to set the Arcke of the appoyntement of the Lorde out of the house of Obed Edom, with gladnesse. And whē God had holpe the Leuites that bare the Arcke of the appoyntement of the Lorde, they offered. vñ. oxen and. vii. rammes. And David had on hym an albe of byrte, & so had the Leuites that bare the Arcke, and so had the syngers, and Conantiah the ruler of the song & of the syngers. And David had mozeouer vpon him an Ephod of linnen. And all Israel brought y Arcke of the Lordes couenaunt with shewtyng & blowing of hornes, and with trompettes & symbales that sounded, and with psalteries and harpes.

And as the Arcke of the appoyntment of the Lorde came into the cytie of David, Michol the doughter of Saul looked oute at a wyndowe: & when she saw kynge David daunsyng and playinge, she despyled him in her herte.

The. xvi. Chapter.

C After the Arcke was brought with great sollemnitye & melodye, David ordeyneth ministers, that is to wete, Asaph & his brethren to minister before the Lord. & him selfe loueth and prayseth the Lord God of Israel.

When they had brought in the Arcke of God, they set it in the tēte that David had pitched for it. And they brought burnt sacrifice and peaceofferings before God. And when David had made an ende of offeryng of burntofferings and of peaceofferings, he blessed y people with the name of the Lord. And he dealt all Israel, bothe man and womā, a crackenell of bredde, a pece of fleshe & a melle of toppes.

And he appoynted certen of the Leuites to minstre before the Lord, and to repete, and to thanke and prayse the Lord God of Israel: euen Asaph the chefe, and next to him zachariah, then

n.iii. Jehiel,

Beniamin i. Paralipomenon.

Jehiel, Semiramoth, Jehiel, Mathathiah, Eliab, Banaiab, Obed, Edom, & Jehiel with psalteries and harpes. But Asaph with soundyngeymbales and Banaiab and Jahaziel preastes with trôpettes cōtinuallie before the Arcke of the couenaūt of God. And that same tyme Dauid dyd appoynte cheselye to thanke the Lord by Asaph and his brethzen. * Thanke the Lord, calle on his name, make his Actes knowen among the people. Synge vnto him, and playe vnto him: and recorde all his wonderfull dedes. Praise his holy name, and let the hertes of thē that seke the Lorde reioyse. Seke the Lord & his strength: Seke his presence allwayne.

Remembre his maruelles which he dyd, and his wondrous, & the iudgements of his mouthe: The seed of Israell are his seruantes: the chyldren of Jacob are his chosen. He is the Lord oure God: and in all landes are his iudgements. Thynke on his appoyntement for euer, and on the worde he cōmaūded to a thousande generacions. * Of his couenaunt to Abraham, and of * his othe to Isaac: which he set before * Jacob for a decree, & to Israel for an euerlastynge couenaunt, sayinge: to the I will gyue the land of Canaan, to be the porcion of youre enheritaunce. When you were a smalle cōpanye in numbre, euen but a few, and therto straungers therein. And they went from people to people, and from one kyngdome to another nacion. He suffered no man to do them wronge: But rebuked kynges for theyr sake. * Touche not myne anoynted, nor do my Prophetes any harme. * Synge vnto the Lord all the erthe: and shewe from daye to daye his victories.

Tell amonge the hethen of his glorie: and among all nacyns of his wonderfull dedes.

For greate is the Lord, and worthy to be praysted exceedynge: & terrible is he aboue all Gods.

For all the Gods of the hethen are Idoles: * But the Lorde made heauen. Praise and honoure are in his presence: strength and gladnes are in his place. Ascribe to the Lorde ye kyngedes of people, Ascribe to the Lorde, Glove

and strength. Geue honoure vnto the Lordes name: bynge presentes, and come before him, and bowe to the Lord in holy apparell.

* All the erthe feare him, he stablysheth the erthe that it cannot moue. The heauen reioyse, and the erthe be glade, and let men tell amonge the nacyns that the Lord is a kyng.

Let the sea thunder, and his fulnesse, and let the feldes reioyse, and all that is therein.

Moreouer let the trees of the wood ringe at the presence of the Lorde: for he cometh to iudge the erthe.

Thanke the Lord for he is good, and his mercye lasteth euer: and saye: saue vs (o God oure sauoure) & gather vs together & delyuer vs from among the hethen, to thanke thy holy name, and to praise the with þy praise that becometh the. Blessed be the Lord God of Israel for euer and euer, and all nacyns saye * Amen, so praysynge the Lorde.

And he sette there before the arcke of the Lordes couenaunt, Asaph and his brethzen, to mynstre before the Arcke euermore daye by daye. And Obed Edom with his brethre, thre skore and eght, and Obed Edom the sonne of Iduthun and Ozah to be porters. And Zadock the preaste with his brethzen the preastes set he before the tabernacle of the Lord at the hyllaulter of Gibeon, to offer burntofferings vnto the Lord by the burntofferinge autler perpetualle, at mornynge and euynge: accordynge to all that is written in the * law of the Lorde, whiche he commaūded Israell. And wyth them Heman and Iduthun, and other that were chosen & named by name, to thanke the Lorde, that his mercye lasteth euer. And with the sayde Heman & Iduthun were trôpettes and soundyngeymbales, and instrumentes of the melodye of God. And the sonnes of Iduthun were porters. And then all the people departed, every man to his house: and Dauid returned to salute his houtholde.

The.xvii. Chapter.

Dauid is forbydde to hyde an house vnto the Lord, because of the bloude shedynge that he had shed. Christ is promised vnder the figure of Salomon.

All þe erth
for all the
dwellers
in þe erth.

Of Amē,
ye haue.
Jhu. v. 6

Exod. 29. 2
Num. 28. 2

And

2. Reg. 7. a.



As David dwelt in his house, he said to Nathan the prophet: loo, I dwell in an house of Cedar tree: and the Ark of the Lordes couenaunt dwellyth vnder curtaynes. And Nathan sayde to David: do all that is in thyne herte, for God is with the.

But the same nyght, the worde of god came to Nathan, saying: go, & tell David my seruaunte, thus sayth the Lord: thou shalt not buyde me an house to dwell in. For I haue dwelt in no house, sence I brought out the children of Israel vnto this daye: But haue gone fro tent to tent, and from one tabernacle to another. Neither in anye place whersoever I haue walked thorow out all Israel, spake I euer one worde to anye of the iudges of Israel (which I commaunded to fede my people) sayig: why buyde ye me not an house of Cedar tree? Now therfore thus saye vnto my seruaunt David: thus sayth the Lord of hostes: I toke the out of the pasture from after shepe, that thou shouldest be captain ouer my people Israel. And I haue bene with the, in all thou tokest in hande, and haue weded out all thyne enemyes out of thy syght, & haue made the a name, lyke the name of the greatest men of the erthe. And I will ordeyne a place for my people Israel, and will make it faste, and they shall dwell vnder it, and shall moue no more. Neither shall the childre of wickednesse bere them any more, as at the begynnyng, and sence the tyme I commaunded iudges to be ouer my people Israel, and will bringe vnder all thyne enemyes: (for I tolde the, that the Lord wolde buyde the an house.)

2. Sam. 7. e.
1. Sam. 13. 2. b.

1. Sam. 29. b.

1. Reg. 3. b. c.

* But when thy dayes be expired, that thou must go after thy fathers, I will set vp thy seed after the, whiche shall be of thy sonnes, and will settle his kyngdome. * He shall buyde me an house, and I will stablyshe his seate for euer. I will be his father, & he shall be my sonne, and I will not put my mercye awaye from him, as I dyd fro him that was before the. But I will set him in myne house and in my kyngdom for euer: and his seate shall be sure for euer.

When Nathan had tolde David accor-

ding to all these wordes, and to all this vision, king David went & sate him before the Lord, and sayd: what am I (O Lord God) & what is myne houshold, that thou hast promoted me thus farre. And yet this seemed lyttel in thine eyes, O God: But that thou shouldest speake of thy seruautes house for a great while to come: and hast looked vpon me as vpo a man of hye degree (O Lord God.) What can David desyre more of the, wherin thou shouldest make thy seruand more gloriousse. Thou knowest thy seruauant: And Lorde for thy seruantes sake, euē accordyng to thyne owne herte thou hast done all this magnificence, to shew all boūteousnesse Lord, * there is none lyke the, nor anye God saue the, accordyng to all that we haue hearde with oure eares. Moreover * what nation on the erth is lyke thy people Israel, whiche God went and redeemed to be his owne people, and to make the a name of excellencie and terriblenesse, with castyng out nations from before thy people, whome thou hast deliuered out of Egypt. Thy people of Israel dyest thou make thine owne people for euer, and thou Lord art become their God.

Deut. 3.

Deut. 36.

And now Lord, the thyng thou hast spoken concernyng thy seruaute and his house, be true for euer, & do as thou hast sayd: And thy name continue and waxe great for euer, that it be sayd: the Lord of hostes, the God of Israel is God in Israel, and the house of David thy seruauant be stable before the. For thou Lord, hast tolde thy seruaute, that thou wilt buyde him an house. And therfore thy seruauant hath founde in his herte to praye before the. And nowe Lorde thou arte the very God, & hast promysed this goodnesse vnto thy seruaunte. Nowe therfore go to and blesse the house of thy seruaunte, that it maye continue before the for euer. For what thou blessest, O Lord, that is blessed for euer.

The xliii. Chapter.

The Battelles of David agaynst the Philistines.



And after that David bet the Philistines and subdued them, and toke Geth and the townes that longed therto, out of the handes of the Philistines. And he

2. Reg. 8. a.

n. iiij. beg

David i. Paralipomenon.

bet the Moabites, and the Moabites became Davids seruautes, and payde him tribute. And David bet Hadadezer kyng of zobah vnto Hemath, as he went to byngc his dominyon vnto the ryuer Euphrates. And David toke fro him a thousand charettes, and seuen thousande horsemen, and twentie thousande fotemen, and brake all the charettes, saue that he reserued of the an hundred. The came the Sircies of Damasco to helpe Hadadezer kyng of zobah. And David slue of the Syriens. xii. thousand, and put garlsons in Siria Damasco: And the Sircias became Davids seruautes, and brought hym trybute. For the Lorde holpe David in all that he went to.

Reg. 7. b.
see. liii.

thee-
rple
choi.
et. viii. c.

And David toke the shylde of gold that were on the seruautes of Hadadezer and brought them to Ierusalē. And from Thebahath and Chun, cyties of Hadadezer, brought David excedyng muche brasle. * Wherwith Salomon made the brasen see, and pylers and the vesselles of brasle.

And when * Tou kyng of Hemath, heard how David had beatē all þe hoste of Hadadezer kyng of zobah, he sent Haduram his sonne to kyng David, to salute him and to blesse him, because he had fought with Hadadezer and beatē hym (for Tou had warre with Hadadezer) and sent all maner of Jewelles of golde, syluer and brasle with him. And kyng David dedycated the also vnto the Lorde, with the syluer & golde that he brought from all nacjons, from the Edomites, fro the Moabites, from the chyldren of Ammon, from the Philistines, & fro the Amaleckites. And Abisai the sonne of zacariah slue of the Edomites in the salte valeye. xviij. thousand, and put Soudiars in Edom, and all Edom became Davids seruautes: for the Lorde kepte David in all þe he toke in hand. And David raygned ouer all Israel, and dyd ryght and equyte vnto all his people. And Joab the sonne of zacariah was ouer the hoste, and Jehoshaphat the sonne of Ahilud recorder, and zadock the sonne of Ahitob, and Abimelech the sonne of Abiathar were þe preasles, and Susa was scrpybe, and Banasah the sonne of Jehoiada was ouer the

Crethites and the Phelethites, and the eldest sonnes of David wayted at the kynges hande.

The. xix. Chapter.

Chanon kyng of the sonnes of Ammon doth create iniurie to the seruautes of David.

After this it chaunced that Nahas kyng of the chyldren of Ammon dyed, and his sonne made kyng in his steade. Then sayde David, I wyll shewe kyndnesse vnto Hanon the sonne of Nahas, because his father dealt kindly wyth me: And therupon David sent messengers to comforte hym ouer the death of his father. And when the seruautes of David were come into the lande of the chyldren of Ammon to Hanon, to comforte him, the Lordes of the chyldren of Ammon sayde to Hanon: thynkest thou þ David dothe honoure thy father i thy syght, that he hath sent comforters vnto the? Naye, but it is to searche and ouerthrowe and to spee out the lād, that his seruautes be come vnto the.

Wherupon Hanon toke Davids seruautes & shaued the, and cut of their cootes harde by their bottockes, & sent them awaye. And there went that tolde David how the men were serued. And the kyng sent to mete them (for the men were exceedinglye ashamed) and sayd: tarpe at Jericho vntyll youre beerdes be growen, and then retorne.

And when the chyldre of Ammon saw that they stanke in the nose of David, Hanon, & the chyldren of Ammon sent a thousand talentes of syluer to hyre the charettes and horsemen out of * Mesopotamia & out of Siria Maacah, & out of zobah. And they hyred. xxxii. thousande charettes, and the kyng of Maacah and his people, whiche came and pytched before Midba. And the chyldren of Ammon gathered them selues together from their cyties, & wēt out to battell. And as sone as David heard of it, he sent Joab with all the hoste of stronge men. And the chyldre of Ammon came out and put them in araye to battell before the gate of the cytie. And the kynges that were come, kepte them by them selues in the felde.

A
1. Reg. x. a.

the.
Aram.
Naher.

When Joab sawe that the fronte of þ battell was before him and after, he chose

chose oute of all the yowthe of Israell, and put them in araye agaynst the Sirians. And the rest of the people he deliuered vnto Abisai his brother, that they shoulde put them selues in araye agaynst the chyldren of Ammon, and sayde: If the Sirians bee to stronge for me, succoure me, and yf the chyldren of Ammon be to good for the, I wyll helpe thee.

¶ Glucke vpon thyn here, and let vs play the men, for oure peoples sake, and for the cyties of oure God, and the Lord do what semeth hym beste. And Joab and the people that were with him, drue nye to the Sirians to fyghte, and they fled before hym. And when the chyldren of Ammon sawe that the Sirians were fled, they ranne awaye lyke wise from Abisai hys brother, and gatte them into the cytye. And Joab came to Ierusalem.

And when the Sirians sawe that they were put to the worse of Israell, they sente messengers and set oute the Sirians that are beyond the riuer with Sophach the Capitayne of the hoste of Hadadezer before them. Which when it was tolde Dauid, he gathered al Israell. And wente ouer Iordan, and wente and set vpon them. And Dauid put him selfe in araye agaynst the Sirians, and they fought with him. But the Sirians fled before Israell, and Dauid destroyed of the Sirians. vii. thousande charettes, and x. thousande fote me and kylled Sophach the Capitayne of the hoste. And when the seruauntes of Hadadezer, sawe that they were put to the worse of Israell, they made peace with Dauid, and serued hym. Nether would the Sirians helpe the chyldren of Ammon any moze.

The. xx. Chapter.

¶ The thre moſte victoriouse battelles of Dauid.



¶ Ad the yere folowing (a bouthe the time that kyn- ges go out a warrefare) Joab carped out the army of the hoste, and destroyed the coltreie of the chyldren of Ammon, and wente and beseged Rabah & destroyed it: But Dauid bode at Ierusalem whyle Joab smot Rabah and destroyed it: * And Dauid toke p crowne of their king of hys head, and

founde therein the wayghte of a tallent of golde, and there were precious stones in it, & it was set on Dauids head. And he broughte out also the poyle of the cytie which was excedinge much. And he brought out the people that wer in it, and tormented them with sawes & harowes of yron, and with brakes, and so dealte Dauid with all the cyties of the chyldren of Ammon. And then Dauid, and all the people came agayne to Ierusalem. * After that ther arose war at Gazer with the Philistines. At whiche tyme, Sobocai the Gushathite slue Saphai that was of the chyldren of * Raphaim, and they were subdued. And there was battell agayne with the Philistines, and Elhanan the sonne of Ja- ir slue Lahmi, the brother of Goliath the Gethite, whose speare was lyke the beame of a weuer. And there chaunced yet agayne warre at Geth, wher was a man of a greate syze with. xliii. syn- gers and toes. vi. on euery hande, and vi. on euery fote: and was the sonne of Haraphah, and defied Israell. And Jehonathā the sonne of Samaa Dauids brother slue hym. These were borne of Haraphah at Geth, and wer ouerthrowen by the hande of Dauid and of hys seruauntes.

The. xxi. Chapter.

¶ The people are punished with pestilence, because Dauid caused them to be numbered: so that thre died. Ixx. thousand men.



¶ Ad Satan stode vp a- gainste Israell, and per- suaded * Dauid to num- bre Israell. And Dauid sayd to Joab, and p rui- lers of the people, go ye and numbre Israell frome Bersabe to Dan, and bringe it to me that I maye knowe the numbre of them. And Joab aunswered: the Lorde make thy people an hundred times so many mo as they be. But my Lorde O kynge, are they not all my Lordes seruauntes? why then both my Lord requite thys thyng: why shoulde my Lorde be a cause of trespase to Israell?

¶ Neuerthelater the kynges wordes preuailed agaynst Joab. And Joab toke his waye and wente thorowe oute all Israell, and came to Ierusalem a-
h. v. gayne

II. reg. xli. a.

II. reg. xli. v.

II. reg. xli. v.

Gen. xlii. d.

II. reg. xli. v.

gaine and gaue the numbze of the couste of the people vnto Dauid. And all Israel were in numbze a thousande thousande, and an hundred thousande men that dze swerde: and Iuda was. cccc. lxx. thousande menne that dze swerde. But the Leuites and Benjamin he counted not amonge them. For the kynges dede seemed abomynable to Joab. And the Lorde was dyspleased with thys thynge, and smote Israel. Then sayde Dauid to God: I haue sinned exceedingly in doyng this thynge. Reuerthelesse yet do away the wickednesse of thy seruante, for I haue done aboue measure folyslye.

B And the Lorde spake vnto Gad Dauids sear of bylsons, sayinge: go and tell Dauid, sayinge: Thus saythe the Lorde: I geue the the choise of thze thynges: chose the one of them, that I maye do vnto thee. And Gad came to Dauid, & sayd vnto him: Thus sayth the Lorde: Chose the ether thze yerres famishment, or thze monethes to bee consumed of thyn aduersaries, and that the swerde of thy enemyes ouertakinge the: or else the swerde of the Lorde, and thze dayes pestilence in the lande, the Angell of the Lorde destroyinge thozowe oute all the costes of Israel. And nowe aduise thy selfe what worde I shal byynge agayne to him that sent me. And Dauid sayde to Gad. * I am in an exctading straite. But let me fall in to the handes of the Lorde, for passyng greate is hys mercy, & let me not fall into the handes of men.

Dugant, l. d

And the Lorde sente pestilence vpon all Israel, so that there wer ouerthrowen of Israel. lxx. thousande men. And God sente the Angell to Jerusalem to destroye it. And as he was aboute to destroye, the Lorde behelde and had compassion on the wretchednesse, and sayde to the aungell that destroyed, it is ynough nowe cease thyn hande. And the Angell of the Lorde stode by the thzeshynge floure of Ornan the Jebusite. And Dauid lyfte vp his eyes and saw the Angell of the Lorde stande betwene the earthe and heauen, with a drawen swerde in hys hande, stretched out towarde Jerusalem. Then fell Dauid & the elders of Israel (clothed in sacke) vpon theyr faces. And Dauid sayd vnto

to God: Is it not I that commaunded to numbze the people? And I am he that haue synned and done euell in dede. But what haue these shepe done? let thyn hande therfore O Lord God, be on me, and on my fathers house, & not on thy people to destroye them.

And the Angell commaunded Gad to saye to Dauid, that Dauid shoulde go, and reze vp an aulter vnto the lord, in the thzeshynge floure of Ornan the Jebusite. And Dauid went at the sayinge of Gad, whiche spake in the name of the Lorde. And Ornan turned aboute, and sawe the Angell: and his foure sonnes with him, and byd them selues: for Ornan was thzeshynge wheate. And Dauid came to Ornan. And when Ornan looked and sawe Dauid, he went out of the thzeshynge floure, and bowed hym selfe to Dauid w hys face to p groude.

And Dauid sayd to Ornan: geue me the place of the thzeshynge floure, that I maye buylde an aulter therein vnto the Lorde. Let me haue it for as much money as it is worthe, that the plage may cease from the people. And Ornan sayde to Dauid: take it to the, and let my Lorde the kyng do that semethe good in hys eyes. **S**e, I geue the oxen for a burnt sacrifice, and the thzeshynge leades for woode, & wheate for meate: offeringe: I geue it all. But kyng Dauid sayde to Ornan: not so, but I wyll bye it for as much money as it is worth. I wyll not take that which is thine, for the Lorde, & offer burnt offeringes with out coste.

And so Dauid gaue to Ornan for the place sycles of golde. vi. hundred by waighte. And Dauid buylt there an aulter vnto the LORDE, and offered burnt offeringes, and peace offerings, and called vnto the Lorde, and he heard hym from heauen in fyze vpon the aulter of burnt offeringe. And he commaunded the Angell to put vp hys swerde agayne into the sheathe of it. At that tyme when Dauid sawe, that the Lorde had heard hym in the thzeshynge floure of Ornan the Jebusite: he bled to offer there. For the tabernacle of the Lorde * whiche Moses made in the wilderness, and the aulter of burnt offering, were at that reason in the byll at Gibeon.

exo. xxxvi. 1. 2. u. par. 1. 2.

4 par. iii. a.

on. And David coulde not go before it to seke God, because he was aferde of þe swerde of the aungel of the Lorde. And David sayde: *this is the house of the Lorde God, and thys is the burnt offerynge aulter for Israell.

¶ The. xii. Chapter.

David willeth hys sonne Salomon to bylde the temple of the Lorde: whiche thyng he him selfe was forbydden to do.

A



And David commaunded to gather the straungers that were in the lād of Israell, & set hewers to hew stone, to builde þe house of God. And David prepared plenty of yron for nayles, to the dores of the gates and to ioyne with al, and aboundaunce of brasse withoute wayghte, and of Cedar trees withoute numbre. For the zidons and they of Tīre broughte muche Cedar woode to David. For David thus thoughte,

B

Salomon my sonne is younge and tender, and the house that is to be buylt for the Lorde, muste excede in greatnesse, that it maye bee spoken of, and prayled in all landes. I wyll therfore make ordinaunce for it. And so David prepared aboundaunce before his deathe. And he called Salomon hys sonne, and charged hym to bylde an house for the Lorde God of Israell: And David said to Salomon: *my sonne, I had in myne hett to buylde an house vnto the name of the Lorde my God. But the worde of the Lorde came to me, saying: thou haste shed muche bloude, and hast made many battelles. Thou shalt not bylde an house for my name, for thou haste shed muche bloude to the earthe in my syghte. Beholde, a sonne shalbee bozne the whiche shalbe a man of reste, for I wyll geue hym reste from all hys enemyes rounde aboute. And his name shalbe Salomon: for I wyll sende rest and peace vpon Israell in hys dayes. He shall buylde an house for my name, and he shalbe my sonne, & I wylbee his father, and wil stablysh the seate of his kingdome vpon Israell for euer. Now my sonne, the Lorde bee with thee, that thou mayste prospere, and buylde the house of the Lorde thy God, as he hath sayde of the: *And the Lorde geue thee wysedome and vnderstandinge, & make

the gouernēt of Israell, and to kepe the law of the Lorde thy god. for then thou shalt prosper: If thou shalt be dyligente to do þe ordinaunces and lawes which the Lorde charged Moyses with, to deliuer to Israell. Plucke vp thyne herte and be stronge, dreade not, nor be discouraged. Beholde, in myne aduersite I haue prepared for the house of Lorde, an hundred thousande talentes of gold, & a thousand thousand talentes of syluer, and as for brasce and yron it cannot be numbred, it is so muche. And I haue prepared timbre and stone, and thou shalt proude more therto. Moreouer, thou haste workemen ynowe, and masons, & carpenters to worke in stone and timber, & al maner of wyse men for whatsoeuer worke it be. And of gold, syluer, brasce and yron, there is no numbre. Up therfore and set vpon it, & the Lorde shalbe with the.

iii. reg. ii.

B

And David commaunded al the Lordes of Israell, to helpe Salomon hys sonne, sayinge: Is not the Lorde your God with you? and hath he not geuen you rest on euery syde: for he hath geue the enhabytours of the land into mine hande, and the land is subdued before the Lorde, and before hys people. Now therfore set your hertes & your soules, to seke the Lorde your God. And by and buylde ye þe temple of the Lorde God, to bryng þe Arcke of the couenaunt of the Lorde, & the holy vesselles of God into þe house, so buylt for the name of þe Lorde.

¶ The. xiii. Chapter.

David beynz olde, ordeyneth Salomon kyng. He causeth the Leuites to be nombred, and assigneth them to therr offices.



And when David was olde & stricken in yeres, he made Salomon hys sonne kyng ouer Israell. And then he gathered together all the lordes of Israell with the preestes and the Leuites. And the Leuites were numbred from. xxx. yere and aboue, and the tale of them in men polle by polle was. xxxviii. thousand. Of whiche. xxiij. thousande were set to further the worcke of þe house of the Lorde. And syxe thousande were offycers and Judges. foure thousand wer porters, and foure thousande prayled the Lorde with suche instrumētes as David had made to prayse with all.

iii. reg. ii.

Salomon is, as muche to say by interpretation, as peace fable.

C

ii. reg. iii. b.

And

And David put an orde among the children of Levi: Gersō, Cahath & Merari: Of the Gersonites was Laadan and Semei. The sonnes of Laadan: the chefe was Jehiell, and then zethan and Joel, thre. The sonnes of Semei, Salomith, Haziell, and Haram, thre. These were the auncient heades of Laadan.

B And the sonnes of Semei were also Jahath zinah, Jaus & Bariah: these foure were the sōnes of Semei. And Jahath was the chefe, zinah the seconde. But Jaus and Bariah had not manye sonnes, and therfore they were rekened for one auncient household.

Exod. vii. c. ann. i. par. vi. a. 1. Exo. 29. a.
The sonnes of Cahath: Amrain, Jazar, Hebron and Uziel, foure. * The sonnes of Amrain: Aaron and Moses. And Aaron was appointed to consecrat in the place moſte holpe, with hys sonnes for euer: and to burne the offerings before the Lorde, and to mynstre, and to blesse in hys name for euer. And as for Moses the man of God, hys chyldren were named in the trybe of Levi. * The sonnes of Moses: Gerson and Eliezer.

Exod. ii. b.
And of the sonnes of Gerson: Sabaell was the chefe. The sonnes of Eliezer: Rohabiah the chefe. And Eliezer had no nother sonnes: But the sonnes of Rohabiah were verpe manye. And of the sonnes of Jazar: Salomit, the chefe.

C The sonnes of Hebron: Jeriahu the fyrste, Amariah the seconde, Jahaziell the thyrde, and Jeremaam the fourth. The sonnes of Uziel: Micah the fyrst, and Jeltiah the seconde. The sonnes of Merari: Mahali: and Musi, the sonnes of Mahali: Eleazar and Cis. And Eleazar dyed, and had no sonnes, but doughters onely, which theyr brethren the sonnes of Cis toke. The sonnes of Musi: Mahali, Eder, and Jerimuth, thre. These are the chyldren of Levi in the householdes of theyr fathers, the auncient heades, belwed and numbred by name and polle by polle from xx. yere and aboue, to worcke in the seruice of the house of the Lord. For David said: the Lorde God of Israell hath geuen rest to hys people, and they shall dwel in Ierusalem for euer.

Rum. iii. a. 1. par. 37. a.
Moreover the Leuites should now no more heare the tabernacle and al the vesselles that pertayned to the seruice

therof. But as the lasse commaundement of David, the Leuites wet numbred from twentie yere and aboue, to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, and to haue the ouersight of the courtes and of the store houses, and of the purifying of al the holy thynges, and of the worcke of the thynges that serued for the house of god, as the shew bread, the fyne floure, y meat offerings, the flawnes of swete brende, and of the thynges baken in the frynge panne, or broyled on the grydiron, and on all maner measures and cise, and to wayte euery mornynge to thanke and prayse the Lorde, and lyke wyse at euen. And to wayte on euery mornynge to thanke and prayse the Lorde, and lyke wyse at euen. And to wayte on euery offering of burnt sacrifices vnto the Lorde, the Sabbathes, and fyrst dayes of the moneths, and other festefull dayes by nūbre and custome, was theyr offyce euer before the Lorde. And that they should waite on the tabernacle of witnesse, and on the holy place, and on the sonnes of Aaron theyr brethren, in the seruice of the house of the Lorde.

The notes.

a. To wayte at the handes of the sonnes of Aaron, to do after theyr commaundement, as beuerthe in the xxv.

To waite

The xxiii. Chapter.

David assigneth theyr offyce to the sonne of Aaron.

The deuision of the sonnes of Aaron. * Aaron Nadab, Abihu, Eleazar & Ithamar. * But Nadab and Abihu dyed before theyr father and had no chyldren. And Eleazar and Ithamar wet the preestes. And David ordered them on thys manner: Zadock of the sonnes of Eleazar & Ahimelek of the sonnes of Ithamar to be in offyce by course. And there were mo mightie heades founde of the sonnes of Eleazar then of the sonnes of Ithamar. And they deuided them into xvi. heades of auncyente householdes of the sonnes of Eleazar, and eyght of the sonnes of Ithamar. And they put them in order by lotte, one with another that there shoulde bee rulers in the sanctuary and Lordes before God as well of the sonnes of Ithamar as of the sonnes

1. par. 37. a.

Rum. iii. a.

1. par. 37. a.

1. par. 37. a.

1. par. 37. a.

1. par. 37. a.

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1. par. 37. a.

1. par. 37. a.

of Eleazar. And Semeiah the sonne of the sonne of Nathanell the Scribe of the Levites wrote them before the kyng and the Lordes, and before Zadock the preeste and Ahimelek the sonne of Abiathar, and before the aunciente heades of the preestes and of the Levites: one pryncypall household for Eleazar and one for Ithamar.

And the fyrste lot fell to Jehoiarib. The seconde to Jedaiiah. The thyrde to Barim. The fourthe to Scorim. The fyfte to Melchiah. The sixt to Miamin. The seuenthe to Hakes. The eyghte to *Abiah. The ninth to Jesua. The tenth to Secaniah. The leuenth to Eliaib. The twelue to Jakim. The thyrtene to Huphah. The fourtene to Isbaab. The fyftene to Belgah. The syxtene to Emet. The seuentene to Hezir. The eyghtene to Haphzez. The nynetene to Bathabaiiah. The twenty to Jehesekiel. The thewentie and one to Jacin. The xxii. to Samul. The xxiii. to Delaiahu. The xxiiii. to Maasiahu.

This is the order of them in theyr officers, to come into the house of the Lorde accordynge to theyr maner vnder Aaron theyr father, as the Lorde God of Israel commaunded.

The rest of the sonnes of Levi: of the sonnes of Amram, Subael. Of the sonnes of Subael Jehediahu. Of the sonnes Rohabiah the fyrste Jesiah. Of the Izaharites, Salemoth. Of the sonnes Salemoth, Jahath. And the sonnes of Hebron were Jeriahu the fyrste, Amariah the seconde, Jahaziel the thyrde, Jekameam the fourthe. Of the sonnes of Miziel, Micah. Of the sonnes of Micah Samir. The brother of Micah was Jesiah. Of the sonnes of Jesiah zachariah. The sonnes of Merari were Mihali, and Musi. The sonnes of Jaaziah, Beno. The sonnes of Merari be Jahaziah, Beno, Sohem, Zacur and Ebi.

Maheli had Eleazar whiche had no sonnes. The sonnes of his: Jerahemel. The sonnes of Musi: Mahali, Eder & Fermothe. These are of the chyldren of Levi in the householdes of their fathers. And these caste lottes next to theyr brethren the sonnes of Aaron, before David the kyng and Zadock and Ahime-

lec and the aunciente heades and preestes of the Levites: as wel the youngest brother as an auncient heade.

The xxv. Chapter.

The fyngers are appoynted, with theyr places, and lottes



And David & the captaynes of the hoste appoynted out to do seruice, the sonnes of Alaph of Heman and Jothun, whiche dyd prophesie w harpes, psalteries & lymbales. And the multitude of them were men to do seruyce in their offices. The sonnes of Alaph: Zaur, Joseph, Nathaniah Alerealah, to wayte on Alaph whiche prophesied by the kyng.

The sonnes of Jothun: Godoliah, Zuri, Alatah, Hasabiah and Bathathiah, Semei syre, at the handes of theyr fathers Jothun, with harpes: whiche Jothun prophesied for to thanke and praise the Lord. The sonnes of Heman: Bokiah, Bathaniah, Azriel, Zubuel, Jerimoth, Hananiah, Hanani, Eliathah, Gedalthi, Romanthi, Ezer, Jesbokasah, Malothi, Hothir & Mahazioth. All these wer the sonnes of Heman the kynges sear of bysions w the word of God, to lyfte by the horne. God gaue to Heman xiiij. sonnes & thre daughters. All these wer at the hande of theyr father to syng in the house of the Lorde with lymbales, psalteries and harpes in the seruice of the house of God. And * at the hande of the kyng was Alaph, Jothun and Heman: But the multitude of them were with theyr brethren that were connyng in the songe of the Lord. And the nombre of al that taught, wer two hundred foure skore and eyght. * And they cast lottes indifferentlye how they shoulde wayte as well the smalle as the greate, the scoler as well as the skole master.

And the fyrste lot of Alaph fel to Joseph. The second to Godoliah with his brethren and sonnes, twelue personnes. The thyrde fel to Zacur with his sonnes and brethren, beynge twelue personnes. The fourthe to Jazari with his sonnes & brethren twelue personnes.

The fyfte to Nathaniah with his sonnes and brethren twelue personnes. The syxte to Bokiah with his sonnes

That is, at the kynges commaundement: as aboute in p. xxiii. d.

p. xv. d.

and

and brethren twelue personnes. The seuenth to Israhiah with hys sonnes and brethren twelue personnes. The eyghte to Israhiah with hys sonnes and brethren twelue personnes. The nynthe to Mathaniah with hys sonnes and brethren twelue personnes. The tenth to Semei with hys sonnes and brethren twelue personnes. The leuenth to Azrael with hys sonnes and brethren twelue personnes. The tweluenth to Hasabiah with hys sonnes and brethren twelue personnes. The thirtene to Subuell with hys sonnes and brethren twelue personnes. The fourtene to Mathathiah with hys sonnes and brethren twelue personnes. The fyftene to Jeremoth with hys sonnes and brethren twelue personnes. The sixtene to Hananiah with hys sonnes and brethren twelue personnes. The seuentene to Jesbokasah with hys sonnes and brethren twelue personnes. The eyghtene to Hanani with hys sonnes and brethren twelue personnes. The nyntene to Malothi with hys sonnes and brethren twelue personnes. The twentye to Eliathah with hys sonnes and brethren twelue personnes. The. xxi. to Bothir with hys sonnes and brethren twelue personnes. The. xxii. to Gedalhi with hys sonnes and brethren twelue personnes. The. xxiii. Mahazioth with hys sonnes and brethren twelue personnes. The. xxiiii. to Romanthi Ezer with hys sonnes and brethren twelue personnes.

The. xxvi. Chapter.

The porters of the temple are ordeyned euery man to the gate which he should kepe.

The deuysion of the porters among the Cozehites: Meselemiah the sonne of Kozeh of the chyldren of Asaph. And the sonnes of Seselemiah wer these: zachariah the eldest, Jadiell the seconde, zabadijah the thyrde, Jathaniel the fourth, Elam the fyfte, Jehohanan the sixte, Elioenai the seuenth. And Obed Edom had sonnes: Semeiah the eldest, Jehosabab the seconde, Joah the thyrde, Sacar the fourthe, Nathanaell the fyfte, Amiell the sixte, Isacar the seuenth and Bolathat the. viii. for God hadde blessed hym.

And vnto Semeiah his sonne were

sonnes bozne that ruled in the house of theyr father, for they wer men of might. The sonnes of Semeiah: Othni, Rapphaell, Obed and Elzabad and hys brethren men of actiuite, Elihu & Samachiah. All these were of the chyldren of Obed Edom, whiche with theyr brethren and their chyldren, actiue men & of strengthe to do seruice, were. lxii. of Obed Edom. And Meselemiah had sonnes and brethren, actiue men. xliii. And Hosah of the chyldren of Merari, had sonnes: Semri the chiefe, yet he was not the eldest, but hys father made him the chiefe. Helkiah the seconde, Tabetiah the thyrde and zacariah the fourthe: so that all the sonnes and brethren of Hosah were. xlii.

Vnto these was deuised the offyce of the porterhys as vnto heades ouer the menne that wayted wyth theyr brethren and mynystrs in the house of the Lorde. And they caste lottes, the smalle as wel as the greate in the holdes of theyr fathers, frome gate to gate. And the East lot fell to Semeiah. And for zacariah his sonne a wyse counseller, they caste lottes, and hys lot came oute towarde the North. And Obed Edoms lot fell to the South. And to hys sonnes fell the counsell houses, to Suphim and Hosah fell the weste with the gate Salecheth, wher the way assendeth bpward, the one way beyng east by the other.

In the East kepte nyxe Leuites: in the North. liii. a daye, & in the South liii. a daye, and in euery counsell house two, and in the watchhouses, on the hye way westward foure: two in a house. These are the deuysions of the porters amonge the sonnes of Kozeh and the sonnes of Merari. And of the Leuites Abiah had the ouersight of the treasure of the house of God, and of the treasure of the dedicat thinges.

As concernynge the sonnes of Laadan whiche were Gersonites. Laadan had auncient fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: zethan and Joel his brother, whiche were ouer the treasures of the house of the Lorde. Amonge the Amramites, Zababites, Hebronites and Ozielites, was Subuell the sonne of Gerson the

Some reader the house of Asaph

Some reader in David

sonne of Moses a ruler ouer the treasure. And of hys brethren the sonnes of Eliezer, was Rahabiah, whose sonne was Isalah, & his sonne was Jozā, & his son zechi, & his son was Selomith, which Selomith & his brethren were ouer al þe treasures of þe dedicate gites whiche David the kyng, and the auncient heades, of the capitaynes ouer thousandes and hundredes, and the capitaynes of the hoste had dedicated of the spoyle won in battell, to maynteyne the house of the Lord: and ouer al that Samuell the seer and Saull the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of zacuriah had dedicated. All that was dedicated, was vnder the hande of Selomith and of hys brethren.

Of the Izaharites Conaniah and hys sonnes were in busineses without forthe made officers and iudges ouer Israel. And of the Hebronites Basabiah and hys brethren men of actiuite a thousand and .vii. hundred wer officers in Israel on this side Jorda westward, in al busineses of the Lord & seruaice of the king. And Jediah was the cheefeste among the kindredes and fathers of the Hebronites. And in þe fourtie yere of the kingdome of David they were sought for. And ther wer found of them men of actiuite at Jezzer in Gilead. And hys brethren were in menie of actiuite, two thousande and seven hundred auncient heades, which king David made rulers ouer the Rubenites, Gadites and the half tribe of Manasseh in al maters pertaining to God & busineses of þe king.

The .xxvii. Chapter.

Of the princes & rulers that ministered vnto the king.

In speake of the chyldren of Israel: in the numbre of the were auncient heades & capitaynes of thousandes & hundredes, & officers þe serued the king in al thinge according to þe companys þe came in. or wente oute, monethe by monethe thowwe out all þe monethes of the yere. And euery company had .xxiiii. thousand. Ouer the fyrst company in the first moneth, was Jasoboam þe son of zabiell. And in his number wer .xxiiii. thousand. And the cheefeste of all the capitaynes in the hoste of the fyrst moneth was of the

chyldren of Pharez. Ouer the company of þe second moneth Dodai an Ahohite, & in his hoste was Hakeloth a ruler. And in his company were .xxiiii. thousande. The cheie capitayne of the thyrde host in þe thyrde moneth, was Banatah the sonne of Jehoiada the preeste. And in his hoste .xxiiii. thousande. Thys is that Banatah mightie amonge thyrtye and aboue thyrty. And in his part was Amizabad hys sonne.

The fourthe capitaine in the fourthe moneth was Alael the brother of Joab, and zabadiab his sonne after hym. And in hys hoste .xxiiii. thousand. The fyfte capitaine in the fyfte moneth was Samahut the Jezrahite: and in hys hoste .xxiiii. thousande. The syxt capitaine in the syxt moneth was Ira the sonne of Akas a Chekuite: and in his host .xxiiii. thousande.

The seuenth capitaine in the seuenth monethe, was Helei the Phalonite, of þe chyldren of Ephraim: and in hys hoste .xxiiii. thousande. The eight Capitayne in the eight moneth, was Sobocat an Husathite of þe kyn of Sarah: & in hys host .xxiiii. thousande. The ninth Capitaine in the nynt moneth, was Abiezer an Anathothit of þe sonnes of Jemini: & in hys host .xxiiii. thousande. The tenth Capitayne in the tenth monethe, was Mahari þe Metophathit of þe Izaharites: and in his hoste .xxiiii. thousande. The leuenth moneth, was Banatah the Phathomite of the chyldren of Ephraim: & in hys hoste .xxiiii. thousande. The .xii. Capytayne in the twelue monethe, was Heldai the Metophathite of Othniel, and in hys hoste .xxiiii. thousande. And the rulers ouer the tribes of Israel were these. Amonge the Rubenites, was Eliezer the sonne of zechi. Among the Simeonites, was Saphatiah the sonne of Maacah. Among the Leuites: Basabiah the sonne of Samuel. Among the Haromites: zadock. In Juda: Eliu of the brethren of David. In Issacar: Amri the sonne of Michaell. In Zabulon: Jesmaiah the sonne of Abdiah. In Aephthalie: Jerimoth the sonne of Azriell. Among the chyldren of Ephraim: Hosea the sonne of Ozatah. In the half tribe of Manasseh: Joell the sonne of Phadajah. Of the halfe trybe of Ma-

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hasseth in Gilead: Jado the sonne of Zachariah. In Benjamin: Jaasiel the son of Abner. In Dan: Azariel the sonne of Jeroham. These are the Lordes in the tribes of Israell.

But David toke not the numbre of them vnder .xx. yere: for the Lorde said he woulde encrease Israel like vnto the starres of the sky. And Joab the sonne of Zaruiah beganne to numbre. And though he synished it not, yet there fell wrath for that vpon Israell. And therfore the numbre was not put in þe chronicles of kyng David.

¶ Over the kynges treasure was Azmothe the sonne of Adiel. And ouer the treasure of the felde, in the cyties, vylages and castelles, was Jehonathan, the sonne of Oziah. And ouer the workmen in the felde that tilled the ground, was Ezri the sonne of Chelub. And the oversight of the vineyardes had Semiah the Ramathite. Over the wynecellers & treasure of wine was Sabdi the Saphonite. And ouer the olyuetrees and mulbertyrees that were in the valeys was Baalhanan the Gadarite. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Saron was Setari the Saronite. And ouer þe oxen in the valeys was Saphate the sonne of Adlai. And ouer the camelles Abil the Ismaelyte. And ouer the Asses was Johadiah the Merothite. And ouer the shepe was Jazis the Hagarite.

All these were the rulers of the substance of David. And Jehonathan Davids brothers sonne, a man of counsell, a man that taught wisdom, and a wyter he and Jehiel the sonne of Bachamoni wayted on the kynges sonnes.

¶ And Abithophel was of the kynges counsell. And Husai the Archite was the kynges companyon. And nexte to Abithophel was Jehoiada the sonne of Banaiah and Abiathar. And the capitayne of the kynges warre was Joab.

¶ The .xxviii. Chapter.

¶ Because David was forbydden to buyde the temple, he exorteth Salomon and the people to perforce it.



And David gathered together all the Lordes of Israell: the Lordes of the trybes, þe Lordes of the companyes that mynystrid to the kyng by course, the

Lordes ouer the thousandes and ouer the hundredes, and the Lordes ouer all the goodes and cattell of the kyng and of his sonnes, with the chambrelaines, warryoures and all actiue menne vnto Jerusalem. And king David stode vpon his fete, and sayde.

Heare me my brethre and my people:

* I had in myne herte to buyde an house of reste for the Arcke of the couenaunte of the Lorde, and a fote stole for oure God, and had made redy to builde. But God sayde to me: * thou shalt not buyde an house for my name, because thou art a man of warre and haste shede blode.

Moreover þe Lord God of Israel chose me of all the house of my father, to be kyng ouer Israel for euer, for he chose

* Juda to be a capitayne: and in the house of Juda the house of my father, and of the sonnes of my father he had a lust to me, to make me king ouer al Israell. And of all my sonnes (for the Lord hath geuen me manye sonnes) he hath chosen Salomon my sonne, to sit in the seat of the kyngdome of the Lord ouer Israel. And he sayd vnto me: Salomon thy sonne, he shall buyde my house and my courtes, * for I haue chosen hym to be my sonne, and I wyll be his father, and wyll stablyshe his kyngdome for euer. If he wyll harden hym selfe to do my commaundementes, and my lawes, as it goeth thys daye.

And nowe I saue vnto you before al Israell the congregacion of the Lorde, and in the audience of oure God: kepe & seke for al þe commaundementes of the Lorde your God, that ye may enioye a good land, & enherit your chyldren after you for euer. And thou Salomon my sonne: know thou the God thy father, & serue him with a pure herte, and lust of soule. * for the Lorde sercheth all hertes, & vnderstandeth all the Imagynacions of thoughtes. If thou shalt seke hym, he wyll be founde of the: But and if thou forsake him, he wyll cast the of for euer. Take hede now, for the Lord hath chosen the, to buyde an house of thy sanctuary. Be stronge and do it.

And David gaue Salomon hys sonne þe paterne of the porch, and of the houses þe longed therto, and of þe store houses, vpper chaumbres, pinner parlours,

Ioures, & of y^e house of the merciesseate: and the example of all that was in hys minde, bothe of the courtes of the house of the Lorde, and of the treasure houses rounde aboute, for the treasures of the house of god, and for the treasure of the dedicate gyftes, and of the compaynes of the priestes and Leuites that waited by course, and of all workemanshpype, that shoulde serue for the house of the Lorde, and for all vesselles that shoulde serue in the house of the Lorde. And appoynted hym what wayghte of golde shoulde serue, for thinges of golde thowt out all vesselles, for whatsoeuer vse it serued: and what wayghte of syluer shoulde suffice for all maner of vesselles of syluer, for whatsoeuer purpose they serued.

And the wayghte of the golden candelstickes, and of their lampes of golde, the waighte for euery candelstykke and for theyr lāpes. And for the candelstickes of syluer by wayght, bothe for the candelsticke and also for her lampes, accordyng to y^e offyce of euery candelsticke. And the wayght of golde for the tables of shew bread, table by table: and like wyse syluer for the tables of syluer. And for flesheokes, basens and drinckynge pottes of pure golde. And for cuppes of golde of wayghte, cuppe by cuppe. And for cuppes of syluer by wayghte, cuppe by cuppe. And for the aulter of incense of tryed golde by wayghte. And the symplytude of the seate of the Cherubes that stretched oute theyr wynges, and couered the Arcke of the couenaunte of the Lord. All was geuen me by wytyng of the hande of y^e lord, whiche made me vnderstande all the workemanshpype of the paterne.

And David sayde to Salomon his sonne: harden thy selfe, and be stronge and do it, feare not, nor let thyne herte dyscourage the. for the Lord god, euen my God is with the, and shall not leaue the, nor forsake the, vntyll thou hast synched all the worke that muste serue for the house of the Lorde. Beholde the priestes and Leuites are deuyded in cōpanyes, for to do all maner of seruice that pertayneth to the house of God: and besyde that, thou haste with the for all maner of workemanshpype, all

that are wyllynge and wyse for anye maner of seruyce. And the Lordes and all the people are at thy commaundemente in all thynges.

The. xxix. Chapter.

The offerynges of David and of the pryntes for the byldynge of the temple. David dyeth and Salomon hys sonne raygneth in hys steade.



And David the kynge A sayde vnto all the congregacion: * God hath speciallye chosen Salomon my sonne whiche is yet younge and tender, and the worke is greate, for the house is not for man, but for the LORD God. Moreover, I haue prepared with all my myghte for the house of GOD: golde for thynges of golde, and syluer for thynges of syluer, brasse for thynges of brasse, yron for thynges of yron, and wood for thynges of wood: and onykes stones, * set stones, and of other gaye stones, and all maner of precious stones, and of marble great aboundance. And yet because I haue luste to y^e house of my God: I haue seuerall golde and syluer whiche I geue to the house of my God aboue all I haue prepared for the holy house: euen thre thousande talentes of golde of Ophir, and seuen thousande talentes of syluer tryed: to fyle the walles of the house with golde where it becommeth, and with syluer where syluer is mete, and for all maner of worke by the handes of Artificers. And let me se who is wyllynge also, to fyll hys hande for the LORD this daye.

And the aunciente lordes and the lordes of the trybes of Israel, and the Capitaines of thousandes and hundredes, and the lordes ouer the substance of the kynge, were wyllynge, and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and ten thousande peces of golde copnes, and ten thousande talentes of syluer, and. xviij. thousande talentes of brasse, and an hundred thousande talentes of yron. And they that had precyouse stones gaue them for the treasure of the house of the Lorde, vnto the hande of Jehiel the Gersonite.

And the people reioyced y^e they were

iii. reg. v. 8

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so wyllynge: for with a pure herte they were wyllynge vnto the LORD. And therto David the kynge reioysed with great gladnesse. And David blessed the Lorde before all the congregacion, and sayde: Blessed arte thou Lorde GOD of Israel oure father, from euer and for euer. Thyne (O Lorde) is greatnesse, power, glozpe, byctozpe and praise: for all that is in heauen & in erth is thyne, and thyne is the kyngedome (O Lorde) and þy arte lyfte bp on heade aboue all.

And richesse and honoure come of the, and thou raygneest ouer all, and in thine hande is power and strengthe, and in thyne hande it is to make great, and to geue strengthe vnto all.

D And nowe oure God, we thanke the, and praye thy glozvous name. For what am I: and what is my people: that we shoulde obtayne strengthe to be so wyllynge: But all is of the, and of

that we receaued of thyne hāde we haue geuen the. * For we be but straungers before the, and tenantes, as were all oure fathers. * Oure daies on the erthe is but a shadowe, and there is none abydinge. O Lorde oure God, al this stuffe that we haue prepared to builde the an house for thy holye name, commeth of thyne hande, and is all thyne. I wote also my God, that thou prouest the hertes and hast pleasure in playnesse. And in playnesse of my herte, I haue wyllynge geuen all this. And nowe I se þy people which are here in gladnesse, to offer wyllynge to the. O Lorde God of Abraham, Isaac and of Israel, oure fathers, kepe this for euer in the imagination of the thoughtes of the herte of thy people, and prepare their hertes vnto the. And geue vnto Salomon my sonne, a pure herte to kepe thy commaundementes, thy testimonyes, and thyne ordynaunces, and to do all, & to buylde the house whiche I entended.

And David said to al the congregacion: blesse the Lorde youre God. And all the congregacion blessed the LORD god of their fathers, & stowped & bowed them selues vnto the Lorde and to the kynge. And they offered offerpunges vnto the Lorde. And on the morowe after the sayde daye, they offered in burnt offerpunges vnto the Lorde a thousande

oxen, a thousande rammes, & a thousand lambes, with their drinkeofferpunges. And they due plenteouslye thorowe out all Israel, and did eate & drinke before the Lorde the same daye, wth great gladnesse. And they made Salomō the sonne of David kynge the seconde tyme, & anoynted him vnto the Lord, to be ruler, and Zadock to be the hye priest. * And so Salomon sate on the seate of the Lord, and was kynge for David his father, & prospered, and al Israel obeyed hym. And all the Lordes and men of power, and therto all the sonnes of kynge David submytted them selues vnder kynge Salomon. * And the Lorde magnified Salomon on hye, in the sight of all Israel, and gaue him so gloriouse a kyngedome, as none of all that were kynges before in Israel had.

Now David the sonne of Isai was kynge ouer all Israel. And the space he raygned ouer Israel was fourtie yere: seuen yere in Hebron, and xxxiii. yere in Jerusalem. And he dyed in a good age: olde, ryche and glozvous: And Salomon his sonne raygned in his steade. The actes of David the kynge bothe fyrste and laste, are wyttē in the boke of Samuel the sear, and in the boke of Nathan the prophete, in the boke of Gad the sear of visions, with all hys kyngdome and power, and tymes that wente ouer hym, and ouer all Israel, and ouer all the kyngedomes of the erthe.

The ende of the fyrste boke
of the Chronicles of the
Kynge of Iuda.

The Chronicles of the kynge of Iuda. The seconde boke. The fyrste Chapter.

The fyrste Chapter.

The offerpunge of Salomon in the hyllanster at Gibeon, where he receaueth an answer of God what wisdom shoulde be geuen hym, with the numbre of hys charrettes and horsemen.

ii. Reg. iii. a



And Salomon the sonne * of David waxed strong in his kyngdome, and the Lord his god was with him, & magnified him on hye.

And Salomon com-
muned with all Israel, the capitaynes ouer thousandes and hundredez, & iudges, and all other Lordes and aunciet heades thorowout all Israel. And so Salomon and al the cōgregation with him, * wēt to the hylaulter of Gibeon: for there was y tabernacle of the wit-
nesse of God, * whiche Moses y seruaut of the Lorde made in the wyldernesse. But the Arcke of GOD had David broughte frō Batiath Jarim, in to the place which David had prepared therfore. for he had pitched a tente for it at Jerusalem. Moreouer y brasen aulter

ii. Reg. iii. a
ii. pa. xxi. d

Ero xxi. d
and. xxi. d
8. xxi. d. 16

Ero. 18. a

ii. Reg. iii. c

Day. 16. a

3. Reg. iii. a

ii. Reg. iii. b

that * Bezaleel y sonne of Uri, y sonne of Oz had made, was at Gibeon also, before y tabernacle of y Lord. And Salomon & the cōgregation wēt to viset it. And Salomon offered there before the lord vpo the brasen aulter that was by the tabernacle of witnesse, a thousande * burnt sacrifices. And the same night God appered vnto Salomon, & sayd to him: alke, what I shall geue the. And Salomon said vnto God: y hast shewed greate mercye vnto David my father, and * hast made me kyng in his steade. And now o Lorde god, let thy promyse vnto David my father be true. for thou hast made me kyng ouer a people lyke the dust of the erthe in multytude. wherfore geue me wysdome and know- ledge how to behaue my selfe vnto this people: for who is able to iudge this people that is so great?

* Then God said to Salomon, because thou haddest this in thynie herte, & dydest not aske treasure & richesse, honour and y liues of thine enemies, nether yet lōg lyfe: But hast asked wysdō & know- ledge, to iudge my people, ouer which I haue made y kyng: wysdō & knowledge shall be geue the, & I wil geue y treasure, richesse, & glozie also, y amōg y kynges before y or after the, none was or shall be lyke the. And so Salomon came frō the hylaulter y was at Gibeon, to Jerusalem

from the tabernacle of witnesse, & raig-
ned at Jerusalem. * And Salomon gathered charettz and horslemen: y he had a thousande & foure hūdzred charettz, & xii. thousande horsmē, which he bestowed in y charet cities, & about y kyng at Jerusalem. * And y kyng made syluer and golde at Jerusalem as plenteous as stones, and Cedar trees as plētie as the mulberie trees y growe in the valeyes. And y horsles which Salomon had, were brought him out of Egypt from Keua. The kyngs marchauntes set the oute at Keua at a price. They came & brought out of Egypt a charet for syxe hundred sicles, & an horse for an hūdzred & fyftie. And so broughte they to all the kynges of the Bethites & to the kynges of Siria thorowe the handes of the sayde marchauntes.

iii. Reg. x. d
ii. Reg. x. d.

The. ii. Chapter.

Salomon sendeth to Hiram the kyng of Tyre for wood and workmen.



And Salomon determi-
ned to buylde an house for the name of the lord, & an house for his kyngdome: & tolde oute thre skore and ten thousande men to beare burdens, and foure skore thousande to hewe in the mountayne, and thre thousande and syxe hundred to ouer se them.

* And Salomon sent to Hiram king of Tyre, sayig: As y didest deale w David my father, and * didest sende him Cedar wodde, to bilde him an house to dwel in, euen so deale w me now: y I may bilde an house for y name of y Lord my god, to consecrate it to hym, to burne swete odoures, and to set the wbreade before him perpetuallye, & for burnt sacrifice moynynge & euenynge, & on y Saboth daies, & the first day of euery new mone, and in the solempne festz of y Lord our God, so to continue euet in Israel. And the house which I buylde is great: for great is oure God aboue al Gods: So that who can be able to buylde hym an house: when that heauen, nether heauen aboue all heauens, is able to receaue hym, what am I then that I shoulde buylde him an house: nay, but to burne sacryfyce before hym, shall thys buyldynge be: sende me now therfore a conynge man to worcke in golde, o. ii. syluer.

iii. Reg. v. a.

ii. Reg. v. b

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siluer, brasle, yron, scarlet, cremosin and facincte colour, and that can skil to graue, to be wth the connyng men that are with me in Iuda and Ierusalem, whiche Dauid my father dyd prepare. And sende me also Cedar trees, firre trees and * Almyge trees oute of Libanon. For I wote wel thy seruauntes can skil to hewe timbre in Libanon. And se, my men shalbe wth thyne, y^e they maye prepare me tymbre yfoughe. For the house which I builde, is great and wonderful. And beholde, I sente for thy seruauntes the cutters and hewers of tymbre. xx. thousande quartes of beate wheate, and. xx. thousande quarters of barley, & .xx. thousande bathes of wyne, and. xx. thousande bathes of oyle.

And Hiram kynge of Tīre answered in wytyng & sent to Salomon: because the Lorde loueth his people, therfore he hath made y^e kynge ouer them. And Hiram said mozeouer: blessed be the Lord God of Israel, which hath made bothe heauen and erthe, that he hath geuen Dauid the kynge a wyse sonne y^e hathe discrecion & vnderstandynge, to buylde an house for the Lorde, and another for his kyngdome. And now I haue sent a wyse mā, and a mā of vnderstandynge called * Hīrā Abi, and is the sonne of a woman of the doughters of Dan (howe be it his father was a Tiriā) and he cā skil to worke in golde, siluer, brasle, yron, stone, tymbre, scarlet, facinct, bysse and cremosin: and graue all maner of graving, and to fynde oute all maner sotle worke that shalbe set befoze him, with thy connyng mē, & with the connyng men of my Lord Dauid thy father. And now y^e wheate, barley, oyle & wine which my Lord hath said, let him sēde his seruauntes. And we wil cut woode oute of Libanon, as muche as thou shalt nede, and wil brynge it to the in thyppes by sea to porte Japho: and thence y^e maiest carie them to Ierusalem. And Salomō numbred all the straungers that were in the lāde of Israel, after the tyme his father Dauid had numbred them. And they were founde an hundred and. liii. thousande and syre hundred. And he set lxx. thousande of thē to beare burthens, and. lxxx. thousande to hewe stones in the mountayne, and thze thousande and

syre hundred officers to courage and to let the people a worke.

The.iii. Chapter.

The temple of the Lorde and the porche are bylde, with other thinges therto belongynge.



And * Salomon beganne to buylde the house of the Lorde at Ierusalem in mounte Moriah, * whiche was shewed Dauid his father when he prepared a place in the threshinge floure of Ornan the Jebusite. And he began to buylde the seconde daye of the seconde moneth the fourthe yere of his raygne. And this is the foundacion of Salomon in buyldynge the house of god. The lēgth was thze skoze cubytes after the olde cubyt, and y^e bredeth. xx. And the porche at the ende was as large as the house bredeth. xx. cubytes: and y^e heighe was an hundred and. xx. cubytes. And he ouerlaid it on the pinner syde with pure golde.

And the greater house he spled with fyre tree, & ouerlayde it wth good golde, and graued therto paulmetrees & cheynes. And he pauced the house wth precyouse stone goodly. And it was golde of Pharaaim. And he ouerlaid the house: both beames, postes, walles and dozes with golde, and graued Cherubes vpon the walles.

And he made the house mooste holy, whole lēgthe was. xx. cubytes lyke to the breadeth of the house: & y^e breadeth therof was also. xx. cubites. And he ouerlayde it with y^e best golde, y^e dyue to the summe of. vi. hundred talents. And the waight of the naples of golde was therto fyftie sicles. And he ouerlayde y^e upper chambres with golde.

And he made in y^e house moost holye two * Cherub of Image worke, & ouerlayde thē wth golde. And the wynges of the Cherubes were. xx. cubytes longe. The one wyng was fyue cubytes and touched the walle of the house, and the other wyng was lykewyse fyue cubytes, and touched the wyng of the other Cherub. And the one wyng of y^e other Cherub was fyue cubytes, and touched the walle of the house, & the other wing was fyue cubites also, & raughte to the wige of y^e other Cherub. So y^e y^e wiges of y^e said Cherubes raught. xx. cubites.

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iii. Re. vi. 9

i. Pa. xx. 6

Acta. vii. 8.

iii. reg. vi. 2

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3. Re. vii. 6

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Cro. xv. 8

D And they stode on theyr fete and looked inwarde. And he made a fore hanging of Jacincte coloure, of scarlet, cremo-
syne and bysse: and caused Cherubes to be brodered thereon. And he made before the house two pylles of .xxxv. cubytes longe. And the heade that was aboue on the top of euery one of the was fyue cubytes. And he made suche chaines as was in the quere, and put them on the heades of the pylles, and made an hundred pomegranates and put the on the chaines. And he reterd by the pylles before the temple: one on the right hāde, and another on the lefte, and called the ryght Jachin, and the lefte Boaz.

The.iiii. Chapter.

The altar of brasse, the sea, the vessels to washe
w. 19, the candelstyc. 8. 11.

A And he made an altar of brasse. xx. cubytes longe and xx. cubytes broade, & ten cubytes hye. * And he cast a brasse sea of ten cubytes fro brym to brym, and rounde in compasse, and fyue cubytes hye: & a lyne of .xxx. cubytes myght haue compassed it rounde aboute. And the facion of oxen dyd compasse it rounde about vnder it: y^e is to wete, two rowes of oxen cast, when it was caste dyd compasse the sea, whiche was ten cubytes wyde, rounde aboute. And it stode also vpon twelue oxen: of whiche thre looked North, thre West, thre Southe, and thre East, and the sea vpon the aboue an hye, and the hynder partes of the inwarde.

B And the thickest of it was an hande-
breaue, and the bryme lyke the brym of a cuppe, with floures of lyles. And it receaued & helde thre thousande bathes.

64. reg. vii. c.

* And he made ten lauers: and put fyue on the right hāde, and fyue on the lefte, to washe with all. And in the they thrust the fleshe of the burnt offeryn-
ges. But the sea was for the priestes to washe in. And he made ten candelstyc-
kes of golde in their facions, and put them in the temple: fyue on the ryghte hande, and fyue on the left. And he made also ten tables and put them in the temple: fyue on the ryghte syde and fyue on the lefte. And he made an hundred bas-
es of golde. And he made the courte of the priestes, and the great courte and dores to it: and ouerlayde y^e dores of the with

brasse. And he set the sea in y^e right syde of the East ende, towarde the Southe. And Hiram made pottes, Houelles and basens.

And Hiram fynished y^e worke that he was appoynted to make for kyng Salomon vnto the temple of God: The two pylles wth their scalpes of y^e two heades that were on y^e toppes of y^e pylles: and the two wrethes to couer the two scalpes of the heades that were on y^e toppes of the pylles: and foute hundred pomegranates for y^e two wrethes, two rowes of pomegranates for euery wrethe, to couer the two scalpes of y^e heades that were on the pylles. And he made two bottomes, and lauers vpon the bottomes: & the sea with twelue ore vnder it: And therto pottes, schouelles, fleshe ho-
kes, & al these vessels did Hiram Abi make for kyng Salomon, for y^e house of the Lorde, of bryght brasse. In the playne of Jordan did the kyng cast the, in the thicke erth, betwene Socoth and Zaredatha. And made of all these vessels so myghtye greate aboundaunce, that the weyghte of brasse coulde not be rekened.

And Salomon made all the vessels that pertayned to the house of God: the golden altar and the tables with the shew breaue vpon them, the candelstyc-
kes with their lampes to burne after the maner before the quere, and that of pure golde, and the floures, and y^e lampes, and the snuffers were golde, & that perfecte golde: and the dressynge kny-
ues, basens, spones and censers of pure golde. And the ymner dores of the place most holy, and the inner dores of y^e temple to, were golde. And so was all the worke that Salomon made for y^e house of the Lorde fynished.

And when the worke that Salomon made in the house of the Lorde was fynished: then Salomon brought in y^e giftes dedicate by Dauid his father, y^e siluer and the golde, and all the Jewelles, and put them amonge the treasures of the house of God.

The. v. Chapter.

After the stowe houses and the Arke were put in the temple, the Gloze of the Lorde fylled the temple.

A
 (A. re. v. l. g.
 and. viii. a.)



Athen Salomō gathered the elders of Israel together, and al the heades of the trybes, and auncient Lordes among the chylde of Israel, vnto Jerusalem: to byynge the Arcke of the couenaunte of the Lorde oute of þe cite of Dauid whiche is Sion. And all the men of Israel resorted vnto the kyng in the feast of the seuenth monethe. And when all þe elders of Israel were come, the Leuites toke vp the Arcke. And the priestes and the Leuites broughte away the Arcke and the tabernacle of witnessse, and all the holy vesselles that were in the tabernacle. And kyng Salomon and all the congregacion of Israel that were assēbled vnto him before the Arcke, offered shepe and oxē, so manye, that they coude not be tolde or nūbryd for multitude.

And the priestes brought the Arcke of the appoyntmente of the Lorde vnto his place, in the quere of the temple, and place moſte holpe: euen vnder the wynges of the Cherubes, that þe Cherubes stretched oute their wynges ouer the place of the Arcke, and the Cherubs couered the Arcke & her stauies aboue on hye. And the stauies of the Arcke, were so longe, that they were sene a litle before the quere, but not farre without. And there it remayneth vnto this date.

And there was nothynge in the Arcke saue the two tables which Moyses put therein at Horeb, when the Lord made a couenaunt w þe chylde of Israel, after they were come out of Egypt. And when the priestes were come out of the holy place (the sanctuarie was fylled w smoke) for all þe priestes þe were founde sanctified the selues & dyd not wayte by course. But þe Leuites euery one of the that were vnder Asaph, Heman and Juthun, and among their chylde & brethren, were araid in byſse & sange with Symbales, Psalteries & harpes, standyng eſt fro the auter, & with the hundred & xx. priestes blowyng trompettes. And the trumpet blowers & the syngers so agreed, þe it ſemed but one voice, in prayſinge and thankynge the Lorde. And as the voyce of the tromptes, symbales, and instrumentes of me-

lodye arose, & as they prayſed þe Lord, howe that he was good, and that hys mercie lasteth euer: the house of þe Lord was fylled with a cloude: so þe priestes coude not endure to minister by reason of the cloude. For the glorie of the Lorde had fylled the house of God.

The .vi. Chapter.

The wordes of Salomon to the people, and þe prayer he made to God.



Athen Salomon sayde: the Lord hath spokē it, how that he wyl dwel in darcknesse. And I haue buylt an habitation for the, and a place to dwel in for euer. And the king turned hys face, and blessed þe hole congregacion of Israel, and all the congregacio of Israel stode. And he said: blessed be the Lorde God of Israel, whiche spake w his mouthe to my father Dauid and hath fulfilled it with his handes, for God sayde: * sence the tyme I broughte my people out of the lande of Egypte, I chose no cytpe amonge all the trybes of Israel to buylde an house in, that my name might be there, nether chose I any man to be a ruler ouer my people Israel. * But now I haue chose Jerusalem, to haue my name there, and haue cholen Dauid to be ouer my people Israel.

* And when it was in the herte of Dauid my father to buylde an house for the name of the Lorde God of Israel: But the Lorde sayde to Dauid my father: for as muche as it was in thyne herte, to buylde an house for my name, thou dydest well that thou haddest it in thyne herte. Notwithstandynge, thou shalt not buylde þe house, but thy sonne whiche shall Issue oute of thy loynes, he shall buylde an house for my name. And the Lorde hathe made good hys sayinge that he hathe spoken. For I arose in the rowme of Dauid my father, and am sette on the seate of Israel, as the Lorde promysed, and haue buylt an house for the name of the Lord God of Israel. And therein I haue put the Arcke, wherein the couenaunt of þe Lord made with the chylde of Israel, is. And he stepte forth before the auter of the Lorde, in the presence of all the congregacion of Israel, & stretched out his handes. Now Salomon had made a Bysen

A Brasen pulpyt of fyue cubytes longe,
a fyue cubytes broade, & thre of height,
and had set it in the myddes of þe great
courte, vpon that he stepte and kneled
downe vpon his knees befoze all þe con-
gregacion of Israel, and stretched oute
his handes to heauen, and said: * Lorde
God of Israel, there is no God lyke the
ether in heauen or in erth, which kepeth
couenaunte, & shewest mercye vnto thy
seruauntes, þe walke befoze the with all
their hertes. Whiche hast kept w Da-
uid my father þe thou promysedest him:
thou saydest it with thy mouth, and hast
fulfylled it with thyne hande, as it is to
be this daye.

Nowe Lord God of Israel kepe with
thy seruaunt Dauid my father, the thinges
that thou promysedest him, saying:
* thou shalt not be without one or other
in my syght that shall syt vpon þe seate
of Israel. Of this condiction yet, yf thy
children wyll take hede to their wayes
to walcke in my law, as þe hast walcked
befoze me. Nowe Lorde God of Israel,
let thy sayng be true which thou saidest
vnto thy seruaunt Dauid. How be it in
very dede, can God dwel with man on
erthe: * Beholde, nether heaue, or heaue
aboue all heauens is able to contayne
the: howe shoulde the house then which
I haue buylte for the do it? But turne
to the prayer of thy seruaunte, & to hye
supplicacion (O Lorde my God) to her-
ken vnto the voyce and prayer whiche
thy seruaunt maketh befoze the. That
thyne eyes be open ouer this house daye
and nyght, and ouer the place of which
thou hast said, that þe wouldest put thy
name there: to herken vnto the prayer
whiche thy seruaunte prayeth at this
place: herken therfoze vnto the prayers
of thy seruaunt, & of thy people Israel,
whiche they praye in this place. But
heare þe it out of thy dwelling place, euē
out of heaue: & whē þe hearest it be mer-
ciful. * If a mā synne agāst his neigh-
boure, and an adiuracion be layde to
his charge, to adiure him with all, and
the adiuracion come befoze thyne aul-
ter in this house: then heare thou from
heauen, and worke, and iudge thy ser-
uauntes, that thou rewarde the euēl, and
brynge his waie vpo his heade, & iuste-
fy the righteous, and geue him accor-

dyng to his righteousnesse.

Lyke wyse yf thy people Israel be put
to the worse befoze their enemyes, be-
cause they haue synned agāst the: Yet
yf they turne and confesse thy name, and
make intercession and praye befoze the
in this house: then heare thou from hea-
uen, & be mercyfull vnto þe synne of thy
people Israel, and brynge them agāne
vnto the lande whiche thou gauest to
them and to their fathers.

* If heauen be shut vp, that there be
no rayne, because they haue synned a-
gāst the: yet yf they pray at this place,
and confesse thy name, & turne fro their
synnes at thy scorpyng: then heare thou
from heauen, & be merciful vnto þe synne
of thy seruauntes & of thy people Israel,
that þe shew them a good waye to walke
in, and sende raine vpo thy lande, whiche
thou hast geuen vnto thy people, for an
enheritaunce.

If there chaunce darthe in the lande,
pestilēce, burnyng or smiting of corne,
grashoppers or caterpyllers, or yf they
enemyes belege the in þe cities of their
owne lād, or what soeuer plage or sicke-
nesse it be. Then al þe supplicacions and
prayers þe shalbe made of al men amōge
al thy people Israel, whiche shal knowe
euery man his owne soze, and his owne
grefse, & shal stretche oute their handes
towarde this house: þe shalt heare from
heauen, thy dwelling place, and shalt
be merciful, & geue euery mā according
vnto al his waye, euē as þe shalt knowe
euery mānes herte: for þe onely knowest
the hertes of the childe of Adam: þe they
maye feare the, and walke in thy wayes
as longe as they lyue vpon the erthe,
whiche thou gauest to oure fathers.

* Therto a straunger which is not of
thy people Israel, yf he come fro a farre
lande for thy great names sake, and thy
mightye hāde, and stretched oute arme,
yf they come (I saye) a praye in this
house: thou shalt heare, hym fro heauen
thy dwelling place, and shalt do ac-
cordinge to al that the straunger calleth
to the for. That al the nacions of þe erth
maye knowe thy name, and feare the, as
doeth thy people Israel: and that it
maye be knowne howe that this house
whiche I haue buylte, is called after
thy name.

o. iiii. When

ll. re. viii. c

ll. Reg. ii. a
and. ii. b
ll. pa. vii. b

ll. re. viii. c
Esa. 36. a
Jer. xlii. d
Ier. vii. c

3. Re. viii. d
Exo. xx. i. b

Deu. x. b
3. Re. viii. a

3. Re. viii. a
John xii. c
Act. viii. b

Salomon. ii. Paralipomenon.

When thy people shall go oute to warre, agaynste theyr enemyes & waite that thou shalt sende them. If they praye to the, the waye * towarde this cytie whiche thou hast chosen, & house which I haue buylte for thy name: then heare from heauen, their supplicacion and prayer, & helpe them in their right.

If they shall synne agaynste the (as * there is no mā but that he shal synne) and thou be angrie with them, and despyuet them to theyr enemyes, and they leade them awaye captiue vnto a lāde ferre oz neare, yet yf they hertes come to them agayne in the lande where they be in captiuite, and turne and pray vnto the in the lande where they be in captiuite, sayinge: we haue synned, & haue done euil and wickedlye, and turne agayne to the, with all theyr hertes, and all their soules, in the lande of theyr captiuite, where they be kepte in bondage, and so praye towarde theyr lande whiche thou gauest vnto their fathers, and cytie whiche thou hast chosen, and towarde this house which I haue built for thy name: Then heare thou fro heauen thy dwellynge place, their supplicacio and prayers, & iudge their cause, & be merciful vnto thy people, though they haue synned agaynste the.

So nowe my God, let thyne eyes be open and thyne eares attente vnto the prayers made in this place. And nowe by * O Lord God in thy resting place: both thou and the Arcke of thy strength, O lord god let thy priestes put on victorie, and thy saintes reioyse in goodness. And Lord God turne not awaye the face of thyne anoynted. But remembre the mercyes promysed to Dauid thy seruaunte.

The. vii. Chapter.

The fyre consumeth the sacrifice. The Lord appeared to Salomon the seconde tyme.

fil. re. viii. f
1. leui. ix. d
3. reg. viii. g

AND whē Salomō had made an ende of prayinge, & there came downe fyre from heauen and consumed the burnt offeringe and the sacrifices. And the glorie of the Lord fylled the house: that the priestes coulde not go into the house of the Lord, because the glorie of the Lord had fulfilled the house of the lord. And when all the childre of Israel saw

howe the fyre came downe & the glorie of the Lord vpon the house, & stouped with theyr faces to the erthe, vpon the pauement, and bowed them selues and confessed vnto the Lord, that he was good, and that his mercy lasted euer.

And the kynge & al the people offered offeringes before the Lord. So that kynge Salomon offered. xlii. thousand oxen, and an hundred and twenty thousand shepe. And so the kynge and al the people halowed the house of God. And the priestes wayed on their offices, and the Leuites with instrumentes of musycke of the Lord which kynge Dauid made to confesse vnto the Lord & by his mercy lasteth euer, when Dauid gaue prayse thorowe theyr handes. And the priestes blew trompettes fast by them: and all Israel stode. Moreover, Salomon halowed the myddle of the courte that was before the Lord: for there he offered burnt offeringes, and the fat of the peace offeringes, because the brasen aulter whiche Salomon had made, was not able to receaue the burnt offeringes, & the meate offeringes, & the fat.

And Salomon kept a feast the same season of seuen dayes, & all Israel with him, an exceeding great congregacion, euen from Hemath vnto the riuer of Egypte. And the eyght daye they made a gatheringe. for they kepte the halowynge of the aulter seuen dayes, and the feast seuen dayes. And the. xliii. day of the seuenth moneth, he let the people departe into their tentes, glad and merry in hert, for the goodnesse that the Lord had shewed to Dauid, to Salomō, and to Israel his people. * And so Salomō fynished the house of the Lord, and the kynges house, and all that came in his herte to make in the house of the Lord, and in his owne house, wente prosperously forward.

And the Lord appered to Salomon by nyght & said to him: I haue hearde thy petition & haue chosen this place for my selfe to be an house of sacrifice. Moreover yf I shut by heauen & there be no rayne: or yf I commaunde the locustes to deuoure the lāde, or yf I sende pestilence amonge my people: yet yf my people that are named after my name, shall humble them selues and make intercession,

tercession & seke my presence, and turne from their wycked wayes: then wyl I heare fro heauen, & be merciful to their synnes, & wyl heale their lande. Cherto mine eyes shalbe open & mine eares attē vnto y prayers made in thys place. And finally I haue* chosen and sanctified thys house, that my name bee there for euer: and mine eyes and mine heart shalbe there perpetuallye.

ii. par. vi. a

ii. Reg. ii. a
and. xx. b
ii. par. vi. e.

And yf thou shalt walke before me, as Dauid thy father walked, to do accordynge to all y I haue comaunded the, & shalt obserue myne ordinaunces and my lawes: then I wyl stablish the seat of thy kyngdome, accordynge to the couenaunte I made wyth Dauid thy father, sayinge: *thou shalt haue euer one or other that shall rule in Israel. But and yf ye turne awaye & forsake myne ordinaunces, & my comaundements which I haue set before you, and shal go & serue other gods, & bowe your selues to them: then wil I plucke them by by the rotes oute of my lande which I haue geuen them, & y wyl cast thys house whych I haue sanctified for my name out of my syght, and wyl make a prouerbe & a tale of it amōg al nacions. And thys house that is so hie, shalbe a wonder to all y passeth therby that they shal saye: *why hath y Lord dealt on thys facyon wyth thys lande and with this house: And it shalbe answered them, bycause they forsoke the Lorde God of their fathers whych brought thē out of y lande of Egypt, & caught holde on other Gods, & bowed to them and serued thē: euen therefore brought he on them al thys euil.

Deut. 29. d
iii. reg. ix. b
Ier. xxii. c

The Mores.

The gloze.

a. The gloze of God fyllynge the house, was as a visible cloud prefiguring that God ought to be preached, prayed, & magnified, thorow y whole worlde in the congregation of the faythfull, as he sayeth, Rume. iiii. d.

b. Those are cast out of the sight of God whiche by the suertye of the fleshe seare not to be caste out. Math. vii. c. and Luke. xiii. f.

The. viii. Chapter.

The cities that Salomon bylded after the house of God was synghed.



And after twentye yere when Salomon hadde buylte the house of the Lorde, and hys owne house: he buylte the Cyties that Hiram gaue hym, and

iii. Reg. ix. b

putte of the Chyl dren of Israel in them. And Salomon went to Hemath zobah and strengthened it. And he built Chadmoz in the wildernesse, and repayzeth al the store cities whiche he buylt in Hemath. And he built Beth hozō the vpper & Beth hozō the nether, and made thē strōg cities with walles, gates & barres. And Baalath, & all the store cities y Salomon had, and al the charet cytyes, & the citles of horsmen, and al y Salomon had lust to buylde in Ierusalē, and Libanon, and thorow out al the lande of hys dominion.

And al the people y were lefte of the Hethites, Amozites, Pherelites, Heuites, & Jebusytes, whiche were not of the chyl dren of Israel: euen the chyl dren of thē, & which were left after thē in y lande, & were not consumed of the chyl dre of Israel, them dyd Salomon make tributaries vnto this daye. But of y children of Israel dyd Salomon make no bonde men in hys worke: but they were men of war, & rulers, & great Lordz with him, & captaynes ouer hys charettes & horsmen. And kyng Salomons offycers y ouersawe, & ruled the people, were two hundred & fyfthe.

And Salomon brought the doughter of Pharaon out of y citie of Dauid in to the house y he had made for her. For he sayde: my wyfe shal not dwel in the house of Dauid kyng of Israel, for it is holpe, bycause the arcke of the Lorde came in to it.

And frome thenceforth Salomon offered burnt offeringes vnto y Lord, on y aulter of y Lorde which he hadde buylt before the porch to offer daye by day accordyng* to the commaundemēt of Moyses, & in the sabothes & newmo nes, and the* thre solempne feastes of the yere, the feast of swete bread, y feast of wekes, and the feast of bothes.

And Salomon putte the sortes of priestes in companies as* Dauid his father had ordered thē, vnto y offyces, and y Leuites vnto their wayre, for to prayse and mynyster before y pyesttes day by day, and y porters by course at euery gate. For so had Dauid the man of God comaunded. And the comaūde ment of the kyng vnto the priestes and the Leuites concerninge what soeuer

Num. 28. a

Ex. xxiii. a
Deut. xvi. a

ii. par. ix. d

cause it was, and concerninge þe treasures, was not disobeyed

And al the worke of Salomon wēt lustelye forwarde euen vnto the daye of the foundacyon of the house of the Lorde was layde: & from thence tyl he hadde synished it, that the house of the Lorde was perfecte. And then wente kynge Salomon to Zion Gaber, and to Cloth & to the sea syde in þe lande of Edom. And Hiram sent him by þe hand of hys seruauntes, thyppes, and seruauntes that coulde skyl of þe sea: which wente wyth the seruauntes of Salomon to Ophir, and broughte thence foure hundred and fyfthe talentes of gold, & brought it to kynge Salomon.

The .ix. Chapter.

The communication of Salomon wyth the quene of Saba, and the gyftes that þe one gaue the other. The death of Salomon: after whom succedeþeth Rehoboam,

1. Reg. x. a.
2. Par. xii. b.
Luce. xi. b.

Ad the * quene of Saba hearde of the fame of Salomon & came to proue hym wth ryddelles at Jerusalem, wyth a berye great compaigne and with camelles that bare swete odoures and plentie of gold & precious stones. And whē she was come to Salomon, she communed with hym of al that was in her hearte. And Salomon sorled her all her questions, that there was nothyng hydde from Salomon whiche he tolde her not.

And when the quene of Saba had sene the wisdom of Salomon, and the house þe he had buylte, and the meate of hys table and the syttinge of hys seruauntes, and the standyng of his wayters, and their apparel, and his buttelars with their apparel, & his parlour out of whiche he went into the house of þe Lord, there was no more heart in her.

B And then she sayde to the kynge: the saying whiche I hearde in myne owne lande, of thyne actes, and of thy wysdom, is trueth. But I beleied not the wordes of the vntill I came, & myne eyes had sene it. And see, the one halfe of thy wisdom was not tolde me: thou exceedest the fame that I hearde. happye are thy men, & happye are these thy seruauntes, whiche stande before the alwaie and heare thy wysdome. Blessed be þe Lorde thy God, which had lust to the, to make the kyng on hys seate, vn-

to the Lord thy God. Because thy God loued Israell, to make them continue euer, therefore made he the kynge ouer them, to do right and equite.

And she gaue the kinge an hundred and .xx. talentes of golde, and of swete odoures exceedyng greate haboundaunce, wyth precyouse stones, & there was no such swete odoures as þe quene of Saba gaue kynge Salomon. And thereto the seruauntes of Hiram, and the seruauntes of Salomon whiche brought golde from Ophir, broughte also * Algume woode and precious stones. And the kynge made of the Algume wood steyares in þe house of þe Lord and in the kynges palace, and harpes, and psalteries for syngers. And there was no suche woode sene before in the lande of Juda. And kynge Salomon gaue to þe quene of Saba al her desyre that she asked aboue þe she brought vn to þe kynge. And so she turned & went away to her owne land wth her seruauntes.

Or al-
muge of
whiche.
1. Reg. x. b.

The sūme of þe golde þe came to Salomon in one yere, was sixe hundred & lxxvi. talentes of golde, besydes that whiche chapmen and marchauntes brought, & all the kynges of Arabia & dukes of þe contreyes broughte golde and siluer to Salomō. And kyng Salomon made two hundred bockelars of golde, vii. hundred sicles of beten gold to a bokelar: and thre hundred myldes of beten golde, thre hundred sicles of golde to a mylde, and he put them in the house of the forest of Libanon.

And þe kyng made a great seate of Iuorie, & ouerlayde it with pure golde. And there were syre steppes to þe seate, wth a fote stole of gold fastened to þe seate: and pomelles on eche syde of þe sytting place, & two lyons standyng by the pomelles. And .xii. lyons stode on þe one syde & on the other, vpon sixe steppes, & there was no suche worke made in any kyngedome.

And all the dynckynge vesselles of king Salomō were golde, & al þe vesselles of the house of the forest of Libanō, were pure golde. And as for siluer, it was counted nothing worth in þe dayes of Salomon. For the kynges thyppes went * to Tharsis wyth the seruauntes of Hiram euery thre yere once. And the

Some
read. to þe
ca. The
chal. into
Abyrica.

the hippes of Tharls brought gold, syluer, the tethe of Elephantes, apes, and Percockes.

iii. Reg. x. b

F And kynge Salomon passed all the kynges of þe earthe in richesse and wisdom. And al þe kynges of the earth sought þe presene of Salomon, to heare the wysdome that God had put in hys hearte. And they broughte euerye man his present in vesselles of syluer & vesselles of golde, and raymente, harnesse, swete odoures, horses, and mules yere be yere.

And Salomon had foure thousande maugers of horses, & charettes for the, and twelue thousande horse men. And he bestowd the in þe charet cotypes, & w the kyng at Ierusalẽ. And he raygned ouer al þe kynges fro Euphrates vnto the land of þe Philistines, & so to þe borders of Egypte. * And the kynge made syluer in Ierusalem as plenteous as stones, & Cedar trees as plenteous as mulberry trees that grow in þe valeys. And Salomon had horses brought him out of Egypte and out of all landes.

3. Reg. x. b
ii. para. f. d

iii. Reg. xi. g

* And the reste of the actes of kynge Salomon both first and last are writen in the boke of Nathan the prophet and in the prophete of Ahiah the Silonite, and in the visions of Iadi þe sonne of Nabat. And when Salomon had raygned in Ierusalem vpon al Israel fourtie yeres, he layde him to rest with his fathers, and was buried in the cytie of Dauid his father, & Rehoboam his sonne raygned in hys steade.

The. x. Chapter.

The folowyns of Rehoboam, and the deapth of hys realm.

iii. Reg. xi. a



AND Rehoboam wente to Sichem: for to Sichem were al Israel come to make hym kynge. And when Ieroboam þe sonne of Nabat, beinge in Egypte heard it (for he was fled for feare of Salomon þe kynge) he returned out of Egypt. And they sent & called him. And so Ieroboam & all Israel came & communed wyth Rehoboam, & sayde: Thy father made vs a greuous poucke: But remitte thou somewhat of the greuous seruyce of thy father, and of hys boue

iii. Reg. x. b

poucke that he putte vpon vs, and we wyll serue thee. And he sayde to them: come agayn after. iiii. dayes to me. And the people departed.

And kynge Rehoboam conceled w the elders that stode before Salomon hys father, whyle he yet lyued, & sayd: what counsell geue ye me, to answeere thys people agayne. And they tolde him, saynge: yt thou shalt be kynde to this people, & please the & shalt speake louynge wordes to them, they wyll be thy seruautes for euer. But he left the counsel whiche the elders gaue hym, and toke counsel w þe younge men that were nurled bp wyth hym, & had stand in hys presence, and sayde to them: what aduise geue ye, þe I may answeere this people, which haue comuned with me, saying: Abate somewhat of þe poucke whiche thy father dyd put vpon vs.

And the yonge men that were nurled bp wyth hym, talked with him, saying: thus answeere the people þe spake to the, sayinge: Thy father made oure poucke heuie: But make þe our poucke somewhat lyghter. Thus wyse answeere them: My lytle fynger shalbe heuier then my fathers loynes. * For where my father putte a heuie poucke vpon you, I wyll put more therto, and where my father chastised you wyth whypes, I wyll chastyse you wyth Scorpions.

iii. Reg. xii. b

And when Ieroboam and all Israel were come þe thirde day, as the kynge bad, sayinge: Come agayne to me the thirde day. The kynge answered them cruelly, for kynge Rehoboam left the counsel of the aged men, & answered the after the aduise of þe younge men, sayinge: If my father made youre poucke greuous, I wyll adde therto, & where my father chastised you with whypes, I wyll chastyse you wyth Scorpions. And so the kynge hearkened not vnto the people, for the turninge awaye was of God, þe the Lorde myghte make good hys sayinge, whiche he spake by the hande of Ahiah the Silonite to Ieroboam the sonne of Nabat.

And when all Israel sawe that the kynge wolde not heare them, the people answered the kynge, sayinge: what parte haue we wyth Dauid, or enheritaunce

Rehoboam ii. Paralipomenon.

taunce with the sone of Isai: Let euery man of Israel go to his tent. * And now David, see to thyn owne house. And therupon all Israell gat them to their tentes, so y Rehoboam raygned ouer no moo of the chyldren of Israel then dwelte in the cities of Iuda. The kynge Rehoboam sent to the Hadura that was ouer y tribute, & the chyldre of Israel stoned hym with stones that he dyed. But kynge Rehoboam made speede and gate him vp to hys charret, to flie to Ierusalem. And so Israel departed from the house of David vnto thys dape.

The xi. Chapter.

Rehoboam is forbydden to fyght agaynst Jeroboam, he hath xviii. wyues and thre score concubynes: and by them xxviii. sonnes, and thre score daughters.

AND when Rehoboam was come to Ierusalem, he gathered of the house of David & Benjamin, to the numbze of nine score thousand chosen men of war to fyghte w Israel, for to byrnye the kyngdome agayne to Rehoboam. But the worde of y Lorde came to Semetiah the man of God, sayinge: speake vnto Rehoboam the sonne of Salomon kynge of Iuda, & to al Israel that are in Iuda, and to Benjamin & say: thus sayeth y Lorde. Go not vp nor fyght w your brethze: But retorne euery man to hys house, for thys thyng is done of me. And they obeyed the woordes of the Lorde, and returned from goynge agaynst Jeroboam.

AND Rehoboam dwelt in Ierusalem, and buylte stronge cytys in Iuda: as Bethlehẽ, Etam, & Chekua, Bethzur, Socho, and Odolla: Geth, Haresah, ziph: Adurahim, Lachis and Alecah, zarah, Aialon and Hebron. Whyche were the stronge cyties of Iuda & Benjamin. And whẽ he had repayred suche stronge cytys, he put captaynes in them, and store of vitayle, & of oyle and wine. And he ordered in all cytys shieldes and speares, & made them exceeding stronge. And so Iuda and Benjamin were vnder hym.

C And the priestes & the Leuites that were in all Israel, resorted to hym, out of all their costes. In so much that the Leuites left their Suburbes & posses-

sions, and came to Iuda & Ierusalem: Abiah. * for Jeroboam & his sonnes had cast them oute frome ministrynge vnto the Lorde. * And he ordeyned him priestes of hylaulters, bothe to felde deuilles and also to the calues whych he hadde made. And after there came of al y tribes of Israel (suche as their hearties moued the to seke the Lord God of Israel) to Ierusalem to offer vnto y Lorde God of their fathers. And so they strenghted y kyngdom of Iuda, & made Rehoboam the sonne of Salomon myghty thre yere longe, for thre yere they walcked in the waye of David and Salomon.

And Rehoboam tooke hym Mahalath the doughter of Jerimoth y sonne of David to wyfe, and Abihail the doughter of Eliab the sonne of Isai, whiche bare hym children: Jeus, Samariah & zaham. And after her he took Maacah the doughter of Absalom, whiche bare hym Abiah, Ethai, ziza, & Salumith. But Rehoboam loued Maacah the doughter of Absalom aboue all hys other wyues and concubynes, for he took xviii. wyues, and thre score concubines, and begat thre score daughters & xxviii. sonnes. And Rehoboam made Abiah the sonne of Maacah the chiefe ruler amonge his brethzen, for to make hym kyng. And he played wisely, and scatered of al hys children thorow out all the countreyes of Iuda & Benjamin in euerye stronge cytye. And he gaue them haboundaunce of vitayle, and asked many wyues.

The xii. Chapter.

Selac kynge of Egypt robbeth y temple of y Lorde. Rehoboam dyeth and Abiah his sonne succedeth hym.

AND when Rehoboam had stablished the kyngedome, and made it stronge, he forsoke the lawe of the Lorde, & al Israel with hym, * wherefore the fyfte yere of kyng Rehoboam, Selac the kynge of Egypte came vp agaynst Ierusalem, because they had transgressed agaynst the Lorde, wyth twelue hundred charrettes and thre score thousande horsemen. And the people were without number that came wyth hym oute Egypte, wyth them of Libia, and the Succites and the blacke Mozes. And they

Some read. Tro glodites. toke

toke the strong cities that were in Iu-
da, and came to Ierusalem.

Then came Semeiah the prophete,
to Rehoboam & to the Lordes of Iu-
da, & were gathered to Ierusalem for
feare of Sefac, and sayde to the: thus
sayeth the Lorde: ye haue lefte me, and
therfore wyll I leue you also in y^e han-
des of Sefac. wherupon the lordes of
Israell, & the kynge humbled the sel-
ues, and sayd: the Lorde is righteous.
And when y^e Lord saw y^e they submit-
ted the selues, y^e worde of y^e Lorde came
to Semeiah, sayinge: They meke the
selues, and therfore I wyll not de-
stroye them. But I wyll deliuer them
somwhat, and my wrath shal not falle
vpon Ierusalem by the hande of Se-
fac. Neuerthelater, they shall be hys
seruauntes, to knowe what difference
is betwene my seruyce, and the seruice
of the kyngdomes of other landes.

And Sefac kynge of Egypte came
to Ierusalem, and toke awaye y^e trea-
sures of the house of the Lorde, & the
treasures of the kynges house, & thort-
lye he toke all. And he toke also the
shildes of gold* which Salomō made.
In steade of whiche kynge Rehoboam
made shylde of brasse, and put them
in the keepynge of the captaynes of his
garde, whiche wayted in the gates of
the kynges house. And as ofte as the
kyng wēt to y^e house of y^e Lord, y^e garde
wēt & fet the, & brought the agayne vn-
to y^e garde chābre. And so because he
humbled him selfe, y^e wrath of y^e Lorde
turned fro hym, & destroyed not all to-
gether. And thereto there were manye
good thynges yet in Iuda.

And kynge Rehoboam waxed migh-
tye in Ierusalem & raygned. And Re-
hoboā was. xli. yere olde when he was
kyng, and he raygned. xlii. yeres in
Ierusalem, the cytye whych the Lorde
had chosen out of all y^e tribes of Isra-
ell to putte hys name there. And hys
mothers name was Naamah an Am-
monite. * And dyd euell: for he prepared
not hys hearte to seke the Lorde.

The actes of Rehoboam, fyrst and
last, are writen in the sayinges of Se-
meiah the prophete, & of Ado the sear
of visions, so much as hys genealogy,
and y^e perpetual warre y^e was betwene

Rehoboam & Jeroboā durynge their
life. And Rehoboam layde hym to slepe
wyth hys fathers, and was buryed in
the citie of Dauid, and Abiah his sone
raygned in hys steade.

The. xlii. Chapter.

The vyctorye of Abiah agaynst Jeroboam.

The. xlii. yere of kynge Je-
roboam beganne* Abiah to
raygne ouer Iuda, and he
raygned thre yere in Ieru-
salem. hys mothers name was Michas-
tah the doughter of Uziel of Gibeah.
And there was war betwene Abiah &
Jeroboā. And Abiah made a battell wth
an host of fyghtynge men, of four hun-
dred thousande chosen men. And Jero-
boam put him selfe in araye to fyghte
agaynst hym, with. viii. hundred thou-
sande picte men and stronge.

And Abiah stode vp vpon zemyra-
im an hyll in mouēte Ephraim, & sayde:
heare me thou Jeroboam & al Israel.
Becometh it not you to know how that
the Lorde God of Israel gaue y^e king-
dome of Israel, to Dauid for euer, eue
to him & to his sonnes, wyth a* salted
couenaunte. But Jeroboam the sonne
of Nabat the seruaunt of Salomō the
sonne of Dauid, rebelled agaynst hys
Lorde. And there gathered to hym
lewd men and vnythystes, and preua-
iled agaynst Rehoboam the sonne of
Salomon: for Rehoboam was yonge
and tender hearted, and not stronge
ynoughe for them.

And now ye thynke to preuaile a-
gaynst y^e kyngdome of y^e Lorde which
is in y^e hand of y^e sonnes of Dauid, be-
cause ye be a greate multitude, & haue
with you the golde calues* which Je-
roboā made you for gods. * And haue
ye not caste out the priestes of y^e Lorde
the sones of Aaron, & the Leuites, and
haue made you priestes lyke the naci-
ons of other landes: euen whosoever
cometh & fylleth hys hande wth an oxe &
seuen rāmes, the same is made prieste
to them that are no goddes.

But with vs is the Lorde oure God
whome we haue not forsaken, and the
priestes of the sonnes of Aaron mini-
stryng vnto the Lorde, & the Leuites
in office, burnynge vnto the Lorde eue-
rye morninge, & euery euen burnt offe-
rynges

Of thys.
no. xviii.

ill. reg. xlii. 8
ii. para. 24. 5

ii. reg. 7. d.

iii. reg. 14. f.

rynges and swete cense: & þe shew bread
out in ordre vpo a pure table: and the
candlestick of golde wyth þe lampes of
the same, to be light euery euē. For we
kepe þe watch of þe Lorde our God: but
ye haue forsaken hym. Wherefore see,
God is wth vs in the forwarde, and his
priestes blowe with the trompettes to
crye alarum agaynst you. Ye chyldren
of Israell, fyghte not with the Lorde
God of youre fathers: for it wyll not
prosperer wyth you.

But for al that, Jeroboam sent mē
D priuelye aboute to come behynde vpo
them: And so they were before Juda, &
þe layers in wayt were behind thē. And
when Juda turned and sawe the bat-
tel behinde and before, they cryed vnto
the Lord, & the priestes blew þe trōpet-
tes, & the men of Juda gaue a howte.
And as þe men of Juda howted, God
smote Jeroboā & al Israell before Abi-
ah & Juda. And þe childrē of Israell fled
before Juda, & the Lorde deliuered thē
into þe hādes of Juda. And Abiah and
his people shue a great slaughter of thē:
so þe there were strycken downe dead of
Israell fīue hūdrēd thousand chosē men.
And so þe children of Israell were brou-
ght vnder at þe tyme, & the chyldren of
Juda preyayled: because they leaned
vnto þe Lord God of their fathers. And
Abiah folowed after Jeroboā & wanne
certayne cittyes from hym: Bethel with
the townes belongynge thereto, & Je-
sanah with þe townes þe belonged ther-
to, and Ephron with her townes. And
Jeroboam recouered no strengthe a-
gayn in the dayes of Abiah. And at the
laste the Lorde plagued hym, that he
died.

And Abiah wared myghtye, & toke
hym. xliii. wyues, and begat. xlii. son-
nes and. xvi. doughters. The rest of the
actes of Abiah, & hys wayes and his
doynges are writtē in the storpe of the
prophete Ido. And when Abiah was
layed to slepe wyth hys fathers, they
buried him in the cytye of Dauid, and
Ala hys sonne raygned in hys steade.
In whose dayes the lande was in qui-
et tenne yere.

¶ The .xliii. Chapter.

¶ Abiah dyeth, after whome succeedeth Ala.

¶ And Ala & dyd þe was good &
ryght in the eyes of þe Lorde. ¶
hys God, & tooke awaye the
alters of straungers & the
hylalters, & brake the Images & cut
downe the groues, and cōmaūded Ju-
da to seke the Lorde God of their fa-
thers, & to do accordynge to the lawe &
commaundement. And he putte awaye
out of al the cittyes of Juda, the hylal-
ters and the ydolles: for the kingdome
was quyet before hym. And he buylte
strōge cittyes in Juda: because þe lande
was in rest, & he had no warre in those
yeres. For the Lord had geuē him rest.

And therfore he sayd to Juda: let vs
builde these cittyes & cōpasse them with
walles and towres, gates and barres,
while we haue the lande in quiet. For
we haue sought the Lorde oure God: &
because we haue sought hym, he hathe
geuē vs rest on euery syde: and so they
builde and prospered. And Ala had an
armie of men þe bare shilde & speare, out
of Juda, thre hundred thousande, & out
of Benjamin that bare mylde, & drewe
bowes, two hundred & lxxx. thousande,
and were all stronge men.

And there came out against thē Zarah
the black Moorian with an host of ten
hundred thousand, & thre hundred cha-
rettes, and came as ferre of Batela.
And Ala wēt out to him, & they put thē
in aray to battel in þe valeye of Zepha-
tah belide Batela. And Ala cryed vnto
the Lord his God, and sayd: *Lord,
it is al one wyth the to helpe them that
haue no power, with fewe or with mas-
sye: helpe O Lorde oure God, for we
truste to thee, and in thy name be we
come agaynst thes myltitude. Thou
art the Lorde oure God, lette not man
preuayle agaynst the.

And þe Lorde smote the blacke Mo-
res before Ala & Juda, & they fled. And
Ala and the people þe was wyth hym,
folowed after them as ferre as Gerar.
And the blacke Mores were ouerthro-
wen, & there abode none alyue of them,
but were destroyed of the Lord & of his
holste. And they caried awaye a mygh-
tye great praye. And they smote al the
cittyes rounde about Gerar. For þe feare
of the Lord came vpon them. And they
robbed all the cytyes, for there was
exceedynge

Jehoi. exceedynge muche to be robbed in the. Iaphat. And therto they smote þætetes of catel, and caried awaye plentye of shepe and camelles, and returned to Ierusalem.

¶ The. xv. Chapter.

¶ Kyng Ala by the monition of the Prophet Azariah after he had put downe the Idoles, sayeth to the Lorde. He depyeth his mother of her dominion.

AND þæt spirit of God came on Azariah, the sonne of Obed. And he went out agaynst Ala, and sayde to him: hear me Ala, & all Iuda, and Benjamin. The Lorde is wyth you, whyle ye be wyth him, and yf ye shal seke him, he wyl be founde of you: but yf ye shall forsake hym, he wyl forsake you. There wyl come manye dayes in Israell, in whiche *there shalbe no true God, nor prest þæt teacheth, nor anye lawe. And in their tribulacion they shal turne vnto the Lorde God of Israell & shal seke hym, and he shal be founde of them. And in those dayes there shal be no peace to them þæt goe out & in. But greate vexacion vpon the inhabiteurs of al landes. For one nacion shal destroye another, & one citie another: for God wyl trouce them with all aduersite. But plucke you vp youre heartes, and let not your handes faynte, for youre worckes shal be rewarded.

When Ala heard those wordes, and the prophete of Azariah the sonne of Obed the prophete, he toke courage, & put awaye the abhominacions oute of al the lande of Iuda & Benjamin & out of the cities which he wane in mounte Ephraim, and renued the alter of the Lorde, that was before the porch of the Lorde. And he gathered all Iuda and Benjamin, & the straungers with them out of Ephraim, Manasseh, and Simeon. For there fell manye to hym out of Israell, when they sawe that God was wyth hym. And they assembled at Ierusalem the thyrde monethe of the syltene yere of the raygne of Ala. And they offered vnto the Lorde that same tyme of the spoyle whiche they hadde broughte. vii. hundred oxen, and. vii. thousande shepe.

¶ And they made a couenaunt to seke the Lorde God of their fathers, wyth all their heartes, & all their soules: so

that all that sought not the Lorde God of Israell, shulde dye for it, whether he were smale or greate, man or woman. And they a swaie vnto þæt Lorde with a loude voyce, and shewtyng, and with trompettes and hornes. And all Iuda reioyled in the oth, for they had sworne vnto the Lorde with all their heartes, and soughte hym wyth all their lult, & he was founde of them. And the Lorde gaue the rest round about on euery side.

And therto kyng Ala put Maacah his mother oute of auctorite, because she had made an Idole in a groue: and brake downe her Idole & stampit it, and burnt it by the broke Cedron. But they put not the hylalters oute of Israell: neuerthelesse the hearte of Ala was pure all his lyfe. And he brought into the house of God the dedicate gyftes which he & his father had dedicate, in golde, syluer, and other Jewelles. And there was no moze warre vnto the

*xxxv. yere of the raygne of Ala.

¶ The Notes.

a. To swaie vnto þæt Lorde, is to geue thy selfe wholly to hym w a pure heart: which thing true worshippers do, as is sayde of Dauid. Psalme. cxxi. a. But to swaie by the Lorde, is to call on the name of the Lorde as a witness and iudge, as it is sayde. Iosua. ii. c.

¶ The. xvi. Chapter.

¶ Ala for feare of Baasa kinge of Israell, maketh a couenaunt wyth Benhadad kyng of Siria.

IN the. xxxvi. yere of þæt raygne of Ala, came Baasa king of Israell vp agaynst Iuda and buylt Ramah, to the intent þæt he wolde let none þæt pertained to Ala king of Iuda to haue passage in & out. Wherupon Ala fet out syluer and golde out of the treasures of þæt house of the Lorde, and of the kynges house, and sent it to Benhadad kyng of Siria that dwelt at Damasco, and saydes: There is a confederacion betwene me and the, and so was betwene my father & thine, wherefore I haue sent þæt syluer and golde, that thou goe and breake thine appoyntment with Baasa king of Israell, þæt he maye depart from me. And Benhadad graunted vnto kyng Ala, & sent the captayn of his armie agaynst the cities of Israell. And they bet Aton, Dan, Abelmain, & al þæt strong cities of Nephthali. And when Baasa hearde that he leste buyldynge of Ra-

amah

mah and let his worke cease. And the Asa the kynge toke all Juda, & carped awaye the stones & tymbre of Ramah wherewith Baasa was a building: & he buylte therewyth Gibeon and Haz-phah.

C At that same time Hanani the sear, came to Asa kynge of Juda, & sayde to him: because thou trustest in the kynge of Siria, & trustest not in y^e Lorde thy God, therfore is the host of the kynge of Siria escaped oute of thyne hande.

u. pa. xlii. c. * Were not y^e blacke Moyses & they of Libia a greate hoste wyth excedyng many charettes and horsmen: And yet because thou trusteddest in the Lorde, he deliuered them into thyne handes. For the eyes of the Lorde beholde all the earth, to strengthe y^e heartes of the that are hole wth him. * Herin thou hast done folishly, and therfore from hence forth thou shalt haue warre. Wherupon Asa was wrothe with the sear, and put him in the prison house, for he was displeased wyth hym bycause of that. Mozeouer Asa oppressed certayne of the people the same season.

D The dedes of Asa both first and last, are written in the booke of the kynges of Juda and Israel. And in the. xxxix. yere of hys raygne, Asa fel sicke of his fete, & that his diseale excedyd. * And therto in his sickenes he asked no counsell of the Lorde but of phisicions. And at the laste Asa fell on slepe wyth his fathers & dyed when he had raygned. xli. yere. And they buryed hym in his own sepulchre, which he had made in the cyyte of Dauid, and layed hym in the bedde whych he had fylled with swete odoures of diuerse kindes, made by the crafte of the Potticaries. And they dyd excedyng great cost aboute the buryng of hym.

The. xvii. Chapter.

G Jehosaphat succedeth after Asa, whiche causeth the feare of the Lorde to be renewed amonge the people.

A **ND** * Jehosaphat hys sonne raigned in his steade, & was myghtyer then Israel. And he putte souldyers in all the stronge cities of Juda, and set ruelers bothe in the lande of Juda, and also in the cities of Ephraim, whych Asa his father had wonne. And the Lorde was

with Jehosaphat, because he walcked in the old wayes of hys father Dauid, and sought not Baals. But sought the Lorde God of hys father, and walcked in his commaundementes: & not after the doyngs of Israel. Therfore y^e Lorde stablished the kyngdome in his hande, and all Juda brought hym presentes, so y^e he became excedyng ryche and glorious. And hys hearte was courageous in the wayes of the Lorde, & he put downe yet more of the hylalters and groues out of Juda.

And the thirde yere of hys raygne, he sent of his lordes: Benhail, Abdiah, zachariah, Nathanaell & Michaah to teache in the cities of Juda: and wyth them, Semeiah, Nathaniah, zabadi-ah, Alahel, Semiramoth, Jehonathā, Abdoniah, Thobiah, and Thobodoniah Leuites: and with the Elisama & Joram priestes. And they taught in Juda, & had the boke of y^e lawe of God wth them, & went aboute thorow out al the cities of Juda & taught the people.

And the feare of the Lorde fel vpon all the kyngdomes of the landes that were rounde aboute Juda, that they durst not warre with Jehosaphat. And the Philistines broughte Jehosaphat gistes & tribute siluer. And thereto the Arabiens brought hym of shepe, seuen thousande & seuen hundred rammes, & seuen thousande and seuen hundred he goates. And so Jehosaphat prospered and grewe vp an hye. And he built in Juda, castels & store cities. And he had great substance in y^e cities of Juda, & fightig mē & mē of might in Ierusalem.

And this is the order in y^e houses of their fathers, of the capitaynes ouer thousandes in Juda: Ednah the cap-
tayne and with hym of fyghtyng men thre hundred thousande. And nexte to hym Jehohanan a capayne, and with him. ii. hundred & lxxx. thousand. And by his syde Amaziah the sonne of zachari, willynge vnto y^e Lorde, and with him two hundred thousand mighty mē. And of the chyldren of Benjamin, Eliada was a man of myghte, & had wyth him armed with bowes & shyldes two hundred thousande. And by his side Jehosabad with whome were an hundred and lxxx. thousande trimmed for war.

These

Math. i. b.

These wayted on the kynge, besydes those which the kynge had put in ströge cyttes thozowout all Iuda.

¶ The. cxiii. Chapter.

¶ After Ahab had asked counsell of the foure hundred Prophetes, he put Mischeah in prison. He dyeth with the shotte of an Arrow.

3. Reg. xxi. a



And Jehosaphat became very ryche and gloriouse, a roy ned affinite with Ahab. And after certayne yeres he went downe to Ahab to Samaria. And Ahab shewe shepe & oxen plenteously for him & for the people that came with him, and entreated him to go vp vnto Ramoth in Gilead. And Ahab. kynge of Israel sayde to Jehosaphat kynge of Iuda: wilt thou go with me to Ramoth in Gilead? And he answered him: I wylbe as thou, and my people shalbe as thyne, & we wyl go with the in the warre.

B

But Jehosaphat sayd vnto the king of Israel: aske I praye the, at þ worde of the Lorde. And the kynge of Israel gathered together of the Prophetes, foure hundred men, and sayde vnto the: Shall we go to Ramoth in Gilead to fyght, or shall I cease? And they sayde, go vp: the Lorde shal deliuer it into the kynges hande. And Jehosaphat sayde, is there yet here neuer a Prophet more of the Lordes, that we myght aske of him? And the kynge of Israel sayde to Jehosaphat: there is yet one, to aske þ Lorde by him: But I hate hym, for he neuer propheseth me good, but allwaie euell, one Mischeah the sonne of Iemla. And Jehosaphat sayde: let not the kynge saye so.

¶ Then the kynge of Israel called one of his chambrelaynes, and sayd: fetch hether quickly Mischeah the sonne of Iemla. And the kynge of Israel, & Jehosaphat kynge of Iuda, sate ether of them on his seate in their apparell, in a thresshynge floure besyde the gate of Samaria, and all the Prophetes prophesyng before the. And one Zedekiah the sonne of Chananiah had made hym hornes of yron, and sayd: thus sayth the Lorde: with these thou shalt wynowe Siria vntyll thou hast brought the to nought. And all the Prophetes prophesied euell so, sayinge: Go vp to Ramoth in Gilead & prospere, for the Lorde shall

deliuer it into the hande of the kynge.

And the messenger that went to call Mischeah, spake to him, sayinge: behold, the wordes of the Prophetes are pleasant to the kynge with one assent, let thy wordes I praye the, be lyke one of theirs, & speake that which is pleasaut. And Mischeah sayde: as truly as the Lorde lyueth, euell what my God sayeth, that wyl I speake. And when he was come to the kynge, the kynge sayde to hym: Mischeah, shall we go to Ramoth in Gilead to fyght, or shall I be in rest? And he answered: a go ye and prospere, for the Lorde shall deliuer it into youre handes. But the kynge sayde to him: how ofte tymes shall I adiure the, that thou saye nothinge but truthe to me, in the name of the Lord.

D

¶ Then he sayd: I se all Israel skatered in þ mountaynes, as shepe that haue no shepard. And þ Lorde sayd: these haue no master, let the retorne euery man to his house in peace. ¶ Then sayd þ king of Israel to Jehosaphat, dyd I not tell the, that he wolde not prophesye good vnto me, but euell? And he answered: therfore heare ye the worde of the lord. ¶ I saw the Lorde syt vpon his seat, and all the cöpanye of heauen standynge on his ryght hande, & on his lefte. And the Lorde sayde: who shall deceaue Ahab, kynge of Israel, that he maye go and be ouerthrowe at Ramoth in Gilead. And whyle one sayd thus, and another that, there came out a spirite & stode before the Lorde, & saide: I wyl deceaue him. And the Lorde sayd to him, how? And he sayd: I wyl go out, and wylbe a lynginge spirite in the mouthes of all his prophetes. And the Lorde sayde, thou shalt deceaue him: and shalt preuayle, go out & do euell so. And now behold, the * Lorde hath put a lynginge spirite in þ mouthes of all these thy prophetes, and yet the Lorde hath spoken euell agaynst the. ¶ And Zedekiah the sonne of Chananiah, wēt to & smote Mischeah vpon the cheke, and sayd: by what waye wēt the spirite of the Lorde from me, to speake in the? And Mischeah sayde: thou shalt se the daye when thou shalt rüne from chäbre to chäbre, for to hyde thy selfe. ¶ Then said þ king of Israel, take ye Mischeah, and deliuer him to Amō the gouernour

3. Reg. 22. d
Esaie. 6. a.

3. Reg. 22. d
Job. 12. d.
Ezech. 14. 6

F

Ahas ij. Paralipomenon.

of the cite, & to Joas the kinges sone, & saye, thus sayth the king: put this felow in prison, & fede him with breade of afflictio, & water of tribulacio, buttill I come agayne in peace. And Micheah sayd: yf thou come agayne in peace, the hath not the lord spokē in me. And Micheah sayde moze couer, herke to ye people euery one of you. And so the king of Israel & Jehosaphat the king of Juda, went by to Ramoth in Gilead. The sayd the king of Israel to Jehosaphat: chaunge the & get y to battell, but se that thou haue thine owne appatel by the. And the kinge of Israel chaunged him self, & they went to battell. But the king of Siria commaunded the capitaynes of his charettes, saying: se that ye fight not against small or great, saue against the kyng of Israel onlpe.

And when the capitaynes of the charettes saw Jehosaphat, they had wēt he had bene the kyng of Israel, & therfore cōpassed aboute him, to fighte. But Jehosaphat cryed out, & the Lorde holpe him, & God tpsed the awaye from him. For whē y capitaynes of the charettes perceaued that it was not the kinge of Israel, they turned backe agayne from him. And a certen man drew his bowe ignorauntly, & smote the king of Israel betwene the Joyntes of his habergyne. And he sayde to the charret man, turne thine hand, & carpe me out of the hoste, for I am hurte. And the battell arose y dape. Now be it the king of Israel cōtinued standynge in his charret agaynst the Sirians buttill euē. And about the sonne goinge downe he dyed.

The notes.

This

a. This speaketh the prophete by an Ironye, that is, in derision or mockage: & thereby rawneth as it were the false prophetes whiche had falsly prophesied vnto the king, as ye se here and iii. Regum. xxi. c.

The. xix. Chapter.

After Jehosaphat was rebuked by the prophet Jehu, he called agayne the people to the honouring of the Lorde God.



And Jehosaphat king of Juda returned to his house safe and sounde to Ierusalē. And Jehu y sonne of Hanani the sear, went out agaynst him, and sayd to kyng Jehosaphat: oughtest thou to helpe y wycked, & to loue thē that hate the Lorde. In this verely is the wrath

of the Lorde vpon the. Neuerthelater, there are good thiges fōude in y, i thad thou hast put a waye groues out of the lāde, & hast prepared thine herte to seke God. And as Jehosaphat dwelt at Ierusalē, he wēt to againe & wēt amōg the people frō Bersabe to moūte Ephraim, & brought thē agayne vnto y lord God of their fathers. And he set Judges in y lande, thorowout all the stronge citties of Juda, cytie by cytie, and sayde to the Judges: take hede what ye do, for ye be not Judges in y law of mā, but of god, whiche is with you in the wordes of the law. Wherfore let the feate of the Lorde be with you, & take hede and do it. For there is no vntygthwisse in the lord oure God * nor regarding of persones, nor takynge of rewarde.

Mozeouer in Ierusalē dyd Jehosaphat set of the Leuites, & of the prestes & of the aūciēt heades of Israel, ouer the customes of the lord & causes of stryfe. And thē they returned agayne to Ierusalē. And he charged thē, saying: do euē so in the feare of the Lorde, w truthe & a pure herte. And whatsoeuer come to you of youre brethre y dwell in their citties, betwene bloud & bloude, law, cōmaūdes, mēt, ordinaunces & customes: se that ye warne thē, y they trespace not agaynst the Lorde, lest wrath come vpon you & on youre brethre. Thus do, and ye shal not offende. And se here Amariah the hpe preste which is heed ouer you in all matters of the Lorde, and zabadiash the sonne of Ismael a ruler in the house of Juda, he is ouer all causes cōcerninge the kyng, with officers of the Leuites before you. Take courage to you, and go vpon it, and the Lorde shalbe with the good.

The. xx. Chapter.

The meraculous victorie that the Lorde gave Jehosaphat kyng of Juda agaynst the Moabites, and the children of Ammon, and them of Seir.

After that came the children of Moab, and the children of Ammō, and with them of the Ammonites came against Jehosaphat to battel. And there came some that tolde Jehosaphat, sayinge: there commeth a great multitude agaynst the from the other syde the sea, oute of Siria. And se they be in Hasalon Chamar, whiche is Engadi. And Jehosaphat feared a se

Roma. ii. v.
Actum. x. v.
Eph. vi. b
Colo. iii. d.

D

A

him

him selfe to seke the lord, & proclaimed fastynge thorowoute all Juda. And Juda gathered the selues together for to aske counsell of the Lorde. And therto there came oute of all the cyties of Juda to seke the Lord. And * Jehosaphat stode in the cōgregaciō of Juda & Jerusalem in the house of the Lord before the new courte, & sayde: Lord God of oure fathers, art not thou God in heauen, & rapgnest not thou on all þ kingedomes of þ hethen: And in thine hand is power & might, that no man can stande before the. Art not thou oure God, whiche dydest cast out the enhabitors of this lade before thy people Israel, & gauest it to the seed of Abraham thy louer for euer: And they dwelt therein, & haue built the a temple therein vnto thy name, & sayd: * when euell cometh vpon vs, as the swerde of iudgement, pestilence or hongre: the þf we stande before this house and before the (for thy name is in this house) & shall crye vnto the in oure tribulacion, thou shalt heare and helpe.

And now we beholde, the children of Ammon and Moab, and mount Seir, by which * thou woldest not let Israel go, when they came out of Egypte: but they departed from the, and destroyed them not. And se, how they rewarde vs, to come for to cast vs out of thy possession which thou hast possessed vs wyth all. O oure God, wylt thou not iudge them: for we haue no myght agaynst this great cōpanye that cometh agayst vs. Nether wot we what to do: but oure eyes be vnto the.

And as all Juda stode before þ lord with their younge ones, their wyues, & their childre: the spirite of þ Lord came vpo Jahasiel þ sonne of zachariah the sonne of Banaiiah, the sōne of Jeiel, the sonne of Mathaniah a Leuite of the sonnes of Alaph, euen as he was in the middes of the cōgregaciō. And he sayd: heke all Juda, & the enhabitors of Jerusalem, & also kyng Jehosaphat. Thus sayth the Lord vnto you: be not aferde, or faynte hearted by reaso of this great multitude: for the warre is not youres, but Gods. And to morowe ye shall go downe to the: se, they come vp at ziz, & ye shall mete them in the flaggies of the broke before the wilderness of Ieruel.

Moreouer it belongeth not to you for to fight in this quarell: but stepe forth and stande and beholde the helpe of the Lord which is with you: feare not, nor let youre hertes fayle you, O ye of Juda, and of Jerusalem. To morow go out to them: for the Lord is with you.

And Jehosaphat bowed hym selfe with his face to the cyrie, and all Juda and the enhabitors of Jerusalem fell before the Lord, to bowe them selues vnto the Lord. And the Leuites and the children of the Cahathites, and of the Corahites stode bp, to prayse the Lord God of Israel with a loude voyce on hye. And so they arose erlye in the mornynge, and get the out vnto the wyldernesse of Thekua. And as they wet out, Jehosaphat stode & sayde: heare me Juda, & ye enhabitors of Jerusalem. Beleue in the Lord youre God, & so shall ye continue: & beleue his prophetes, & so shall ye prosper. And he gaue the people counsell, & set the singers of the Lorde & the that praysed i holy apparell, to go out before the armie, & to saye: prayse the Lord for his mercie lasteth euer. And what tyme they beganne to laude & prayse, the the Lord set layers awayte agaynst þ children of Ammon & Moab, whiche layde wayte for the that were of mount Seir, which were come agaynst Juda, to destroye them vtterlye and to wyppen them out. And whē they had made an ende of the enhabitors of Seir, then they holpe to destroye eche other.

And when Juda came to Hazphah in the wyldernesse, they looked vnto the multitude. And beholde, they were deed carcases fallen to the erthe, and none escaped. And Jehosaphat and his people went to robbe awaye the spoyle of them, and founde amonge them abundance of goodes, & rayment and of pleasant Jewelles, & caught fro the more the they could cary awaye: so that they were thre dayes in gatherynge of the spoyle, it was so muche. And þ fourthe daye they assembled in þ valeye of blessinge, for there they blessed the Lorde. And therfore they called þ name of the sayd place the valeye of blessinge, vnto this daye. And so all the men of Juda & Jerusalem returned & Jehosaphat among the thickest of them, for to go agayne

Jehosaphat ii. Paralipomenon.

Phozi: to Ierusalē with gladnesse: for the lord had made them to reioyse of their enemyes. And they came to Ierusalē with psalteryes, & harpes, & trompettes, euē vnto the house of the Lorde. And the feare of God fell in the kyngedomes of all landes, when they had hearde that the Lorde fought agaynst the enemyes of Israel. And so the realme of Jehosaphat was in tranquillite: for his God had geuen hym rest on euery syde.

3. Re. xxi. 7. * And Jehosaphat reigned bpō Iuda, and was. xxxv. yere olde whē he begāne to raygne, & reigned. xxv. yere in Ierusalē. And his mothers name was Aluba the doughter of Silhi. And he walked in the waye of Asa his father & bowed not therfrō, to do that was pleasaūt in the syght of the Lorde. Howe be it, they put not downe the hillaulters, nether dyd the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Jehosaphat fyrst & last, are wrytten in the workes of Iehu the sonne of Hanani, whiche noted them in the boke of the kynges of Israel.

After this, Jehosaphat kinge of Iuda ioynded him self with Phoziah king of Israel, whiche was a wycked doat. And he coupled him selfe with him, to make shippes to go to Charfis. And they made the shippes in Azion Gaber. And Elizer the sonne of Dodanah of Marefa, prophesied agaynst Jehosaphat, saying: because thou hast ioynded thy selfe with Phoziah the Lorde hath broken thy workes. And the shippes were broken that they were not able to go to Charfis.

The. xxi. Chapter.

Jehosaphat dyeth and Jehozā succedeth him which putteth to death his brethren, and is oppreseth of the Philistines, and dyeth of the dyr.

3. Re. xxi. 9 **J**ehosaphat layde hym to * rest with his fathers, & was buryed with his fathers in the cytie of David, and Jehozā his sonne reigned in his roume: whiche Jehozā had other brethren, sōnes of Jehosaphat: Asariah, Jehiel, zachariah, Asariah, Michael, & Sephatiah. All these were p sonnes of Jehosaphat kinge of Iuda. And their father gaue thē manye great giftes in siluer, golde & other precious things, with stronge cities in Iuda: but p kyngdome he gaue to Jehozam, because he

was the eldest. And when Jehozā was bp vpon the kingdome of his father & setelde he * Aue all his other brethren in the swerde, and diuerse of the Lordes of Israel therto. * Jehozā was. xxii. yere olde whē he begāne to raygne, & he reigned. viii. yere in Ierusalē. And he walked in the wayes of the kynges of Israel, like as dyd the house of Ahab (for a doughter of Ahab was his wife) & he wrought euell in the eyes of the Lorde. Howe be it, the Lord wolde not destroye the house of David, because of the * couenaūt that he had made with David, and as he promised to gyue a lyght to him, and to his sonnes for euer.

* In his dayes the Edomites departed frō vnder the hāde of Iuda, & made thē a king. And Jehozā wēt forth with his Lordes, & all his charettes with him, & rose by nyghte & layde on the Edomites. which cōpassed him in, & p captaynes of his charettes. And so Edom departed frō vnder p hāde of Iuda vnto this daye. That same time also did Lobnah departe from vnder his power, because he lefte the Lorde God of his fathers. Moreouer he made hillaulters in the mountaynes of Iuda, & caused p enhabiters of Ierusalē to comit aduultery, & he * thrust Iuda out of the waye.

And ther came a wrytting to him frō Eliah p prophet of this tenoure. Thus sayth the lord God of David thy father: because thou walkedest not in p wayes of Jehosaphat thy father, & in p wayes of Asa kyng of Iuda, but walkedst in the wayes of the kynges of Israel, and hast made Iuda & the dwellers of Ierusalē go a whoringe, like to the whoring of p house of Ahab, & hast therto slayne thy brethren, that were thy fathers house, which were better then thou: Therefore beholde, the Lorde wyll synpte the with a mightie plague in thy folke, in thy childre, in thy wyues, & in thy goodes. And thou shalt haue muche disease thowrow infirmittie in thy bowelles, vntill thy bowelles fall out by reason of thy sicknesse, daye by daye.

And the lord styrred bp agaynst Jehozā p spirit of p Philistines, & p Arabias p bozded on p blacke mozt. which came agaynst Iuda, & all to tare p lād, & caried awaye all the substance p was founde

And. 12. a.

4. Reg. 8. a.

25

3. Reg. 11. a.
and. 12. b.
2. Para 6. c
and. 11. d.

1. Reg. 11. c
3. Re. xxi. 9
4. Reg. 8. c.

C

Di. pro
nobis
da to syn
ne.

founde in the kynges house, and therto his sonnes, & his wiues: so that there was neuer a sone lefte him saue Jehoas: haz his youngest sone. And after all that, the Lorde smote him in his bowels with an incurable disease. And in processe of tyme, euē about the ende of two yere, his guttes fell out by reaso of his sicknesse: & so he died of euell diseases. But they made him no boncfire, like the boncfires of his fathers. When he begane to raygne, he was. xxii. yere olde, and raygned in Ierusalem. viii. yere. And he walked not pleasauntly, & they buryed him in the cytie of Dauid: but not in the sepulchre of the kynges.

The. xxii. Chapter.

Jehoziah raygneth in the rowme of Jehoram, Jehu kyng of Israel killeth Ohoziah. Athaliah putteth to death all the kynges children.

And the inhabitants of Ierusalem made Ohoziah his youngest sone kyng in his stede. For the men of warre that came with the Arabians in the hoste, had slayne all his elder sonnes. And so Ohoziah s sonne of Jehoziah kyng of Iuda, was made kyng. Two & fourtie yere olde was he when he begane to raigne, and raigned one yere in Ierusalem. His mothers name was Athaliah the doughter of Amri. And he walked also in the wayes of the house of Ahab, for his mother was his counseller for to do euell. Wherfore he dyd & displeaseth s Lorde, like to the house of Ahab: for they were his counsellors after the death of his father, to his destruction. And he also walked after their coucell. And Jehoziah sone of Ahab kyng of Israel wet to fight with Hazael kyng of Siria at Ramoth i Gilead: & they of Ramoth wounded him. Wherfore he returned to be healed in Jezrael of the woundes which were geue him at Ramoth, whē he fought with Hazael kyng of Siria. And Ohoziah the sone of Jehoram kyng of Iuda went downe to se Jehoram the sone of Ahab at Jezrael, because he was diseased. For it was thrust in to Ohoziah of god to go to Jehoram, and that when he was come, he shoulde go out with Jehoram agaynst Jehu the sone of Namī: whome the Lorde had annoynted to destroye the house of Ahab.

And as Jehu was executyng iustice

upon the house of Ahab. He founde the Lordes of Iuda & the sonnes of the brethren of Ohoziah that wayted on Ohoziah, & he slue the. And he sought Ohoziah, & they caught hym where he was hyd in Samaria, and brought hym to Jehu. And when they had slayne hi they buryed him: because (sayd they) he was the sone of Jehosaphat, which sought the Lorde with all his hert. And there was none of the house of Ohoziah, that coulde obtayne to be kyng.

For Athaliah y mother of Ohoziah, whē she saw her sone was deed, arose & destroyed all the seed of the kyngedome of the house of Iuda. But Jehosabeath the doughter of the kyng toke Jehoas the sone of Ohoziah and stalle hym fro amonge the kynges sonnes that were slayne, & put hym & his vource in a sepinge chābre. And so Jehosabeath the doughter of kyng Jehoram & wife of Jehoiada y preeke (because she was the systre of Ohoziah) hyd him from Athaliah, that she slue him not. And he was in the hrd in the house of god syre yere. And Athaliah raygned ouer the lande.

The. xxiii. Chapter.

Jehoas the sone of Ohoziah is made kyng. Athaliah is put to death.

And in the seventh yere Jehoiada toke hert, and made a bonde with the capitaynes of hundredes Azariah the sone of Jehoziah, Ismael the sone of Johana, Azariah the sone of Obed, Maasiah the sone of Adaiah and Elisaphat the sone of Zechi. And they wet aboute in Iuda and gathered the Leuites out of all the cyties of Iuda and the auntyent heedes of Israell: and they came to Ierusalem. And all the congregacyon made a bonde wyth the kyng in the house of God. And Jehoiada sayde to them: beholde, the kynges s sonne must raygne ouer the chyldren of Dauid, as the Lorde hath sayde.

This is it therfore y ye shall do: The thirde parte of you preestes & Leuites which come in the Saboth daye, shall kepe the dozes, & a nother thirde parte shall be in the kynges house: and another thirde parte shall be in the gate of y foundacyon, and all the people shall be in the courtes of y house of y lord. And ther

p. iii. shall

The. lxx. reade. He died with out prayse. Some He walked with out desyre to do well.

4. Reg. 8. e.

2. Par. 2. d.

B

For it was thrust in to Ohoziah of god, to shew that he should come to Jehoram might be ouerthrowen of Jehu.

34. l. 2. d.

4. Reg. 9. e.

B 4. Reg. 11. a.

2. Reg. 11. a.

B 4. Reg. 11. a.

3. Reg. 11. a. and. 11. b. 2. Pa. 11. c. vii. d. and vii. b.

B

Exo. 17.

Jehoas ii. Paralipomenon.

Shall none come into the house of the Lorde, saue the prestes, and the Leuites that ministre. They shall go in, for they are holy: & all the people shall kepe the watche of the Lorde. And the Leuites shall compasse the kynge rounde aboute, and euery man his wepon in his hande: and whatsoeuer other mā come into the house of the Lorde, he shall dye for it: and they shalbe with the king, as he cometh in and as he goeth out.

And the Leuites & all Iuda dyd in all thynges as Jehoiada the preste commaunded, & toke euery mā his mē: bothe the that came in and the that went out the saboth daye: for Jehoiada y preste dyd let none of the companies departe. And Jehoiada the preste deliuered to the capitaynes of hundredes, speares & shildes, & boukelars that pertayned to kynge Dauid, and were in the house of God. And he set all y people, and euery man his wepon in his hande, from the right corner of y house, to the lefte corner of the house, alonge by the aulter & the house rounde about the kynge. And they brought out the kinges sonne, and put vpon hym the crowne, and the *testimonye, & made hym kynge. And Jehoiada and his sonnes annoynted hym, and sayde: God saue the kynge.

When Athaliah hearde the noyse of the people runnyng and prayng the kynge, she went amonge the people in to the house of the Lorde. And when she saw the kynge stande at his pyller in the enterynge, and the Lordes and trōpettes about the kynge, and all the people of the lande reioysynge, and blowinge with trompettes, and the syngers with instrumentes of musycke teachinge to prayse. Then she rent her clothes, and cryed: treason, treason. And Jehoiada the preste went out with the captaynes of hundredes that were appoynted to gouerne the hoste, and sayde to them: haue her out wythout y arayes, & who-soeuer foloweth her, let hym be slayne with the swerde. For the preste sayde: slew her not in the house of the Lorde. And they layde handes on her, and whē she was come out to the entrynge of the horsgate besyde the kynges house, they slew her there.

*And Jehoiada made a bōde betwene

him and all the people, and the kynge, to be the Lordes people. And all the people went to the house of Baal, and destroyed it, and brake his aulters & his ymages, and slew Nathan the preste of Baal, before the aulters. And Jehoiada put the offyces of the house of the Lorde in the handes of the prestes the Leuites, whiche * Dauid had deuyded in cōpanyes for the house of the Lord, to offer burnt offerynges vnto y Lorde, as it is wyrtten in the law * of Moses, wyth reioysynge and syngynge, as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the Lord, that none that was vncleane in any poynte shoulde entre in.

And he toke the capitaynes of hundredes and the nobles, and the gouernours of the people, and all the folke of the lande, & brought the king downe out of the house of the Lorde, and they went thorow the hye gate in the kynges house, and set the kynge vpon the seate of the kyngedome. And all the people of the lande reioysed, and the cytie was in tranquillite: but they slew Athaliah wyth the swerde.

The. xliii. Chapter.

Jehoas during y lyfe of Jehoiada kept the lawe, but after his deeth he regardeth it not. He killeth zachariah the prophete. Jehoas is kyllid of his owne seruantes, and after hym reygnech Amasiah.

Jehoas was seven yere olde, when he beganne to reygne, and he * reygned fourty yere in Ierusalem. His mothers name was zebiah of Bersabe. And Jehoas dyd that pleased the Lord, all the dayes of Jehoiada the preste. And Jehoiada gaue hym two wyues, and he begat sōnes and doughters.

It chaunced after that, that Jehoas was mynded to mende the house of the Lorde. And vpon that he gathered together the prestes and the Leuites and sayde to them: * go out thorow the cyties of Iuda and gather of all Israell syluer, to repayre the house of youre GOD, yere by yere, and le that ye haue the thyng: how be it the Leuites were slacke. Then the kynge called Jehoiada that was the cheffest, and sayde to him: why requyrest thou not of the

That is, the lawe of God. Deu. 17. d.

1. Para. 24. and. xv.

Num. 28.

3

4. reg. xli. d.

4. reg. xli. d.

5

4. Reg. xli. d

Jehoas Joas ii. Chronicles Jo. xlv

Amaziah of the Leuites to brynge in, out of Iuda and Ierusalem, the summe apoynted by Moyses the seruaunt of the Lord, and by the congregacion of Israel, for the tabernacle of wytnesse. For wicked Athaliah and her chyldren had broken the house of God, & had therto bestowed all the dedicat gyftes of y^e house of the Lorde, aboute Baals.

4. Re. xlv. 6
Ero. xxx. 6
C
Wherefore at the kynges commaundement, * they made a cofer, and set it at the gate of the house of the Lorde: and made proclamacion thorow Iuda, and Ierusalem, to brynge in to the Lorde the taxacyon of money that Moyses the seruaunt of God, which he set vpon Israel in the wyldernesse. And the Lordes and all the people reioysed, & brought in and cast in to y^e cofer untill it was full. And whē the tyme came y^e the chelte shoulde be brought in by the handes of the Leuites at the apoyntement of the kyng, when they sawe that there was muche monney: then came the kynges scribe, and one apoynted by the hye preste, and powred out that was in the cofer, and then toke it and carryed it to his place agayne, & thus they dyd daye by daye, and gathered muche monney.

D
And the kyng and Jehoiada gaue it to worckemen that wrought vpon the house of the Lorde, and hyred Malons and carpenters to redresse the house of the Lorde, and so dyd they artificers in yron and brasle, to repayre the house of the Lord. And the worckemen wrought, and the worke mended thorow theyr handes: & they made the house of God as it ought to be, and strengthened it. And whē they had fynished it, they brought the rest of the monney to the kyng and Jehoiada, and therewith were made vessels for the house of the Lorde: euen vessels to ministrate with all and to serue for burntofferynge as ladelles and vessels of golde and syluer. And they offered burntofferynge in the house of the Lord continuallye, all the dayes of Jehoiada. And Jehoiada waxed olde, and full of yeres and dyed. ^a An hundred and thirtye yere olde was he when he dyed. And they buryed him in the cytie of Dauid among the kynges, because he had done good in Israel, and on God and on his house. And af-

ter the deeth of Jehoiada, came the Lordes of Iuda, and made obeyssaunce to the kyng. And then he herkened vnto them. And so they leste the house of the Lorde God of their fathers, and serued groues and Images. And then came there wrath vpon Iuda and Ierusalem, for this their trespasses sake. Not wythstandynge yet God sent Prophetes to them, to brynge them agayne vnto the Lorde. And they testifed vnto them. But they wolde not heare.

And the spirite of God came vpon zachariah the sonne of Jehoiada the preste, and he stept vp aboue the people and sayde to the: Thus sayth God: why transgresse ye the commaundementes of the Lorde: ye shall therfore not prosper, but as ye haue forsaken him, so shall he forsake you. * Whereupon they conspired agaynst him, and stoned him with stones, at the commaundement of the kyng: eue in the courte of the house of the Lorde. And so Jehoas the kyng remembred not the kyndenes whiche Jehoiada his father had done to him, but slue his sone. And whē he dyed, he sayde: the Lord se and requyre a reconynge. Mat. 23.

And when the yere was out, the host of the Sircies came agaynst him: & they came to Iuda and Ierusalem, and destroyed all the Lordes of the people fro amonge the people, & sent all the spoyle of them vnto the kyng to Damasco. And though the armye of Siria came with a smalle companye of men, yet the Lorde deliuered a very great hoste into their handes, because they had forsake the Lorde God of their fathers. And therto they serued Jehoas accordynge to his dedes.

And as sone as they were departed fro him, though they left him in great diseases: yet his owne * seruantes conspired agaynst him, for the bloude of the chyldre of Jehoiada the preste, and slue him on his bed. And when he was deed, they buryed him in the city of Dauid: but not in the sepulchres of y^e kynges. And these are they that conspired agaynst him: zabab the sonne of Samaath an Ammonite, and Jeholabad the sonne of Simrith a Moabite. And his sonnes and the summe of the taxe that came to him, and the foundacio of 4. Re. xlv. 6

Amaziah ii. Paralipomenon.

Joas. the house of God, are writtē in the storie of the booke of kynges. And Amaziah his sonne raygned in his steade.

The notes.

Note. a. Note this agaynst them which saye that God sayde to Aze, Gene. vi. a. that men shoulde lyue no more but an hundred and .xx. yeres.

The .xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kyng of Israel ouercometh and kylleth Amaziah.

Amaziah was .xxv. yere olde when he beganne to raygne, and he raygned .xxix. yere in * Jerusalem. His mothers name was Jehoiadan of Jerusalem. And he dyd that pleased the Lord: but not with the hoale hert. And as sone as he was setteled in the kyngdome, he slue them that killed the king his father. But he slue not their chyldren, as it is written in the law, euen in the boke of Moyses to whome the Lord comaunded, sayinge: * the fathers shall not dye for the chyldrens causes, nor the chyldren for the fathers, but euery man shall dye for his owne synne. And Amaziah gathered Juda together, & made capitaynes ouer thousandes & ouer hundredes, according to the houses of their fathers thorowout all Juda and Benjamin. And he numbred the from twentye yere and aboue, and founde the thre hundred thousande lustie men, able to go to battell, & he coulde handell speare & shylde. And he hyred thereto an hundred thousande fyghtynge me out of Israel, for an hundred talentes of syluer.

But there came a mā of God to him, and sayde: O kyng, let not the armye of Israel go with the: for the Lord is not with Israel, nether with any of his house of Ephraim. Or elles yf thou neades wylt, then go and do it, and make thy selfe stronge to battell: & thou shalt se, & God shall make & fall before thine enemyes. For God hath power to helpe, or to cast doune. And Amaziah sayde agayne to the man of God, what shall we do then, for the hundred talētes which I haue geue vnto the hoste of Israel? And the man of God sayde: the Lord is able to geue the muche more then that.

And then Amaziah seuered the armye that was come to him out of Ephraim, to go home agayn. Wherfore they were excedynge wrothe with Juda, and returned to their owne home in

great angre.

And Amaziah toke herte & carped out his host & went to salt dale. * Where he slue of his chyldren of Seir ten thousand. And other ten thousande the chyldre of Juda toke alyue, & carped the vnto the toppe of a rocke, & cast the downe from the toppe of the rocke, ythey al to burst: but the men of the armie whiche Amaziah had turned backe & wolde not let go with his people to battell, rāne vpo the cities of Juda from Samaria vnto Bethhoron and slue thre thousande of them and wanne muche spoyle.

And it chaunced, after that Amaziah was come fro the daughter of a Edomite, & had brought the Gods of the chyldre of Seir, he set the vp to be his Gods, & bowed hym selfe before them: & burned censē vnto the. Wherfore his lord was wroth with Amaziah, & sent to him a prophete, and sayde to him: why sekest thou his Gods of the people, which were not able to deliuer their owne people out of thynne handes? And as the prophete spake to him, he sayde to the prophete: haue men made the of the kynges counsell: cease, lest thou be beatē. And the prophete ceased & sayde: I am sure that God hath taken coucell to destroye thee, because thou hast done this, & obeyest not my counsell.

Then Amaziah kyng of Juda toke aduise & sent to Joas the sonne of Jehoahaz the sonne of Jehu kyng of Israel, & said: come, & let vs se either other. And Joas kyng of Israel sent agayne to Amaziah kyng of Juda, sayinge: a thistle in Libanon sent to a Cedar tree of Libanon, sayinge: * geue thy doughter to my sonne to wife. But there came the wilde beastes of Libanon, and troade downe the thistle. Thou thinkest: se, I haue beatē the Edomites, therfore thynne hert aryseth to glorifye thy selfe. Now byde at home: what needeth the to prouoke to euell, that thou perishe and Juda with the.

But Amaziah rested not: for it came of God, euen to deliuer the into the handes of their enemyes: and that because they had sought the Gods of the Edomites. And Joas kyng of Israel came vp: & they saw either other, both he and Amaziah kyng of Juda at Bethsames in Juda.

4. Re. 14. b

1. Re. 14. a

Deut. 24. c.
4. Re. 14. b
Jer. xxxi. c.
Eze. 18. c.

4. Re. 14. a
Judi. ix. c.
4. Re. 14. b

After the
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hoahaz.

in Iuda. And Iuda was put to þ worse before Istraell, and fled euery manne to hys tente. And Joas kynge of Istraell toke Amaziah kinge of Iuda the sonne of Jehoas the sonne of * Ohoziah at Bethsames: and brought him to Ierusalem, and tare the walle of Ierusalem from the gate of Ephraim, vnto the corner gate, foure hundred cubytes longe.

And he toke al the golde and siluer, and all the Iuelles that were founde in the house of God with Obed Edom, and the treasure of the kynges house and hostages, and returned to Samaria.

And Amaziah the sonne of Jehoas king of Iuda lyued after the deathe of Joas sonne of Jehoahaz kynge of Istraell. xv. yere. The rest of the actes of Amaziah firste and laste, are wyrtten in the boke of the kynges of Iuda and Istraell. And after that tyme that Amaziah dyd turne awaye from the Lorde, they

* conspired treason againste hym in Ierusalem: and he fled to Lachis. Where ther they sente after hym, and oue hym there and brought hym by with horsse and buryed hym wyth hys fathers in * the cypre of Iuda.

The. xxvi. Chapter.

After the deathe of Amaziah raygneth Oziah which is styken with the lepre, and Joatham raygneth in his roome.

After all the people of Iuda toke Oziah which was. xvi. yere old, and made him king in the rowme of hys father Amaziah. And he buylte Cloth and broughte it againe to Iuda after the kynge was layde to rest wyth hys fathers. * Sixtene yere olde was Oziah when he began to raygne, and he raygned two & ffty yere in Ierusalem. hys mothers name was Jecaliah of Ierusalem. And he dyd that pleased the Lorde, in al poyntes as dyd hys father Amaziah. * And he soughte God whyle zachariah the teacher to se God lyued: and as longe as he soughte the Lord, God made hym prospeete.

And he wente to battell againste the Philistines and brake downe þ walles of Geth, and the walles of Jabneh, and the walles of Adod, and buylt cityes aboute Adod and amonge the Philistines. And God holpe hym agaynst the Philistines, and agaynst the Arabiens

that dwelt in Gubba all, and agaynst the Ammonites. And þ Ammonites gaue tribute to Oziah, and hys name sprede abroad euen to Egypte: for he played the manne and exceded. Moreover Oziah buylte towres in Ierusalem ouer the corner gate, and ouer þ valeye gate, and ouer other corners, and made them stronge. And he buylte towres in the wyldernesse and digged manye welles. For he had muche cattell, bothe in the valey and also in the playne: and plowmen & bynedressers in þ mountaynes, & in Charmell, for he loued husbandry.

And Oziah had an hoste of fyghting menne that wente oute to warre in the armye, and were tolde and numbred by Jeciell the scribe and Maasiah an officer, vnder the hande of Hananiah one of the kynges Lordes. And the hole nūbre of the auncient heades of the men of myghte were. ii. thousande and syxe hundred, and vnder the handes of them was the army of the hoste, thre hundred and seven thousande, and syxe hundred that made warre with might & strength to helpe the king against his enemyes. And Oziah prouyded them thorow out al the hoste, shildes, speares, helmettes, habergynnes, bowes and synge for stones. And he made engynes in Ierusalem by the crafte of artificers to bee on the towers and corners, to shote arrows and greate stones with all. And hys name sprede farre abroode, for he was wounderye holpe, vntill he was become myghtye.

And in hys greatenesse hys herte arose, that he was marred: and traungressed againste the Lord his God. for he wente into the temple of the Lord to burne cense vpon the aulter of incense. * But Azariah the preeste wente in after hym wyth foure skoure preestes of the Lorde, that were bolde menne. And they stepte to Oziah the kinge and sayd to him: it * pertayneth not to the Oziah to burne cense vnto the LORD but to the preestes the chyldren of Aaron that are consecrate for to burne incense Come oute of the sanctuarie, for thou haste trespassed, and it shalbe no wourtheppye to thee before the Lord God.

And Oziah was wroth and had cense in hys hande to offer, and in hys indig-

Oziah, Ahaz ii. Paralipomenon.

iii. re. xv. a

nacion agaynste the preeſte, & the leproſe ſprange in hys forcheade before the preeſtes in the houſe of the Lorde, euen beſyde the incenſe aulter. And Aſariah the chefe preeſte withall the other preeſtes looked vpon him: and behold, he was a lepper in his forcheade, and they vexed him thence. And therto he was fayne to go out, becauſe the Lorde had plagued hym. And Oziah the kynge continued a lepre vnto the daye of hys death and dwelte in an houſe at lybertie: how be it, he was caſte oute of the houſe of the Lorde. And Joatham hys ſonne hadde the gouernauce of the kynges houſe and iudged the people of the lande.

The reſt of the actes of Oziah both fyrſte and laſte, dyd Iſaiah the prophet the ſonne of Amos writte. And when Oziah was layde to reſt with his fathers, they buryed hym with hys fathers, in the felde of ſ burvall of the kynges. For they ſayde: he is a leper. And Joathan hys ſonne raygned in his ſteade.

The xxvii. Chapter.

Joatham raygneth and ouercometh the Ammonites. Ahaz hys ſonne raygneth after hym.

Joatham was .xxv. yere old when he beganne to raigne, and raygned xvi. yere in Jeruſalem. His mothers name was Jeruſah the doughter of Zadoc. And he dyd that pleaſed the Lorde in all poyntes as dyd hys father Oziah: ſaue, that he came not to the temple of the Lorde, and that the people did yet corrupte them ſelues. He buylte the hye gate of the temple of the Lorde, and on the walle Dphell he buylte muche.

Moreover he buylte ctytes in the mountayne of Juda, and in the wood countrey he buylt caſtelles and towres.

And he fought wyth the kyng of the chyldren of Ammon, and preuayled agaynſte them. And the chyldren of Ammon gaue hym the ſame yere an hundred talentes of ſyluer, & ten thouſande quarters of wheate, and as muche barleue. So muche alſo dyd the chyldren of Ammon geue hym the ſeconde yere and the thyrde too. And Joatham became myghtye, becauſe he directted his way before the Lorde his God.

The reſte of the actes of Joatham,

and all hys warres and his wayes, are written in the boke of the kynges of Iſraell and Juda. He was .xxv. yere olde when he beganne to raygne, and raygned xvi. yere in Jeruſalem. And when Joatham was layde to reſte with hys fathers, they buryed hym in the ctyre of David: And Ahaz his ſonne raygned in hys ſteade.

The xxviii. Chapter.

The wickednes of Ahaz kyng of Juda. After hym raygneth Hezekiah.



Ahaz was .xx. yere olde when he began to raigne, and raygned xvi. yere in Jeruſalem. And he dyd not that pleaſed the Lorde, as dyd hys father David: but walked in the wayes of the kynges of Iſraell, and made thereto baals of metal. And he offered cenſe in the valeye of the chyldren of Hennon, and burnt hys chyldren in fyre after the abhominacion of the nations which the Lorde caſte oute before the chyldren of Iſrael. And he offered burnt cenſe in hylaulters and on mountaines, and brydet euery grene tree.

* Wherefore the Lorde hys God deliuered him into the hand of the kyng of the Sirciens: whiche bet hym and caryed away a great multitude of hys captiue i to Damaſcon. And therto he was delyuered into the hande of the kyng of Iſraell whiche ſlue of hys a myghtye ſlaughte. For Phakeh the ſonne of Romeliah ſlue in Juda an hundred and twentye thouſande in one daye, and all fyrhtynge men: and that becauſe they had forſaken the Lorde God of theyr fathers. And zechi a myghty mā in mount Ephraim ſlue Maſſiah the kynges ſon, and Aſtrican the Lorde ſtuarde of houſholde, and Elcanah that was nexte to the kyng. And the chyldren of Iſraell toke pryſoners of theyr brethren two hundred thouſande wyues, ſonnes and doughters, and thereto caryed awaye muche ſpoyle of them, and broughte it to Samaria.

But there was a prophet of the Lorde, named Obed, whiche wente to the hoſte that came to Samaria, and ſayde to them: ſe, becauſe the Lorde God of your fathers was wroth with Juda, he

4. re. xvi. a.

den xvi. b.
4. re. xvi. a.

4. re. xvi. a.
Eſai. vii. a.

delyuered them into your handes. And ye haue slayne the with cruelnesse, that reacheth vp to heauen. And now ye put pose to kepe vnder y^e chyldren of Iuda and Ierusalem & to make them bondmen & bondwomen. What other thyng do ye (ye vnhappye) then offende the Lorde your God. But now heare me, and delyuer the captiues agayne, whiche ye haue taken of youre brethren: for els the greate wrath of the Lorde is vpon you.

And certayne of the heades of the chyldren of Ephraim, as Mariah the sonne of Iohanan, Barachiah the son of Mesimelech, Iehzekiah the sonne of Selum, and Amasa the sonne of Hadai, stode vp agaynst them that came from the warre, and sayde vnto them: ye shall not brynge in the captiues hither. For where we haue offended the Lorde all readye, ye entende to ad more to oure synnes and trespase. For oure trespase is greate all readye, and there is feare wrath vpon Israel. And vpon that, the men of armes lefte the captiues and the spoyle before the Lordes & all the congregacyon.

And there arose certayne appoynted therto by name, and toke the prisoners and clothed all that were naked among them, of the spoyle, and arayed them & showed them, and gaue them to eat and to dryncke, and anoynted them, and carryed all that were feble of them vpon asses and brought them to Jericho, the citty of Paulmetrees, fast by theyr brethren: and then returned to Samaria agayne.

2. par. 18. b

* And at that same tyme kyng Ahaz sente vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and Aue of Iuda and carryed awaye some captiues. And the Philistines inuaded the ctyes in the low countrey, and the southe of Iuda: and toke Bethlames, Aialon, Gaderoth and Socoh with the towne longynge thereto, and Chimna with the towne of the same, and Ginko with theyr towne, & dwelte therein. For the Lorde brought Iuda lowe, because of Ahaz kyng of Iuda, whiche made Iuda naked, and traungressed agaynst the Lorde. And Tilgath palneser kyng of Assur came

vpon him a beleaged hym, but preuailed not agaynst hym. For Ahaz toke away a porcion out of the house of the Lorde & out of the kynges house and out of the Lordes houses, & gaue vnto the kyng of Assur, though it holpe him not. And therto in the very tyme of his tribulacyon dyd kyng Ahaz trespase yet more agaynst the Lorde. For he offered vnto the Gods of them of Damasco which bette hym and sayde, because the Gods of y^e Sirciens healepe them, therfore wyl I offer to the, that they may helpe me also. But they were hys destruccyon, & the destruccyon of al Israel. And Ahaz gathered together the vessels of the house of God, and brake them, and shute vp the doores of the house of the Lorde, and made hyn* alters in al cornets of Ierusalem. And in al the ctyes of Iuda, citty by citty he made hylalters to burne incense vnto other gods, and angered the Lorde God of his fathers. The reste of hys actes & all hys wayes bothe fyrst and laste: are wyrtten in the booke of the kynges of Iuda and Israel. And when Ahaz was layde to reste with hys fathers, they buryed hym in the citty of Ierusalem: but broughte him not vnto the sepulchres of the kynges of Iuda. And Hezekiah hys sonne raygned in his steade.

2. par. 27. b

1. par. 27. b

2. par. 18. a
some will
Iehzekiah.

The. xix. Chapter.

Hezekiah reuoyced vnto the temple of the Lorde all the thynges that had not bene regarded of hys predecessors.



Hezekiah* beganne to raygne when he was. xxb. yere olde, and raygned. xix. yere in Ierusalem. And his mothers name was Abiah, the daughter of zachariah. And he dyd that was ryghte in the syghte of the Lorde, in all poyntes, as dyd Dauid his father. * He opened the doores of the house of the Lorde in the fyrste yere and fyrste moneth of hys raigne, and he repayred the, and he broughte in the preestes and the Leuites, and gathered them together in to the Eastre strete: and sayde vnto them.

4. 22. 18. a

1. par. 18. a

Heare me ye Leuites: purifie youre selues and halow the house of the Lord God of your fathers, and brynge out the fylthynesse oute of the holpe place. For

out

Hezekiah. ii. Paralipomenon.

our fathers haue trespassed and done euell favouredly in the eyes of the Lord our God: and haue forsaken hym, and turned away theyr faces from the habitation of the Lord and turned to theyr backs. And besyde that they haue shut vp the doores of the porche, and quenched the lampes, and haue neyther burned cense nor offered burnt offerings in the holie place vnto the God of Israel.

Wherefore the wrath of the Lord fell on Iuda, and Ierusalem: and he scattered them and made them so thynne that men hitte at it, euen as yf se wyth your eyes. For se, our fathers were ouerthrowen wyth the swerde, and our sonnes, our doughters, and our wyues were carryed away captiue for the same cause. Nowe haue I in my hearte to cryke a couenaunte with the Lord God of Israel: that his wrath maye cease. Nowe therefore my sonnes be not negligent: for the Lord hath chosen you to stande before him, and for to mynistrer and burne offerings to hym.

Then the Leuites arose: Mahath the sonne of Amasai and Joel the sonne of Asariah beyng of the chyldren of the Cahathites: and the sonnes of Merari, Kis the sonne of Abdi, and Asariah the sonne of Jehaleleel: and of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah and of the sonnes of Elizaphan, Simri, and Ieiel: and of the sonnes of Asaph, zachariah and Mathanah: and of the sonnes of Heman, Jehiell and Semei: and of the sonnes of Jeduthun, Semaiah and Oziel. And they gathered theyr brethren and purgfyed them selues, and then wente at the commaundemente of the kynge by the worde of the Lord, for to cense the house of the Lord. And the preestes wente in to the house of the Lord to cense it, and brought out al the vncleynesse that they founde in the temple of the Lord, and in the courte of the house of the Lord. And the Leuites toke it and caried it oute in to the broke Cedron. They beganne the fyrste daye of the fyrste moneth to purgfyre, and came the eyghte daye to the porch of the Lord: so that they had purged the house of the Lord in eyght dayes and the xvi. daye of the

fyrst moneth they made an ende.

And then they wente in to Hezekiah the kynge, and sayde: we haue censed all the house of the Lord, and the altar of burnt offerings wythal his vessels, and the shewbread table wyth all his apparel: and thereto all the vessels which kynge Ahaz dyd caste a syde when he raygned, and transgressed, the we haue repayred and sanctified: and se, they are before the altar of the Lord. And Hezekiah the kynge rose erly, and gathered the Lordes of the cytye and wente vp to the house of the Lord. And there were broughte seuen oxen, seuen rammes, seuen lambs and seuen kyddes to be a synne offering for the kyngdome, for the sanctuarie and for Iuda. And he commaunded the preestes, the sonnes of Aaron to offer them on the altar of the Lord.

And they slue the oxen: and the preestes receaued the bloude and sprynkled it on the altar: and they slue the rammes and sprynkled the bloud vpon the altar: and they slue the lambs and sprynkled the bloude vpon the altar. And then they broughte forth the kyddes of the synne offeringe before the kynge and the congregacion, whiche put theyr handes vpon them. And the preestes slue the, and offered the bloude of them vpon the altar, to make satisfaction for all Israel: for the kynge sayde: that the burnt offeringe and the synne offeringe shoulde serue for all Israel. And they set the Leuites in the house of the Lord wyth symbales, psalteries and harpes accordyng to the commaundement of Dauid, and of Gad the kynges sear of visions, and of Nathan the prophete. For so was the commaundemente of the Lord, thow the hande of his prophetes. And so the Leuites stode with the instrumentes of Dauid, and the preestes with trompettes. And Hezekiah commaunded to offer the burnt offeringe vpon the altar. And when the burnt offeringe beganne, the sange of the Lord beganne, and the trolniettes with the instrumentes of Dauid kynge of Israel. And all the congregacion bowed them selues, and the syngers sange, and the trompettes blew, and continued vntyll the burnt offeringe

Dr. Hezekiah.

1 par. 28. 29

offeringe was synnyshed.

And when they had made an ende of the burnt offeringe, the kynge and all that were with hym kneled dawe and bowed them selues, and gaue prayse & thanckes. And Hezekiah the kynge and the lordes bade the Leuites to prayse the Lorde with the wordes of Dauid and of Asaph the sear of byspons. And the Leuites prayled that they reioyced agayne, and the other stomped and bowed them selues.

G And Hezekiah answered and sayde: nowe that ye haue fylled youre handes to the Lord, go to and bynge in the sacrifices and thankoffrynges into the house of the Lorde. And the congregacion broughte in the sacrifices and thankoffrynges, and all that were willinge brought burntoffrynges. And the numbze of the burntoffrynges whiche the congregacion broughte in was. lxx. oxen and an hundred rammes and two hundred lambes: and all for burnt offrynges to the Lorde. And besyde that they dedyicated syxe hundred oxen and thze thousande shepe.

But the preestes wer to few, & were not able to slepe al the burnt offrynges. Wherefore theye brethren the Leuites holpe them tyll the worke was ended, and vntyll the preestes were sanctified. For the Leuites were purer herted to sanctifye them selues then the preestes. And thereto the burnt offrynges were manye with the fat of the peaceoffrynges, and the drinkeoffrynges that belonged to the burnt offrynges. And so y seruyce pertaynyng to the house of the Lorde wente forwarde. And Hezekiah reioyced and all the people, that God had made the folke so readye: for the thyng was sodenly done.

¶ The. xxx. Chapter.

¶ Hezekiah reuerty the feaste of the passeouer.

And Hezekiah sent to all Israel & Juda: & therto wrote letters to Ephraim & Manasseh, y they should come to the house of the Lorde at Jerusalem, to offer passeouer vnto the Lord God of Israel. And the kinge helde a counsell with hys Lordes and al the congregacion at Jerusalem to * kepe the feaste

of passeouer in the seconde moneth. For they coulde not kepe it at that tyme: for there were not preestes ynowe sanctified, nether was the people gathered together to Jerusalem. And the thyng pleased the kynge and all the congregacion. And they decreed that it should be proclaimed thorow oute all Israel from Serlabe to Dan, that they should come and holde the feaste of passeouer vnto the Lord God of Israel, at Jerusalem: for they had not often done it, as it is wyrtten how they should.

And the messengers wente with letters of the hande of the kyng and of his Lordes thorow out al Israel and Iuda, at the commaundement of the king, whiche sayde: ye chyldren of Israel, turne agayne vnto the Lorde God of Abraham, Isaac and Israel, and so wyll he turue to the remnaunte of you that are escaped oute of the handes of the kynge of Assur. And bee ye not lyke youre fathers and youre brethren whiche trespassed agaynst the Lorde of youre fathers, whiche therefore gaue them bp that they are wasted as ye se. Wherefore be not styffnecked lyke vnto youre fathers, but yelde your selues vnto the Lorde, and come to hys holpe place whiche he hath sanctified for euer, and serue the Lord your God, that hys wrath maye turne frome you. For yf ye turne vnto the Lorde, then youre brethren and youre chyldren shal fynde compassion in the presence of the that holde them captiue, that they may come agayne vnto thys lande: for the * Lorde your God is full of mercye and compassion, and wyll not turne his face frome you, yf ye turne agayne to hym.

And the postes wente from cytpe to cytpe thorow out the land of Ephraim and Manasseh, and euen vnto Zabulon. But they laughed them to skorne and mocked them. Fewer the lesse yet diuerse of Assur, Manasseh and of Zabulon mened them selues and came to Jerusalem. And thereto the hande of God was in Iuda, to make them of one accord to do the commaundement of the kynge and the capitaynes, whiche was accordyng to the worde of the Lorde. And so there assembled to Jerusalem

Exod. 34.
Jer. xxxi. 8
2d. xxxvi. 1

much

Hezekiah. ii. Paralipomenon.

much people, and a myghty great congregaciō, to hold þ̄ feast of swete bread in the second moneth

¶ 2. par. 28. b

And they arose and put a waye the *alters that were in Jerusalem. And thereto all the incense they dyd awaye and caste them into the broke Cedron. And they slue pascheouer þ̄ fourtene daye of the seconde monethe. And the prestes and Leuites sanctified them selues for shame, and brought in þ̄ burnt-offerynges into the house of the Lorde. And they stode in theyr standynge after theyr maner accordynge to the lawe of Moyses the manne of God. And the prestes sprynckled the bloude receauynge it of the handes of the Leuites. And because there were many in the congregacyon that wer not sanctified: and therfore dyd the Leuites sleue pascheouer for all that were not cleane, to sanctify them to the Lorde.

There was very much people oute of Ephraim, Manasseh, Issachar and Zabulon that were not cleane, and yet dyd eate pascheouer otherwyse then wytyng specyfeth. But Hezekiah prayed for them, and sayd: the good Lorde be mercifull to all that let theyr hertes to seke the God that is the Lorde God of their fathers, though they do it not accordynge to the cleanness of the holy place.

¶ And the Lord heard Hezekiah and healed the people. And so the chyldren of Israel that were found at Jerusalem, held the feast of swete breade seven dayes with great gladnesse and the Leuites and the prestes praysted the Lorde daye by day wyth lowde instrumentes.

¶ And Hezekiah spake hartely vnto the Leuites that had good vnderstandynge of the Lorde. And they dyd eate that feaste seven dayes longe and offered peaceofferynges and thanked the Lorde God of theyr fathers. And the hole assemble toke counsell to kepe seven dayes moore: and they held those seven dayes with gladnesse. For *Hezekiah kynge of Iuda gaue for heaucofferynge to the congregacion a thousand oxen and seven thousand shepe. And the Lordes gaue to the congregacion for heaucofferynges a thousand oxen & ten thousand shepe. And the prestes sanctified them selues, that they wer ynow.

And all the congregacion of Iuda with the prestes and Leuites, and all the congregacion that came oute of Israel and the straungers, both that came oute of the lande of Israel and that dwelt in Iuda, reioysed: and there was great ioye in Jerusalem. For sence the tyme of Salomon the sonne of Dauid kynge of Israel, it happened not so in Jerusalem. And the prestes and the Leuites arose, and blessed the people, & theyr voyce was heard of the Lorde, and theyr prayer wente vp vnto his holy dwelling place heauen.

¶ The xxii. Chapter.

¶ After Hezekiah had called againe the people vnto the way of the Lorde, he ordeyneth the prestes, vnto whom he commaundeth to geue tythes.



¶ And when they had finished all thys: then all Israel that were founde in the cyties of Iuda, went oute and brake * the images and cut downe the groues, and al to brake the hyaulters and the other alters thorow oute all Iuda and Benjamin, Ephraim and Manasseh, vntyll they had made an end of them. And afterwarde al the chyldren of Israel returned euery man to his possession in theyr owne cytyes.

¶ And Hezekiah set the prestes and the Leuites in theyr ordre to wayte by course, euery man accordynge to his office, whether preste or Leuite: for the burnt-offerynges and peaceofferynges, and to mynistre, and to thanke and to praye in the gates of the lodge of the Lorde. And the kynge gaue a porcyon of his substance for burnt-offerynges at mornynge and euen, and for burnt-offerynges on the Sabothe dayes, and new mones, and other solempne feastes, accordynge * as it is wytten in the law of the Lorde. And he bade the people that dwelte in Jerusalem, to geue the parte of the prestes and Leuites, that they myght be mayntened in the law of the Lorde. And as sone as the worde came abroad the chyldren of Israel brought aboundaunce of fyrste frutes of corne, wyne, oyle and honye, and of all maner of frutes of the felde: and the tythes of al maner of thynges brought they in plenteously. And the chyldren

of Israell and Juda that dwelte in the cyties of Juda, they also brought in y cythes of oren and shepe, and cythes of dedicate thinges which were dedicated to the Lord their god, & put them on heapes. In the thyrz moneth they beganne to laye the heapes, and fynished them the seuenth moneth.

And when Hezekiah and the Lordes came and saw y heapes, they blessed the Lorde and his people Israell. And Hezekiah questioned with the preestes and the Leuites, concernynge the heapes. And Azariah the chiefe preest of y house of zadock answered him and sayd: sence they beganne to bring the heaueoffringes into the house of the Lord, we haue eaten and had ynoughe, and yet leste a boundaunce, for the Lorde hath blessed hys people and therof is thys heape leste. And Hezekiah bade dresse vp the store houses aboute the house of the LORD. And so dyd, and carped in the heaueoffrynges and the cythes and the dedycat gyftes euen of ydelyte.

Ouer whiche Chonaniah the Leuit had the rule with Semet hys brother nexte to hym. And Jehiel, Azariah, Razbath, Asaell, Jerimoth Josabad, Eliell, Jesmachiah, Mahath and Bananiah were ouerseers ordeyned by Chonaniah and Semet hys brother, at the apoyntment of Hezekiah the kynge, and Azariah the ruler of the house of God. And Chozethe sonne of Jemima the Leuit porter of the East doze, had the ouer syght of the frewyllofferynges of God, to geue heaueoffrynges vnto the Lord, and was ouer thynge moste holy. And vnder hym were Eden, Miniamin, Jesua, Semetiah, Amariah and Secheziah in the cyties of the preestes of theyr ydelyte, to geue to theyr brethre theyr porcions, as well to the small as to the great.

And to the males also that were rekened from thre yere and aboue, (amonge all that wente into the house of the Lord) they should geue day by day, to do seruice & to wayte by course. And to the preestes that were rekened in the householdes of their fathers from twentye yere & aboue, to wayte when theyr courses came. And to them that were rekened thozowe quite all theyr babes,

wyues, sonnes and doughters thozowe out all the congregacion. For to the ydelytie of them dyd men comynge theyr sanctified gistes. And therto amonge theyr chyldren of Aaron the preestes were men named by name in the felde of the suburges of all theyr cyties, cytie by cytie, (the men whose names wer expressed afore) for to geue porcions to all the males of the preestes, and to all that were rekened amonge the Leuites.

And of thys maner dyd Hezekiah thozow out all Juda, and dyd that was good, right and truthe, before the Lord his God. And in all the worckes that he began in the seruice of the house of god, to seke his God after the law and commaundement, that dyd he wyth all hys herte, and prospered.

The xxxii. Chapter.

Sennaherib, whiche should haue besieged Jerusalem is speken of the Kingell. Hezekiah dyeth after whome succedeth Manassch.

After these dedes and truthe, Sennaherib kynge of Assur came and entred * in to Juda and pyched agaynst the strong cyties and thought to drawe them to hym. And when Hezekiah sawe that Sennaherib was come, and that he was purposed to fyghte agaynst Jerusalem: he toke counsell with hys capitaynes & men of myght, to stop the water of the fountaines that were without the ctyt: & they were content to helpe hym. And so there gathered much people together and stoppe all the welles, and the broke that ran thozow the myddes of the lande, entending that the kiges of Assur should not finde muche water when they came. And he went to lustelye and builde by the walle where it was broken, and made towres aboue vpon, and yet another walle without, and repayzed Belo the ctyte of Dauid, and made manye dartes and shyldes.

And he set Capitaynes of war ouer the people and gathered them to gether into y large strete of the gate of y citye & spake sentely to them, saying. Plucke vp youre hertes and be strong: Be not afrayde oz in any wise discouraged for dreade of the kynge of Assur, and of the greate multytude that is wyth hym, * for there is one greater with vs then with him. With * hi is an arme of flesh:

But

4. re. xviii. 1
E say. 36. a
Eccl. 48. c.

1st. re. vi. e.
1st. re. vi. e.

Hezekiah. ii. Paralipomenon.

But with vs is the Lorde oure God
for to helpe vs and to fyghte oure bat-
tles. And the people were wel coura-
ged with the wordes of Hezekiah kyng
of Iuda.

2. cr. xviii. b

* After that Sennaherib kyng of
Assur sente of hys seruauntes to Jeru-
salem (he him selfe lying before Lachis
and at his kingdome wth him) vnto He-
zekiah kyng of Iuda, & vnto all Iuda &
w^{ch} were at Jerusalem, saying: Thus saythe
Sennaherib kyng of Assur: * where in
do ye trust, O ye & are beseged in Jeru-
salem: Hezekiah deceaueth you, to dely-
uer you to death, houg^re, & thurst, say-
ing: the Lorde our God shal ryd vs out
of the hand of & kyng of Assur. Is it not
that Hezekiah & put downe his hilaul-
ters and his other aulters, & commaun-
ded Iuda and Ierusalem, saying: before
one aulter ye shal bow your selues and
vpon that offer also.

4. cr. xviii. c

Moreouer haue ye not hearde what
I and my fathers haue done vnto the
people of al landes: were the Gods of
the people of other landes able to saue
theyr landes out of my hande: whiche
of al the Gods of those nacions (that my
fathers destroyed) was it, that could de-
lyuer his people out of myne hand, that
your God should be able to delyuer you
out of myne hande: Wherfore now let
not Hezekiah deceaue you cyther per-
swade you of thys lacyō, nor yet beleue
hym. for as no God amonge so manye
nacions and kyngdomes, was able to
rydde hys people out of mine hand, and
the handes of my fathers: euen so much
lesse shall your God kepe you oute of
myne hande. And yet more dyd hys ser-
uauntes speake agaynste the Lorde
God and agaynste hys seruaunt Heze-
kiah. And therto he wrot a letter to calle
on the Lord God of Israell and spake
therin, saying: as the Gods of the naci-
ons of other landes haue not deliuered
theyr people out of myne hand, no more
shall the God of Hezekiah delyuer hys
people out of myne hande. And they cri-
ed wyth a lowde voyce in the Jewes
speache vnto the people of Ierusalem
that were on the walles, to feare them,
and to dysmaye them, that they myght
haue taken the cytie. And they spake a-
gainst the god of Ierusalem, as against

the Goddes of the nacions of the erthe,
which are & worke of the handes of me.

But Hezekiah the kyng and the pro-
phet Ilaiah sonne of Amoz prayed con-
cernynge that thyng and cryed vp to
heauen. And the Lord sent an angell &
destroyed all the men of warre and the
Lordes and capitaynes of the hoste of
the kyng of Assur, & he turned his face
wth shame towarde his owne land. * And
when he was come into the house of his
God, he was there ouerthrowen wth the
sword, euen by them that issued oute of
hys bowelles. And so the Lorde saued
Hezekiah and the enhabyters at Jeru-
salem out of the hādes of Sennaherib
kyng of Assur, and of all other, & main-
teyned them on all sides. In so muche
that manye brought presentes vnto the
Lord to Ierusalem and precious gifts
to Hezekiah kyng of Iuda: so that
he was magnified in the syght of al na-
cions from thence forth.

4. cr. xix. a

* In those dayes Hezekiah was sicke
vnto the death, and besought the Lord:
whiche answered him, and shewed him a
wonderfull myracle: But Hezekiah did
not according to the curtely shewed hi,
for his herte arose: and therefore came
there wrathe vpon hym and vpon Ju-
da and Ierusalem. Not withstandynge
Hezekiah mekened him self for the ar-
ryng of hys herte, both he and the enha-
biters of Ierusalem. Wherfore the wrathe
of the Lorde fell not vpon them in the
dayes of Hezekiah.

11. cr. xix. a
11. cr. xix. a

And Hezekiah had excedyng much
richeffe and honoure. And he gathered
him treasure of syluer, golde, precious
stones, spices, mylles and of all maner
pleasaunt Iuelles: and made store hou-
ses for the frutes of corne, wyne and
oyle: and stables for all maner of beas-
tes, and foldes for shepe. And he made
hym townes because he had cattell of
shepe and oxen great abundaunce. for
God had geuen hym substaunce excea-
ding much. And the said Hezekiah stop-
ped & hypper water sprynges of Gihon
and brought them downe to the welte
syde of the cytie of Dauid. And Heze-
kiah prospered in all hys workes. But
when the Ambassadors of the Lordes
of Babylon were sente to hym to en-
gurre of & wondre that chauced in the
lande

6

Dec. viii. a

lande, God lette him: to tēpte him that al þ was in his herte myght be knowē.

The rest of the dedes of Hezekiah and his goodnesse: are wrytten in the vision of Iſaiah the prophete the sonne of Amoz in the boke of the kynges of Juda and Iſrael. And then Hezekiah laid him to rest with his fathers, and they buryed him in the best sepulchre of the sonnes of David: and all Juda and the inhabitants of Ierusalē dyd hym worship at his death. And Manasseh his sonne raygned in his steade.

The. cxxiii. Chapter.

Manasseh is taken prisoner, and after he cometh oute he destroyeth the ydoles: he openeth, and after hym succedeth Amos. After Amos was killed of his owne people, Josiah his sonne raygneth for hym.

A

Manasseh was. xii. yere olde when he was made kyng, and raygned. lb. yere in Ierusalē. * And he dyd wickedly in the syghte of the Lorde, lyke vnto the abominacions of the hethen, whiche the Lorde cast out before the children of Iſrael. For he went to, and buylte agayne the hylaulters whiche Hezekiah his father had broke downe. And he rered vp aulters vnto Baals, and made groues and bowed him selfe vnto all the host of heauen and serued them. And he buylte aulters in the house of the Lorde: Of whiche the Lorde had said: * in Ierusalem shall my name be for euer. And he made aulters vnto all the hoste of heauen in the two courtes of the house of the Lorde. And he burnt his childre in fyre in the valey of þ sonnes of Hennon. And he obserued dysmalle dayes, & occupied wytchcraft and sorcery, and maintained workers w spirites, & sears of fortunes: & wrought much euil in the syghte of the Lord, to angre him w all.

B

And he put the kerued Image of an Idole whiche he made, in the house of God. Of which house God said to David and to Salomon his sonne: in this house here in Ierusalem which I haue chosen oute of all the tribes, * I wyll put my name for euer, & no more bryng the seate of Iſrael fro of the lāde which I haue ordeyned for youre fathers: If so be they shalbe diligēt to do al I haue commaunded by Moyses in all the lawe ordynauces and maners. But Manasseh made Juda and the inhabitants of Ierusalem to erre, and to do worse then

the heathen whiche the Lorde destroyed before the children of Iſrael. And when the Lorde spake to Manasseh and to his people, they attended not to hym.

Wherfore the Lorde broughte vpon them the Capitaynes of the hoste of the Kyng of Assur, whiche toke Manasseh in an holde, and bounde him with chaynes, and carped him to Babilon. And whē he was in tribulaciō, he besought the Lorde hys God, and humbled hym selfe exceedyngly before the God of his fathers, and made intercession to hym: and he was entreated of hym, & hearde hys prayer, and broughte hym agayne to Ierusalem into hys kyngedome. And then Manasseh knewe howe that the Lorde was the very God.

After that he buylte a wall without the cytye of David, on the west syde of Gihon in the broke and so forth to the fyste gate and rounde aboute * Ophel and broughte it vp of a bette greate heygth, and put captaynes of warre in all the stronge cytyes of Juda. And he toke awaye straunge Gods and the Idoles oute of the house of God, and all * the aulters that he had buylte in the mounte of the house of God, and in Ierusalem, and cast them oute of the cite. And he made an aulter vnto the Lorde, and sacrificed thereon peace offeringes, and thanke offerynges, & charged Juda to serue the Lorde God of Iſrael. Neuerthelesse, the people dyd offer styll in the hylaulters, howe be it vnto the Lorde theyr God onely.

The rest of þ actes of Manasseh, and hys prayer vnto his God, and þ wordes of the sears of visciōs that spake to him in the name of the Lord God of Iſrael, are wrytten amonge the deades of the kynges of Iſrael. And his prayer, and howe that he was hearde, and all hys synne and trespase, and þ places where he made hylaulters, and set vp groues and kerued Images (before he was mekened) are wrytten amonge the deades of the sears of visciōs. And when Manasseh was layde to reste with hys fathers, they buryed hym in hys owne house: and Amos hys sonne raygned in hys rowme. Amos was. xii. yere olde, when he beganne to raygne, and raygned two yere in Ierusalem.

q. i. And

4. re. xxi. a.

4. Re. 18. a.

ii. Re. vi. b
ii. Pa. vi. a
and. vii. c

ii. Re. vii. b
3. Re. vii. b
2 pa. vi. a
and. vii. c

ii. reg. iii. e.

2. pa. ciii. a
and. cxxi. a

And he dyd that dyspleased the Lorde, like vnto Manasseh his father, for Amō sacrificed to all the kerued Images, whiche Manasseh his father made, and serued them, and mekened not him selfe before the Lorde, as Manasseh hys father had mekened him selfe: But Amō trespassed greatlie. Wherfore his owne seruauntes cōspired against him, & slue him in his owne house. And y^e people of the lande slue all that had conspired against king Amō. And therto the people of the lande made Josiah his sonne kyng in his towne.

¶ The. xxxiii. Chapter.

Josiah destroyeth the Idoles and restoreth y^e temple: in whiche is founde the booke of the lawe. He sendeth to Holdah the propheteesse for counsell.



Josiah* was made kyng when he was. viii. yere olde, and he raygned in Ierusalem. xxi. yere. And he dyd that pleased the Lorde, and walked in the wayes of David his father, bowynge nether to the ryght hande or to the lefte. In so muche that the eyght yere of his raygne, (when he was yet a lad,) he beganne to seke after the God of David his father. And in the twelue yere he beganne to pource Iuda and Ierusalem of hylaulters, groues, kerued ymagēs, and Images of metal: so that they brake downe the aulters of Baals, euē in his p^{re}sence, and y^e ydoles that were vpon them, he caused to be destroyed. And the groues, kerued Images, and Images of metal he brake, and made dust of thē, and strawed it vpon y^e graues of thē that had offered to thē. And he burnt the bones of the priestes vpon the aulters, and clen^{de}d Iuda & Ierusalem. And euē so dyd he in the cytyes of Manasseh, Ephraim, Simeon, & of Nephtali therto. And in the wylder- nesses of them rounde about he plucked a sondre the aulters & the groues & dyd beate them and stampe them to powdre, and bete downe the ydoles thoro^ugh out all the lande of Israel: & then returned to Ierusalem agayne.

And in the. xviii. yers of his raigne, when he had purged the lande, & the temple* he sent Saphan the sonne of Azariah, and Maasiah y^e gouernoure of the cytie, and Joah the sonne of Joahaz the

recorder, to repayre the house of y^e Lorde his God. And when they came to Helkiah the hye priest, men deliuered thē the money y^e was brought in to y^e house of God, which the Leuites y^e kept y^e enteris es, had gathered of y^e handys of Manasseh, & Ephraim, & of all y^e yet remayned in Israel, & of al Iuda & Bēiamin, & of the enhabitors of Ierusalem. And they put it in y^e hādys of y^e worckemē y^e had the ouersyght of y^e house of y^e Lorde, which gaue it to the labourers y^e wrought on the house of y^e Lorde, to repayre & mēde it, and to masons and carpēters to bye hewed stone, & tymbre for to make cou- ples and beames for the houses which the kynges of Iuda had destroyed: And the mē wrought in y^e worcke of fidelite.

And the ouer sears of thē to courage them forwarde, were Jahath & Obadiah Leuites, of y^e childre of Merari: and Secharia, and Mesulam, of y^e children of the Cahathites, and as manye other of y^e Leuites: as coulde skylle of instru- mentes of Musick. And ouer y^e bearers of burthens, and ouer al that wrought, in whatsoeuer worckemanship it were, were there scribes, officers, and porters of the Leuites.

And as they brought out the money that was brought into the house, Helkiah the priest* founde the boke of the lawe of the Lorde geuen by Moles. And Helkiah answered and said to Saphan the scribe: I haue founde the boke of the lawe in the house of the Lorde, and gaue the boke to Saphan. And Saphan cari- ed the boke to the kyng, and broughte the kyng worde agayne, saying: al that was committed to th^y seruauntes, that do they. And they haue powred oute the money that was founde in the house of the Lorde, and haue deliuered in to the handes of the ouer sears of the worckemē. And then Saphan the scribe shew- ed the kyng, saying: Helkiah y^e priest hath geuen me a boke, and he reade it before the kyng.

And when the kyng had hearde the wordes of the lawe, he tare his clothes, and commaunded Helkiah & Ahikah the sonne of Saphan, and Abadō the sonne of Micah, and the layde Saphan the scribe and Aliaia a seruaūt of y^e kynges, saying: go & enqurre of the Lorde for

4. re. xxi. a

25

4. re. 22. a

iii. re. 22. b

26

ms

me and for them that are lefte in Israel and Juda, concernynge the wordes of the boke that is founde. For greate is the wrathe of the Lorde that is fallen vpon vs, because oure fathers kept not the worde of the Lorde, to do after all that is wyrtten in this boke.

And Helkiah with them that pertayned to the kynge went to Holdah a prophetesse, wyfe of Selum the sonne of Thekohath, the sonne of Hasarah keeper of y wardrope (which prophetesse dwelt in Jerusalem in the seconde warde) and they comuned so with her. And she sayd vnto them: thus sayeth the Lorde God of Israel, tel ye the man that sente you to me. Euen thus sayeth the Lorde: se, I wil byynge euil vpon this place, & vpon the enhabitors therof, (euil al y curses that are wyrtten in the boke which they haue reade before the kynge of Juda) because they haue forlaken me, & haue offered vnto other gods, to angre me w all maner worckes of theyr hads, therefore is my wraath set on fyre against this place, and shall not be quenched.

And as for the kynge of Juda which sent you to enquire of the Lord, so shall ye saye vnto him: thus sayeth y Lorde God of Israel, concernynge the wordes whiche thou hast hearde. Because thine hert dyd melt, and thou dydest meke thy selfe before god, whē thou heardest his wordes against this place and against the enhabitors therof: and humbledest thy selfe before me, & tarest thy clothes, and wepest before me, y haue I hearde also sayeth the Lorde. Beholde, I wyl take the to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not se all the myscheue that I wyl byynge vpon this place, and vpon the enhabitors of the same. * And they brought the kynge worde againe. Then the kynge sent and gathered together al the elders of Juda and Jerusalem. And the kynge went vp in to the house of the Lorde, & all the men of Juda, & the enhabitors of Jerusalem, & the priestes and Leuites, and all the people greate and smalle: and reade all the wordes of the boke of the couenaunte that was founde in the house of the Lorde. And the kynge stode at his stadyng, and made a couenaunte before the Lorde, to folowe the

Lorde, and to kepe his commaundmentes, his wytnesses, & his statutes, with all his herte, and w al his soule, and to fulfyll the wordes of the appoyntment wyrtten in the said boke.

And he made to come forth the all that were founde in Jerusalem, & Benjamin, and the enhabitors of Jerusalem promysed to kepe the couenaunte of y God which was the God of their fathers. And Joziah put away al maner of abominacions out of al landes y pertained to the childre of Israel, and brought all that were founde in Israel, to serue the Lord their god. And they turned not a syde from after the Lord God of their fathers, as longe as he lyued.

The. cxxv. Chapter.

Joziah holdeth passeouer. He fyghteth agaynst the kynge of Egypt, and dyeth. The people bewaile hym.



And Joziah helde the passouer vnto y Lorde in Jerusalem, and they que passeouer in the. xliii. daye of y fyrst moneth. And he set the priestes in theyr offices, and ayded them in the seruice of the house of the Lorde. And he sayde to the Leuites (that taught thorow out al Israel and were sanctified vnto y lord:) put the holy arcke in the house whiche Salomon the sonne of Dauid kynge of Israel dyd buylde, ye shall beate it no more vpon your shoulders. Wherefore nowe serue the Lorde youre God & hys people Israel. And prepare youre selues by youre auncient householdes and compaynes, accordynge to the wyrtting of Dauid kynge of Israel, and the wyrtynge of Salomon his sonne. And stode in the holy place accordynge to the deuysions of the auncyente householdes of youre brethzen the children of y people, and after the deuysion of the auncient householdes of y Leuites: and kylt passeouer, sanctifye and prepare youre brethzen, that they maye do accordynge to the worde of the Lorde by the hande of Moses.

And Joziah gaue to the comen people in lambes and kiddes, for passeouer offeringes onely, vnto al that were present. xxx. thousand by tale, & thre thousande oxen, euen of the kinges substance. And his lordes gaue wyllynge both

Eliahi. vnto the people & also vnto p̄ priests,
Jehoa: and vnto the Leuites. Helkiah, zachariah
cin. and Jehiel, rulers of the house of
zedeki: God, gaue vnto the p̄riesters for passeo:
ah. uer offerp̄nges two thousande and fyve
hundred lammes and kyddes, and thre
hundred oxen. And Conantiah w̄ Semehiah
and Nathanael his brethzen, and Hasabiah
and Jaiel and Josabab Lordes of p̄ Leuites,
gaue vnto the Leuites fyue thousande shepe
for passeouer offerp̄nges, and fyue hundred oxen.

And so the seruice went forwarde: and the
p̄riesters stode in their places, & the Leuites
in their cōpanies, at p̄ kynges commaundemente.
And they slawe passeouer: & the p̄riesters sprinckled
p̄ bloude receauynge it of the Leuites, and p̄ Leuites
stripte the beastes. And they set awaye the
burnte offerp̄nges, to geue them vnto the comen
people as they were deuoyded by auncient houses,
for to offer vnto the Lorde, lyke * as it is wrytten
in the boke of Moyses. And so dyd they w̄ the
oxen to. And * they dresed the passeouer with
fyre as p̄ maner was. But the ether halowed
dedycate beastes they sodde in pottes, cauldres,
and pannes, and deuoyded them quykly amonge
all the cōmen people. And afterwarde they made
readye for the selues and for p̄ p̄riesters: & for the
children of Aaron, which were busied in offeringe
of burnte offeringes, and the fat vntyll night.
And therfore the Leuites prepared for them selues,
and for the p̄riesters the sonnes of Aaron. And the
syngers the children of Asaph stode in their sta:
dynges * accordyng to p̄ commaundemēt of Dauid,
and Asaph, Heman & Jothū the kynges sear of
visions: & p̄ porters wayted at euery gate, and
myghte not departe from their seruice: But their
brethzen the Leuites prepared for the. And so all
the seruice of the Lord went forwarde the sayde
daye in offerp̄nge passeouer of burnte offerp̄nges vpon
the aulter of the Lord, accordyng to the commaundement
of kyng Joliah.

And so the chyldren of Israel that coulde be
founde, offered passeouer the same tyme, and kepte
the feast of swete breade seven dayes. And there
was no passeouer lyke to that, kepte in Israell
from p̄ tyme of Samuel p̄ prophete: ne

ther dyd anye of the kynges of Israel holde
suche a passeouer feast as did Joliah & the p̄riesters
& Leuites & al Juda, & as muche of Israel as
coude be had, and the enhabitors of Jerusalem.
And this passeouer was holden in the .xxviii.
yere of the raygne of Joliah.

* After all this, when Joliah had flied, ^{iii. re. 2. 1}
nyshed p̄ temple, Necho kyng of Egypt came
bp to fight agaynste Carcamis vpon Euphrates,
and Joliah went out agaynste him. And the other
sente messengers to him, sayyng: what haue I to
do w̄ the thou kyng of Juda? I came not against
the nowe at this tyme, but agaynste an house
with whome I haue warre, and God bad me
haste. Leaueth therfore and medle not with God
which is with me, leaste he destroye p̄. Neuer
thelesse, Joliah turned not his face fro him,
but made him readye to fight with him, and
herkened not vnto the wordes of Necho oute
of p̄ mouthe of God. And when he was come to
fpyght in the valey of Magedo, the shoters
shotte agaynste the kyng Joliah. And the kyng
sayde to his seruantes: carye me awaye, for I
am sore hurte. And hys seruantes had him
out of p̄ charret, and put hym in a nother,
and broughte him to Jerusalem where he
dyed, and was buryed in the sepulchre of his
fathers. * And all Juda and Jerusalem
mourned for Joliah. And Jeremiah lamented
Joliah, and all syngyng men & syngyng
wenmen speake of Joliah to this daye, and
made it an ordynance in Israel: & they be
wrytten in lamentacions. The restes of the
actes of Joliah and of his goodnes whiche he
dyd in folowynge p̄ wrytynge of the lawe of
the lorde, and hys deades fyrste and laste
are wrytten in the boke of the kynges of
Israel and Juda.

The .xxviii. Chapter.

After Joliah raygneth Jehoahaz, after Jehoahaz
Jehoahim, after Jehoahim Jehoacin, after Jehoacin
zedekiah, in whose tyme all the people were caried
awaye to Babilon and were brought agayne the .lxx. yeres
after, by kyng Cyrus.



And the people of p̄ lande toke Jehoahaz
the sonne of Joliah, and made him kyng for
hys father in Jerusalem. And Jehoahaz was .xxiii.
yere olde when he beganne to raygne, & he
raygned thre monethes in Jerusalem. For the
kyng of Egypt put him downe at Jerusalem
and merced

2. sa. 1. 1

2. sa. 1. 1

1. sa. 1. 1

2. sa. 1. 1

4. re. 2. 1

merced the lande in an hundred talētes of syluer, and a talent of golde. And the kynge of Egypte made Eliakim hys brother, kyng vpon Iuda and Ierusalem, and turned his name vnto Jehoahaz: & Necho toke Jehoahaz his brother and caried him to Egypt. And Jehoahaz was. xlv. yere olde when he beganne to raygne, and he raygned. xi. yere in Ierusalem: and he dyd that displeased the Lord his god. Against him came Nabuchodonozor kyng of Babilon, and boude him in fetters to carie hym to Babilon. Therto the kyng Nabuchodonozor caried of the vessels of the house of the Lorde to Babilon, and put them in his temple at Babilō. The rest of the actes of Jehoahaz, and hys abhominacions, which he dyd and caried ymages, that were layde to hys charge, are wrytten in the boke of the kynges of Israel and Iuda: & Jehoachin his sonne raigned in his steade. Jehoachin was. viii. yere olde when he beganne to raygne, and he raygned thre monethes and ten dayes in Ierusalem: and dyd that dyspleased the Lorde. And when the yere was oute, kyng Nabuchodonozor sent and fet him to Babilō with the goodlye vessels of the house of the Lorde, & made Zedekiah his fathers brother kyng ouer Iuda & Ierusalem.

iii. re. 24. a

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ther is ta
he for vn-
cle, by a
maner of
speche of
p Debrue

Jer. iii a
4. re. 24. d

* And Zedekiah was. xxi. yere olde when he beganne to raygne, and raygned. xi. yere in Ierusalem. And he dyd p displeased the Lord his God, and humbled not him selfe before Jeremiah the prophete at the mouth of the Lorde. And therto he rebelled against Nabuchodonozor whiche had receaued an othe of hym by God, and was to styfe necked & to harde herted to turne vnto the Lorde God of Israel. Therto all the rulers of p priestes, with the people trespassed a pace, after all maner of abhominacions of the hethen, and polluted the house of the Lorde whiche he had halowed in Ierusalem.

Jer. xlv. a

* And the Lord God of theyr fathers sent to the, by his messengers, sendinge them be tymes: for he had compassio on his people, and on his dwellynge place. But they mocked p messengers of God and despised their wordes, and mysse b: sed his prophetes, vntyll the wrathe of

the Lord so arose agaynst his people, p it was past remedy. And so he brought vpon them the kynge of Caldeye, & due theyr younge mē, w the swerde in thec holy temple, and nether spared younge man nor maydē, nether olde man, nether so muche as him that stowped for age: But gaue al into his hande.

4. re. xlv. a

And al the vessels of p house of god (bothe great & smalle,) and the treasures of the house of God, & the treasures of the kynge, and his Lordes, he caried to Babilon euery whit. And they burnt the house of God, and brake downe the walles of Ierusalem, and burnt all the palaces therof with fyre, w al p goodly stooffe therof, and marred it. And he caried awaye them that had escaped the swerde, to Babilō, where they were seruantes to him and his chyldren, vntyll the kyngdō of Persia beganne to rule; to fulfill the worde of the Lorde by the * mouth of Jeremiah, vntyll the lande had her pleasure of her Sabothes: for as longe as she laye desolate, she keppe Saboth, vntyll she had fulfilled. lxx. yeres.

D

Jer. xlv. b

* And the first yere of Cyrus kyng of Persia to fynishe the worde of p Lord by the mouth of Jeremiah, the Lorde styrred by the spirite of Cyrus kyng of Persia, p he made a proclamacion thowt out all his kyngdome, and therto let it bp in writig, saying: Thus saith Cyrus kyng of Persia: al p kingdomes of the erthe hathe the Lorde God of heauen geuen me, which hath charged me to buylde hym an house in Ierusalem, that is in p lande of Iuda. wherfore; whosoener is amonge you of al his people, the Lorde his God be with him, and let him go by.

1 Esdr. 1. a
Jer. xlv. c
and. xlv. c.

The ende of the seconde boke of the Chronicles of the kynges of Iuda.

The fyrt boke of Esdras the prophete.

The fyrste Chapter.

Cyrus sendeth agayne the people that was in captiuite, and restored them th: p holp vessels: And commaundeth them to buylde agayne the temple.

The returne i. Esdras, from captiuitie

Ch. 2. vers
li. par. 36. d
li. Esdr. ii. a
I. Esdr. b



In the fyrste yere of Cy-
rus king of Persia (that
the worde of the Lorde
spoken by the mouth of
Jeremy might be fulfil-
led) the Lorde styrred vp
the spirite of Cyrus kynge of Persia,
that he caused it be proclaimed thorow
out al his empyre, yea and by wytyng
also, sayinge: Thus sayeth Cyrus the
kynge of Persia: The Lorde God of
heauen hathe geuen me all the kynge-
domes in the lande * and hath com-
maunded me to builde hym an house at
Jerusalem in Iuda. Whosoener now
amonge you is of his people, the Lorde
his God be with hym, and let him go vp
to Jerusalem in Iuda, and buylde the
house of the Lorde God of Israel. He
is the God that is at Jerusalem. And
whosoener remaineth yet in any maner
of place (where he is a straunger) let the
men of hys place helpe him with syluer
and golde, with good and catel, besyde
that whiche they wyllynglye offer, for
the house of God at Jerusalem.

Esdr. 4. d

Then gat vp the pryncipall fathers
of Iuda and Ben Jamin, and p priestes
and Leuites, and all they whose spirite
God had rayled to go vp, and to buylde
the house of the Lorde at Jerusalem.
And all they that were aboute them,
strengthened their hande with vessels of
syluer and golde, with good and cattel,
and Jewels, besyde that whiche they
gaue of theyr owne frewyll. And kynge
Cyrus broughte forth the of the vessels
of the house of the Lorde, whiche Na-
buchodonozor had taken oute of Jeru-
salem, and put in the house of his God.

2 para. 36. i
iii. re. xv. a
Dani. i. a

But Cyrus the king of Persia brought
them forth by Mithridates the treasur-
er, and numbred them vnto Selsazar
the prynce of Iuda. And this is p num-
bre of them: thirtie basens of golde, & a
thousande basens of syluer, and nyne
and twentye knyues, thyrtye cuppes of
golde, and of other syluer cuppes foure
hundred and ten, and of other vessels
a thousande. So that all the vessels
bothe of golde and syluer, were fyue
thousande and foure hundred. Selsa-
zar broughte them all vp, with them
that came vp out of p captiuite of Ba-
bilon vnto Jerusalem.

The seconde Chapter.

The numbre of them that returned from captiuite.



These are the children of
the lande p went vp oute
of the captiuite (whome
Nabuchodonozor p big
of Babilon had caried a-
waye vnto Babilon) and
came agayne vnto Jerusalem and in
to Iuda, euery one vnto his cytie, and
came with zorobabel: Jesua, * Nehemi-
ah, Saraiah, Raelaiah, Harдохай,
Belsan, Mesp̄har, Segauai, Rehum
and Baanah. This is now the numbre
of the men of the people of Israel: The
children of Phares, two thousande, an
hundred, and two and seuentie: the chil-
dren of Saphatiah thze hundred & two
and seuentye: the chyldren of Arath, se-
uen hundred and fyue and seuentye: the
children of * Bahath Moab, among the
children of Jesua Joab, two thousande
eyght hundred and twelue: the children
of Elam, a thousande, two hundred and
foure and fyfthe: the childre of Zethua,
nyne hundred, and fyue and fourtie: the
children of Sacai, seuen hundred and
thze score: the children of Sani, sixe hu-
dred and two and fourty: the children
of Sebai, fyve hundred and thze & twen-
tye, the children of Algad, a thousande
two hundred and two & twentye: p chil-
dren of Adoniam, fyve hundred & fyve
and fyfthe: the children of Beguai, two
thousande and fyve and fyfthe: the chyl-
dren of Adin, foure hundred & foure and
fyfthe: the children of Ater of Hezekiah,
eyght and nyntie: the childre of Bezai,
thze hundred and thze and twentye: the
children of Jozabab, an hundred & twelue:
the children of Basum, two hundred and
thze and twentye: the children of Sebar,
fyue and nyntye: the children of Beth-
lehem, an hundred and thze and twetic:
the men of Metopha fyve and fyfthe: the
men of Anathoth, an hundred, and eight
and twentie: the children of Alimaucth,
two & fourty: p childre of Kariath Ja-
rim, Cephirah and Beeroth seuen hun-
dred and thze & fourty: the chyldren of
Ramah and Gibeah, fyve hundred & one
and twentie: p me of Machmas, an hu-
dred and two and twentye: the men of
Bethel and Ai, two hundred and thze and
twentye: the children of Nebo, two and
fyfthe

1. Esdr. 4. a

Some
reade the
captayne
of Moab

B

fiftye: þ childre of Magbis, an hundred, and syxe and fyfte: the children of the other Elam a thousande, two hundred and foure and fyfte: the children of Harim, thre hundred and twentye: the children of Lodhadid and Ono, seuen hundred and fyue and twentte: the children of Jericho, thre hundred and fyue and fourtye: the children of Senaah, thre thousande, syxe hundred & thirtie.

The priestes. The children of Jedaiah of the house of Jesua, nyne hundred and thre and seuentye: the chyldren of Emet, a thousande and two and fyfte: the children of Phasur, a thousand and two hundred, and seuen and fourtye: the chyldren of Harim, a thousande and seuentene.

C The Leuites. The children of Jesua and Cadmiel of the children of Hodaniah, foure and seuentie. The singers, the children of Alaph, an hundred and eyght and twentie. The children of the dozekeepers. The childre of Selum, the children of Ater, þ chyldren of Talmon, the children of Akub, the chyldren of Hatifa, and the children of Sobai: all together an hundred and nyne and thirtie.

The Nethinims, the children of Ziba, the children of Halupha, the children of Tabaoth, the children of Ceros, the children of Sichah, the children of Phasdon, the children of Lebanah, þ children of Hagabah, the children of Akub, the children of Hagab, þ children of Samlai, the children of Hanan, the childre of Gabel, the children of Gahar, the chyldren of Reatah, the children of Razin, the children of Recuba, the chyldren of Gasan, the chyldren of Ufa, the children of Phasleah, the children of Bessai, the children of Alena, the children of Menim, the children of Pephussim, the children of Bacbuc, the children of Pacupha, the childre of Hathur, the children of Bezeth, the childre of Mahira, the chyldren of Harfa, the children of Barcom, the children of Silara, the children of Chamah, the children of Neziab, the children of Hattipha.

The children of Salomons seruauntes. The children of Sotai, the children of Sophereth, the children of Pharusda, the chyldren of Jaalah, the children

of Barcon, the chyldren of Gedell, the chyldren of Saphattiah, the chyldren of Hattyll, the chyldren of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children of Salomons seruauntes were al together, thre hundred and two and nyntye.

And these went vp also, Thelmelah, Thel Harfa, Cherub, Addo and Emet. But they could not shewe their fathers house nor theyr sede, whether they were of Israel. The children of Dalaiab, the children of Tobiah, the children of Recoda, syxe hundred and two and fyfte. And of the children of the priestes. The chyldren of Hobatah, the childre of Hakoz, the children of Berzilai, which took one of the daughters of * Berzilai the Gileadite to wyfe, and was counted amonge the same names: these soughte the registryr of their byrthe, and founde none, therfore were they put from the priesthode. And Hathirsatha sayd vnto them, that they shoulde not eate of the most holy, til there rose vp a priest with the lyght and perfectnesse.

The whole congregaciō as one man, was two and fourtye thousande, thre hundred and thre score: beside their seruauntes and maydens, of whome there were seuen thousande, thre hundred and seuen and thirtie. And they had two hundred syngynge men and women, seuen hundred and syxe & thirtie horses, two hundred and fyue and fourtie mules, foure hundred and fyue and thirtie Camels, and syxe thousande, seue hundred and twentye asses. And certayne of the chiefe fathers, when they came to the house of the Lorde at Ierusalē, they offered wyllynglye vnto the house of God, that it shoulde be set in his place, and gaue after their abylyte vnto the treasure of the worcke, one & thre score thousande drammes, and fyue thousande pounce of syluer, and an hundred priestes garmentes. So the priestes and the Leuites, and certayne of the people and the syngers, and the porters, and the Nethinims dwelte in theyr cyties, and all Israel in their cyties.

C The.iii. Chapter.

After the foundation of þ temple once renned they

a.iii.

sacrifice

The temple is. i. Esdras.

Sacrifice vnto the Lorde.

2. Esdr. 8. a
3. Esdr. 7. c



AND when the seventh moneth came, and the chyldre of Israel were now in their cities, the people came together euen as one man, vnto Ierusalem. And there stode by Iesua the sonne of Iosedec and his brethzen the priestes, and zorobabel the sonne of Salathiel & his brethzen, and builded the aultare of the God of Israel, to offre burnt offeringes theron, as it is wrytten in the lawe of Moyses the man of god, and the aultare set they vpon his sockettes (for there was a fearfulness among them because of the nations and landes) and offered burnt offeringes theron vnto y^e Lord * in the mornynge and at euen. And helde y^e feast of Tabernacles * as it is wrytten, and offered burnt sacrifices daile in order, accordynge to the custome, daye by daye. Afterwarde the daile burnt offeringes also, and of the newe Moones and of al the feast dayes of the Lord that were halowed, and all maner of frewyll offeringes, whiche they dyd of theyz owne fre wyll vnto the Lorde.

Num. 28. a

B
Nu. xxix. a

3. Esdr. 7. c

* Upon the first daye of the seventh moneth beganne they to offer burnt sacrifices vnto the Lorde. But the foundation of the temple of the Lorde was not yet layed. Neuertheles they gaue money vnto the masons and carpenters, and meate and dryncke & oyle vnto them of zidon and Tere, to brynge them Cedre tymber from Libanus by Sea vnto * Ioppa, accordynge to the commaundemente of Cyrus the kynge of Persia.

Other-
wise, Ja-
pho.

C In the seconde yere of their comynge vnto the house of God at Ierusalem in the seconde moneth, beganne zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnaunte of theyz brethzen the priestes and Leuites, and al they that were come oute of captiuite vnto Ierusalem, and appoynted the Leuites from twenty yere olde and aboue, to se that the worcke of the house of the LORD went forwarde. And Iesua stode with his sonnes and brethzen, and Cadmiel with his sonnes, and the chyldre of Iuda, to forther the workemen of y^e house

of God, namely the chyliden of Benasdad with their chyldren and their brethzen the Leuites.

And when the buylders layde the foundation of the temple of the Lorde, the priestes stode in their araye, with trompettes. And the Leuites the chyldren of Asaph with cymbales, to praise the Lorde * after the maner of Dauid kynge of Israel. And they sange together, geuyng prayse and thanks vnto the Lorde, because he is gracious, and because his mercye endureth for euer vpon Israel. And all the people shouted loude in praylynge the Lorde, because the foundation of the house of the Lorde was layde. Manye also of the olde priestes and Leuites & aunciet fathers, which had sene the first house: when the foundation of this house was layed before theyz eyes, wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a greate sounde, in so muche y^e the people coude not knowe the ioyful sounde for y^e noyse of the wepyng amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

1 pa. xvii. b

D

The.iiii. Chapter.

The buyldynge of the temple is hindered, and let.

BUT * when the aduersaries of Iuda and Beniamin heard, that the chyliden of the captiuite buylded the temple vnto the Lorde God of Israel, they came to zorobabel and to the principal fathers, and said vnto them: We wil builde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifice vnto him, sence the tyme that Assor hadon the kynge of * Assur brought vs vp hyther. But zorobabel & Iesua and the other aunciet fathers of Israel answered them: It belongeth not to you, but to vs to buylde the house vnto our God: for we oure selues wyll buylde as lone vnto the Lord oure God of Israel, * as Cyrus the kynge of Persia hath commaunded vs.

3. Esdr. 7. b

iii. 22. 17. b

1. Esdr. 1. a

Then the folcke of the lande hyndered the people of Iuda, and made them afrayed to buylde, and hyzed counsellors agaynst them and hyndered theyz

theyz

their deuise, as longe as Cyrus þ king of Persia liued, vntyll the raygne of Darius kyng of Persia. But when Ahasuerus was kyng, in the begynnyng of hys raygne wrote they vnto hym a complaynte agaynst them of Juda and Jerusalem.

And in the tyme of Artaxerxes, wrote Bisellam, Mithridates, Tabeel and the other of their counsell vnto Artaxerxes the kyng of Persia. But þ scrip- ture of the letter was wyrtten in the Siriens speache, and was interpreta- ted in the language of the Siriens. Rehum the chaunceler, and Sam- sai, the scribe, wrote thys letter agaynst Jerusalem to Artaxerxes the kyng.

Dr as the
will pres-
dent of þ
counsell,

All. re. 17. e

Dr peace
or health.

We Rehum þ chaunceler, & Sam- sai the scribe, and other of the counsell of Bina, of Arphasath, of Tarplat, of Persia, of Arach, of Babilon, of Su- san, of Beba, and of Elam, and other of the people, whome the greate and noble Asenaphar broughte ouer, and sette in cytyes of Samaria, and other on thys syde the water, and in Cene- eth. And thys is the summe of the let- ter that they sente vnto kyng Ar- taxerxes.

Thy seruauntes the men on thys syde the water and in Ceneeth. Be it knowen vnto þ kyng, that the Jewes are come vp frome the to vs vnto Je- rusalem a citie sedicious & froward, & buylde the same, and laye the founda- cion of the walles thereof, and repayre them. Be it knowen now thetherfore vn- to the kyng, that yf this citie be buyl- ded and the walles made vp agayne, then shall not they geue trybute, tolle, and yerely custome, & euen vnto the kynges shal this hurt redownde. But now that we all are thereby whiche des- troyed the temple, we wolde no lon- ger se þ kynges dishonour. Therefore sent we out, & caused the kyng to be certified therof: that it maye be sought in the Chronicles of thy progenitours and so shalte thou fynde in the same Chronicles, & perceaue, þ thys cytye, is sedicious & noysome vnto kynges & lades, & þ they cause other also to rebel of olde, & for þ same cause was this ci- tie destroyed. Therefore do we certifie the kyng, that yf thys cytye be buyl-

Some
read. And
þ kynges
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maye in-
crease da-
mage.

ded, and the walles thereof made vp, thou shalte kepe nothyng of thys side the water by the reason of it.

Then sent the kyng an answer vn- to Rehum the chaunceler, and Sam- sai the scribe, and to the other of their counsell þ dwelte in Samaria, & vnto the other beyond the water. Peace and salutacion. The letter whiche ye sente vnto vs, hathe bene opelye read befoze me, & I haue comaunded to make sear- che: and it is founde, þ this citie of olde hath made insurreccio agaynst kynges, & howe þ vproze & rebellion hathe bene committed therein. There haue bene mightie kyngs also at Jerusalem which haue raygned ouer al that is beyonde the water, & tolle, tribute and yerely custome was geuen vnto them. Do ye now after this commaundement, for- byd the same men, that the citie be not buylded, tyll I haue geuen comaunde- ment. Take hede now that ye be not negligent herein, lest the kyng haue harme there thorowe.

And when kyng Artaxerxes letter was reade befoze Rehum þ chaunceler and Samlai the scribe and their coun- cel, they wente vp in all the hast to Je- rusalem vnto the Jewes, and forbad them with violence and power. Then ceased the worcke of the house of God at Jerusalem, & continued so vnto the second yere of Darius kyng of Persia.

The .v. Chapter.

By the exortacion of Aggeus and zachary is the temple buylded agayne.

The prophetes, Aggeus and zachary the sonne of Abo, prophesied vnto the Jewes, that were in Juda & Jeru- salem, in the name of the God of Isra- el. Then gat vp zorobabell the sonne of Salathiel, and Jesua the sonne of Josedec, and beganne to buylde the house of God at Jerusalem, and wyth them the prophetes of God which hel- ped them. At the same tyme came to them Thathanai the captayne on this syde the water, and Starbuzanai, and their councelers, and sayde thus vnto them: Who hathe commaunded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the mē, þ made this building.

iii. Es. vi. a

Agge. x. d

q. v.

But

The temple is i. Esdras.

But the eye of their God came vpon the Elders of the Jewes, that they coulde not cause them to cease, tyll the matter was brought before Darius, and tyll they had answered by letters therunto.

This is the coppe of the letter that Chathanat the captayne on this syde the water, and Stharbazanai, and their counceilers of Apharsach (whiche were on this syde the water) sent vnto kynge Darius. And this is the entent of the wordes þ they sente vnto hym: Vnto Darius the kynge, all peace.

Be it knowen vnto the kynge, that we came in to Jewrye to the house of the greate God, whych is buylded wyth rough stone, & beames are layed in þ walles, & the worcke goeth fast forthe, & prospereth in their hādes. We asked therfore the Elders & sayd vnto them: Who hath commaunded you to buyld this house, and to make by the walles therof? We asked their names also, that we might certifie the, and wrytten the names of the men that were their cūclers.

But they answered vs with these wordes, & said: We are the seruauntes of the God of heauen & earth, & bulde the house þ was buylded manye yeres agoe* whiche a great kynge of Israel buylded and set vp. And after oure fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hande of Nabuchodonozor þ kyng of Babilon the Chaldee, whiche brake downe this house, and carped the people awaye vnto Babilon.

But in the firste yere of Cyrus the kynge of Babilon, the same kynge Cyrus commaunded to buyld this house of God, for þ vesselles of golde & syluer in þ house of God, which Nabuchodonozor toke out of þ temple at Ierusalē, and brought thē into þ tēple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, *and deliuered thē vnto Salsbazar by name, whō he made captayne, & sayd vnto hi: Take these vesselles, goe thy waye and bringe them to the temple at Ierusalem, and let the house of God be buylded in hys place. Then came the same Salsbazar and layde the foundation of the house of God at Ierusalem.

Since that tyme hath it bene in buyldyng, and yet it is not synished. Yf it please the king now, let there be search made in þ kynges treasure house which is at Babilon, whether it haue bene kinge Cyrus commaundemēt, that the house of God at Ierusalem shoulde be buylded, & sende vs the kynges mynde concernyng the same.

The. vi. Chapter.

At the commaundement of Darius kyng of Persia, after the temple was buylded and dedicate, the chylde of Israel kept the feast of unleuened bread.

When commaunded kynge Darius, þ search shuld be made in þ libratye of the kynges treasure house, which lay at Babilō. *So at Egbathanis in a castel that lyeth in þ land of þ Medes, there was founde a booke, & in it was there an acte wrytten after thys maner: In the first yere of kinge Cyrus, commaunded the same kynge Cyrus to buyld the house of God at Ierusalem, in the place where þ sacrifice is made, and to laye the foundation to beare thre scoze cubites height, and thre scoze cubites bredeth, & thre walles of rough stone, & one wall of timbre, & þ expences shalbe geue of the kynges house. And þ golde and syluer bestell of the house of God (which Nabuchodonozor toke oute of the tēple at Ierusalē, & broughte vnto Babilon) shalbe restored agayne, that they maye be broughte vnto the temple at Ierusalem to their place in to the house of God.

Get you farre from thē therfore, thou Chathanai captayne beyonde the water, & Stharbazanai, & youre counceilers whiche are beyonde the water, get you awaye from them. Let thē worcke in þ house of God, that the captayne of the Jewes & their Elders maye bulde the house of God in hys place. I haue commaunded also, what shall be done, to the Elders of Iuda for the buyldyng of þ house of God, that there shal dyligentlye bee taken of the kynges goodes, euen of the rentes beyonde the water, and geuen vnto the men, & that they be not hyndred. And yf they haue nede of calues, lambes, or goates, for the burnt offeringe vnto the God of heauen, wheate, salte, wyne, and oyle, after

Tab. Sa-
lo. in mar-
ble.

III. reg. vi. a
2. par. iii. a

IIII. reg. 24.
and. x. v.

i. Esdras. i. a

2. Esdras. i. b

3
i. Esdras. vi. e

Some
read. And
there was
founde in a
coter (þ
was in þ
palace in
þ lande of
Medes) a
volume: &
therein
was writ-
ten such
a memo-
rial. &c.

after the custome of the priestes at Jerusalem, there shalbe geuen the dayly as is accordinge: & so that this be done without faute, that they maye offre swete sauoures vnto the God of heauen, and praye for the kinges life, & for his childre. Thys commaundemēt haue I geue. And what mā so euer he be that altereth these wordes there shal a beame be taken frome his house, and set vp, & he shalbe hanged thereon, and hys house shalbe pyyled for the deade.

But the God that dwelleth in heauen, destroye all kynges & people, that put to their hande to alter & to breake downe the house of God at Jerusalem. I Darius haue commaunded, that thys be diligentllye done.

Then Thathanai & captayne beyonde the water, & Stharbazanai with their councelers (to whom kyng Darius had sent) vpd their diligence. And the Elders of the Jewes buylded, and they prospered thorow the propheciēge of Aggeus the prophete and zachary the sonne of Adu: & they buylded, & set vp the worke, accordinge to the commaundement of the God of Israel, and after the commaundemēt of Cyrus, Darius and Artaxerxes kinges of Persia. And they performed the house vnto the thirde daye of the monethe Adar, that was in the fyrte yere of the raygne of kyng Darius.

2. pa. vii. b

And the childre of Israel, the priestes, the Leuites, & the other children of the captiuite helde the dedicacion of the house of God with ioye, & offered at the dedicacion of the house of God, an hundred calues, two hundred lambs, four hundred goates: & for the synneofferynge for all Israel twelue he goates, accordyng to the numbze of the trybes of Israel, & set the priestes in their courses & the Leuites in their offices to minister vnto God whiche is at Jerusalem as it is wyrtte in the booke of Moyses.

And the chyldren of the captiuite helde Pascheouer vpon the fourtenth day of the first moneth: for the priestes and Leuites had purged them selues, so that they were all cleane as one man, & kylled Pascheouer for all the children of the captiuite, and for their brethren the priestes, and for them selues, And

the childre of Israel which were come againe out of captiuite, and all such as had separated them selues vnto them frome the fylthynges of the heathen in the lande, to seke the Lorde God of Israel, ate and helde the feast of vnleuened bread seuen dayes with ioye: for the Lorde had made them glad, and turned the heart of the kyng of Assur vnto them, so that their handes were strengthened in the worke of the house of God, whiche is the God of Israel.

The. vii. Chapter.

By the commaundement of Artaxerxes, Eldras taketh hys companions the chyldren of Israel, and returneth to Jerusalem.



After these actes in the raygne of Artaxerxes kyng of Persia, there went by from Babilon, Eldras the sonne of Satah, the sonne of Azariah, the sonne of Helkiah, the sonne of Selum, the sonne of Zadoc, the sonne of Ahitob, the sonne of Amariah, the sonne of Azariah, the sonne of Maraioth, the sonne of Zaraias, the sonne of Ozi, the sonne of Boki, the sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron the chiefe priest. This Eldras was a quicke scribe in the lawe of Moyses, whiche the Lorde God of Israel dyd gyue. And the kyng gaue hym all that he requyred, because the hand of the Lord his god was vpon hym. And there went by certayne of the children of Israel, & of the priestes, and of the Leuites, of the syngers, of the porters, and of the Bethinims vnto Jerusalem, in the seuenth yere of kyng Artaxerxes. And they came to Jerusalem in the fifti monethe that is the seuenth yere of the kyng. For vpon the fyrste daye of the fyrst moneth, deuyled he to goe by from Babilon: and on the fyrste daye of the fyfth moneth came he to Jerusalem, because the good hande of God was vpon hym. For Eldras prepared hys heart to seke the lawe of the Lord, & to doe it, and to teache the precepte and iudgement in Israel.

Erod. vii. a

And thys is the coppe of the letter, that kyng Artaxerxes gaue vnto Eldras the priest, & scribe, whiche was a teacher in the wordes of the Lorde & of hys statuts ouer Israel. Vnto Eldras

the

the priest and the scribe in the lawe of the God of heauen, peace & salutation. I haue comaunded, & al they of þe people of Israel, and of thy priestes & Leuites in my realme, whiche are mynded of their owne good wyl to go by to Jerusalem, that they goe wyth the, beyng sente of the kynge and of the seuen Lordes of the counceyl, to viset Iuda & Jerusalem, accordyng to the lawe of God, whiche is in thy hande: And that thou shuldest take with the, syluer and golde, whiche the kynge & the lordes of hys counceyl geue of their owne good wyl vnto þe God of Israel (whose habitation is at Jerusalem) & al the syluer and golde þe thou canst fynde in all the contre of Babilon: with it that þe people & priestes geue of their good wyl vnto the house of God at Jerusalem.

C Take thou the same, & by diligentlly with the same money, calues, lambes, goates, & meateofferynges & drincker offerynges, to be offered vpon the altar of the house of your God at Jerusalem. And loke what it lyketh the and thy brethren to doe with the remnaunt of the money, þe do alter the wil of your God. And the vesselles that are geuen the for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem.

And whatsoeuer thyng more shall be nedefull for the house of thy God, whiche is necessarye for the to spende, let the same be geuen out of the kinges chābre. I kynge Arthaxerxes haue comaunded al the treasures beyonde the water, þe loke whatsoeuer Esdras the priest and scribe in the lawe of þe God of heauen requireth of you, that ye fulfill the same diligentlly, vntyl an hundred talētes of syluer, vntyl an hundred quarters of wheate, vntyl an hundred batthes of wyne, vntyl an hundred batthes of oyle, and salte withoute measure. Whatsoeuer belongeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauen, that there come no wrath vpon the kinges realme and hys chyldren.

And knowen be it vnto you, that ye shall haue no auctorite to require taxing and custome, & yetely rentes vpon

anye of þe priestes, Leuites, wyngers, porters, Bethinims & ministers in the house of hys God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou iudges & arbiters, to iudge al the people that is beyonde Jordan, euen al suche as knowe the lawe of thy God: and them þe know it not, those se, þe ye teache: & whoso euer wyl not diligentlly fulfill the lawe of thy God, and the kinges lawe, shal haue his iudgemente for the deade whether it be vnto deathe, or to be banyshed, or to be condempned in goodes, or to be putte in prilon.

* Praised be þe Lorde God of our fathers, whiche so hath inspired the kinges heart to garnyshe the house of God at Jerusalem: & hath enclined his mercye vnto me in the presence of þe kynge, and his councelers, & before all þe kinges hys estates. And I was comforted (accordyng to the hande of the Lorde my God ouer me) & so gathered I the heades of Israel together, that they myght go by with me.

The. viii. Chapter.

C The nombre of them that returned to Jerusalem wyth Esdras.

These are the heades of their fathers that were named, whiche went by with me fro Babilō, what tyme as kynge Arthaxerxes raygned. Of the chyldren of Phinehes, Serlom: of þe chyldren of Ithamar, Daniell: of the chyldren of Dauid, Hatus: of the chyldren of Zecaniah, of the chyldren of Pharog, Zachary, and with hym were numbred an hundred and fiftie men. Of the chyldren of Phahath Moab Elioenai the sonne of Zarakiah, and with hym two hundred men. Of the chyldren of Zechaniah, the sonne of Jahasiell, and wyth hym thre hundred men. Of the chyldren of Adin Abed the sonne of Jonathan, and with hym fiftie men. Of the chyldren of Elam, Isaiah the sonne of Athaliah, and with him seuentie men. Of the chyldren of Saphatia, Zabadiah þe sonne of Michaell, and with him foure score men.

Of the chyldren of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eyghtene men. Of the chyldren

childre of Selomith, the sonne of Iosaphiah, and wyth hym an hundred and thre men.

C Of the chyldren of Bebai, zachary the sone of Bebai, and with hym eyght and twentye men. Of the chyldren of Algad, Iohanan, the sonne of Hakatan, and with him an hundred & ten men. Of the last chyldren of Adoniram, and these were their names: Eliphelet, Jesiel and Samaiah, and with the thre scoze men. Of the chyldren Begui, Uthai, and zabud and with them seuentymē. And I gathered the together by the water that renneth towarde Ahazua, and there abode we thre daies. And when I loked amonge the people and the priestes, I founde no Leuites there. Then sent I Eliezer, Aziel, Senieiah, Elnathan, Jarib, Elnathan, Nathan, zachary, and Mosolam the ruelers, and Josatib & Elnathan the teachers, and those sente I vnto Edo the chefest at Chalphia, that they shulde fetch vs ministers for the house of oure God, and I tolde them what they shuld saye vnto Edo and to hys brethzen the Bethinims at Chalphia.

D And (because the good hand of our God was vpon vs) they broughte vs a wyse man from amonge the chyldren of Moholi the sonne of Leui the sonne of Israell, euen Sarabia wyth hys sonnes and brethzen, eyghtene. And Hasabia, and with hym Iaiiah of the chyldren of Merari, with his brethzen and their sonnes, twentye. And of the Bethinims, whom Dauid and y prince gaue to minister vnto the Leuites, two hundred and twentye, all named by name.

And euen there at the water besyde Ahaua, caused I a fastynge to bee proclaimed, y we myghte humble oure selues before our God, to seke of hym a ryght waye for vs, and oure chyldren, and all oure substance. For I was ashamed to require of the kynge, soudiers and horsemen, to helpe vs agaynst the enemye in the waye. For we hadde sayde vnto the kinge: The hand of our God is vpon al them that seke hym in goodnes, and hys byolence and wraath vpon all them that forsake hym. So we fasted, & soughte thys at our God,

and he hearde vs.

And I toke out twelue of the chiefe priestes, Sarabia and Hasabia, and ten of their brethzen with them, & weyed them there the syluer and golde and vesselles for the heucofferynge vnto the house of our God, whych the kyng and the Lordes of hys counsell and byneces, and all Israell that were at hande, had geuen to the heucofferyng: and there weyed I the vnder their had syxe hundred & fiftie talentes of syluer, & in syluer vessell an hundred talentes, and in golde an hundred talētes, twentye cuppes of golde of a thousande drammes, and two costlye orna mentes of good brasse, as cleare as golde, and sayd vnto them: Ye are holpe vnto the Lorde, therefore are the vesselles holpe also, and so is the syluer & golde that is geuen of a good wyll vnto the Lorde God of poure fathers: Wathe ye therfore and kepe it, tyll ye weye it downe before the chiefe priestes and Leuites, and auncient fathers of Israel at Jerusalem in the chestes of the house of the Lorde. Then toke the priestes & Leuites that weyed the syluer & gold and vessel, to bringe it to Jerusalem vnto the house of oure God. So we brake bp, frome the water of Ahaua on the twelue daye of y first moneth, to goe vnto Jerusalem: and the hande of oure God was vpon vs, and delpyered vs from the hande of the enemyes, & preyed waytynges by the waye. And we came to Jerusalem, & abode there thre dayes. But on the fourth daye was the syluer and golde, and vessell weyed in the house oure God vnder the hande of Meremoth the sone of Uriah y priest, and wyth hym Eleazar the sonne of Phinehes, and with them Josabad the sone of Iesua, and Maodiah the sonne of Benoi the Leuites, accordynge to the numbze and weyght of euerye one. And the weyghte was all wyrtten bp at the same tyme.

And the chyldren of the captiuyte, which were come out of prision, offered burntofferpynges vnto the God of Israel: twelue bullockes for all Israell, syxe & nyntye rammes, seuen and seuentye lammes, and twelue goates for a sinoffering, al to the burntofferpyng,

The complaynt i. Esdras.

of the Lorde. And they deliuered the kynges comission vnto þ kynges officers, and to the captaynes on this side the water. And they promoted the people and the house of God.

The Notes.

fastynge. a. Fastynge as the scripture maketh mention, haue bene comen humiliacions and supplications done before God: other for some great tribulacion suffered or comminge at hande, or for a singular repentaunce & earnest forthynking of their synnes, as it is written. i. Reg. vii. b. and. xxvi. d. ii. Esdras. i. a. & cetera.

The. ix. Chapter.

Esdras complayneth on the people that had turned them selues fro God, & married with þ gentyles.

When al thys was perfozmed, the ruelers came to me, and sayde: The people of Israel, and the priestes, and the Leuites are not separated from þ nations in the landes as touchyng their abhominacions, namelye of the Cananites, Hethites, Pheresites, Jebusites, Ammonites, Moabites, Egyptians, and Amozites. * For they haue taken the daughters of the same, and their sonnes, and haue mixte the holy sede wyth the nations in the landes: and þ hande of the prynces and ruelers hath bene principall in thys trespase.

Deu. vii. a
and. xii. b
Ios. xii. f. c
Jud. iii. a

a. Es. viii. c

* When I hearde thys, I rente my clothes and my rayment, and plucte of the heere of my head and of my berde, and sate mournynge. And there resorted vnto me all suche as feared þ word of the Lorde God of Israel bycause of the greate transgression. And I sate mournynge vntyl the euenynge sacrifice. And aboute the euenynge sacrifice I rose vp frome my heauynes, and rent my clothes and my rayment, & fell vpon my knees, and spred out my handes vnto the Lorde my GOD, and sayd.

My God, I am ashamed, and dare not lyfte myne eyes vnto the my God: for oure wickednesses are growen ouer our head, and oure trespases are warren greate vnto the heauen. Sence the tyme of oure fathers haue we bene in greate trespase vnto thys daye, * and bycause of oure wyckednesses haue we and oure kynges bene deliuered into the hand of the kynges of the nations, in to the swerde, in to captiuite, in to

Deu. 28. b
ii. par. 33 b
Ezr. 10. 14. d

spoule, and into confusion of face, as it is come to passe thys daye. But nowe is there a lytle and sodayne graciousnes come from the Lorde oure God, so that some of vs are escaped, þ he maye geue vs a nayle in hys holy place, that oure God maye lyghte oure eyes, and geue vs a litle lyght in oure bondage. For we are bondemen, and oure God hath not forsaken vs in oure bondage, and hath enclined mercy vnto vs in the lyghte of the kynges of Persia, that he shoulde geue vs life, & promote þ house of oure God, & to set vp the desolacion therof, and geue vs an hedge in Juda and Jerusalem.

And nowe, O our God, what shal we say after this: for we haue forsaken thy comaundementes, which thou hast commaunded by thy seruantes the prophetes, & sayd: The lande vnto whiche ye go to possesse it, is an vncleane lade thowowe the fylthynes of the people of the landes, in their abhomynacyons wherwith they haue made it ful of vncleannes on euery syde. * Therefore shal ye not gyue youre daughters vnto their sonnes, and their daughters shal ye not take vnto your sonnes and seke not their peace and welthe for euer, that ye maye be stronge, and enioye the good in the lande, and that ye and your chyldren maye haue the inheritaunce of it for euermore.

D
Dout. vii. c

And after al thys that is come vpon vs (bycause of oure yuell deades and greate trespase) thou oure God haste spared oure wickednesses, and hast geuen vs a deliuerance as it is come to passe thys daye.

As for vs, we haue turned backe, & haue let goe thy commaundementes, to make contracte with þ people of these abhomynacyons. Wylte thou then be wroth at vs, tyll we be vtterlye consumed, so that nothyng remayne, and tyll there bee no deliuerance? O Lorde God of Israell, thou arte ryghteous, for we remayne yet escaped, as it is thys daye. Beholde in thy ptesence are we in our trespase, for because of it is there no standynge before thee.

The. x. Chapter.

The people repented them and turned, & put awaye their straunge wyues



ii. Eld. 2. 3

And when Eldras pray-
ed after thys maner, &
knowledge, wepte, and
laye before the house of
God, there resorted vnto
hym out of Israell, a
bery greate congregacion of men and
wemen & childrē: for the people wepte
bery soze. And Sechaniah the sonne of
Jehiel one of the children of Elam, an-
swered, and sayde vnto Eldras: We
haue trespassed agaynst the Lorde our
God, in þ̄ we haue taken straunge wy-
ues of al þ̄ people of þ̄ land. Now there
is hope yet in Israell concerning this,
therfore let vs make a couenaunt now
with our God, that we shall put awaye
all the wyues (and suche as are bozne
of them) accordynge to the counsell of
the Lorde, and of them that feare the
commaundement of oure God, that we
maye doe accordynge to the lawe. Get
the vp therfore for the matter belon-
geth vnto the. We wyll be with the, be
of good comforte, and doe it.

B
3. Eld. 1. 2

* Then arose Eldras, and tooke an
oth of þ̄ ruelers, priestes and Leuites,
and of al Israell, þ̄ they shuld do accor-
dyng to thys worde: and they swate.
And Eldras stode vp before þ̄ house of
God, and went into the chambze of Jo-
hanan the sonne of Eliasib. And when
he came thither, he ate no breade, nor
dranke no water: for he mourned be-
cause of the transgression of them that
had bene in captiuite.

And they caused a proclamacion to
be made thorowe out Iuda and Jeru-
salē, vnto al þ̄ children which had bene
in captiuite, that they shoulde gether
them selues together vnto Ierusalē:
And that whosoever came not wyth in
thre dayes accordynge to the deuyce
of the rulers and Elders, all hys sub-
staunce shuld be forfet, and be put out
from the cōgregacion of the captiue.

Then al the men of Iuda and Ben-
Jamin gathered them selues together
vnto Ierusalem in thre dayes, that is
on the twentye daye of the nyneweth mo-
neth: and al the people sate in the strete
before the house of God, and trembled
because of the matter, and for þ̄ rayne.
And Eldras the prieste stode vp, and
sayde vnto them: * Ye haue transgre-

Deu. vii. 1.
Iudic. iii. 2

sed, that ye haue taken straunge wy-
ues, to make the trespase of Israell
yet more: confesse now therfore vnto
the Lorde God of your fathers, and
do his pleasure, and separate your sel-
ues from the people of the land, & from
the straunge wyues. Then answered
al the congregaciō, & said with a loude
voyce. Let it be done as þ̄ haste sayde.
But the people are manye, and it is a
raynye wether, & they can not stande
here without, neither is this a worcke
of one daye or two, for we are manye
that haue offended in thys transgressi-
on. Let vs appoynte our ruelers ther-
fore in all the congregacion, þ̄ all they
which haue takē straunge wiues in our
citties, maye come at þ̄ tyme appoynt-
ed, & the elders of euery citie and their
Judges with them, tyll the wrathe of
our God be turned awaye from vs for
thys offence.

Then were appoynted Jonathan þ̄ C
sonne of Asahel and Jahasia þ̄ sonne of
Chekuah ouer thys matter: And Mo-
sollam and Sabathai the Leuites
holpe them. And the chyldren of þ̄ cap-
tiuite did euen so. And Eldras þ̄ priest,
and the aunciente heades thorowe the
house of their fathers, & all that were
nowe rehearsed by name, separated the
selues, and sat them downe on the first
daye of the tenth monethe to examen
this matter. And of the first daye of the
first moneth they * made an ende of all
the men that had taken straunge wy-
ues. And amonge the chyldren of the
priestes there were founde þ̄ had takē
straunge wyues, namelpe amonge the
children of Iesua the sonne of Iosedec
and of his brethzē, Maasiah, Eliczer,
Iarib and Godoliah. And they gaue
their handes therupon, þ̄ they woulde
put awaye their wyues: And for their
trespace offerynge to geue a rāme for
their trespase. Amonge the chyldren of
Emer, Hanani and Zabadiah. Amonge
the chyldren of Barim, Maasiah, El-
tah, Semeiah, Jehiel, and Osiyah. A-
monge the chyldren of Phathur, Eli-
oenai, Maasiah, Ismael, Pathanael,
Josabed and Eleasah. Amonge the Le-
uites, Josabed, Semei and Belatah,
whiche same is Kalithah, Pathahiah,
Iuda, and Eleazar. Amonge þ̄ syngers,
Eliasib

That is,
synned
their bus-
synesse in
nombz go-
al ymen
had, &c.

Jerusalem is ii. Eldras.

Eliasib. Amonge the porters Selum, Telem and Uri.

D Of Israel. Amonge the children of Pharos, Remiah, Jeshiah, Melchiah, Miamin, Eleazar, Melchiah, and Banaiah. Amonge the children of Elam, Mathaniah, zachari, Jehiel, Abdi, Jerimoth, and Eliah. Amonge the chyldren of zethua, Elioenai, Eliasib, Mathaniah, Jerimoth, zabad, and Aziza. Amonge the chyldren of Bebai, Jehohanan, Hananiah, zabai, and Athalai. Amonge the chyldren of Beoni, Boso, lam, Maluch, Adaiah, Jasub, Saal, and Jerimoth. Amonge the chyldren of Pahath Moab, Edna, Calai, Banaiah, Maasia, Mathaniah, Bezeleel, Benui, and Manasseh. Amonge the chyldren of Harim, Eliezer, Jeshiah, Melchiah, Semeiah, Simeon, Benjamin, Maluch, and Samariah. Amonge the chyldren of Halem, Mathnai, Mathathah, zabed, Eliphelet, Jerem, Manasseh, and Semei. Amonge the chyldren of Sam, Madai, Amra, Huel, Baneah, Cheluhi, Badaiah, Uaniah, Maremoth, Eliasib, Mathaniah, Mathanai, Jaala, Bani, Benui, Semeiah, Salamiyah, Nathan, Adai, ah, Machaadbai, Sulai, Sarai, Asrael, Selemiah, Samariah, Selum, Amariah, & Joseph. Amonge the chyldre of Rebo, Jaiel, Mathathiah, zabed, zabina, Jedai, Joel, and Banaiah. All these had taken straunge wyues. And amonge the same wyues there were some, that had bozne chyldren.

Some
reade the
captayne
of Moab

came wyth certayne men of Juda, and I asked them how the Jewes dyd that were deliuered and escaped frome the captiuite, and how it went at Jerusalem. And they sayde vnto me: The remnant of the captiuite are there in the lande in great misfortune and rebuke. * The walles of Ierusalē are broken downe, and the gates thereof are brente wyth fyre.

Mouther
in part of
December
added
thereto.

4. cc. xxv. b

B When I heard these words, I sat me downe and wepte, and mourned two dayes, and fasted and prayed before the God of heauen, and sayd: O Lord God of heauen, thou greate terryble God, * thou that kepest couenaunt & mercye for them that loue thee and obserue thy commaundementes: Lette thyne eares herken, and thyne eyes be open, & thou mayest heare the prayer of thy seruaute, whiche I praye nowe before the daye and nyghte for the chyldren of Israel thy seruautes, and knowledge the synnes of the chyldren of Israel, which we haue committed agaynste thee.

Exod. xx. 5
1. xxviii. a
Deu. vi. 6

C And I & my fathers house haue sinned also. We haue bene corrupte vnto the, in that we haue not kept the commaundementes, statutes & lawes, whiche thou comaundedest thy seruaunt Moses. Yet call to remembraunce the worde that thou comaundedst thy seruaunt Moses, and saydest: Ye ye transgresse, the wil. * I scatter you abroad amonge the nations. But ye turne vnto me, and kepe my commaundementes and doe the: though ye were cast oute vnto the vttermoost parte of heauen yet wyll gather you frome thence, and wyll bringe you from thence, euen vnto the place, & I haue chosen for my name to dwell there. They are thy seruautes, and thy people whom thou hast deliuered thorow thy great power & mightie hande. O Lord, let thyne eares herke to the prayer of thy seruaute, and the prayer of thy seruautes, whose desire is to feare thy name, & let thy seruaunt prospere this daye, and graunte hym mercye in the syght of thys man: for I was the kynges buttelar.

Deut. 37. c

The ende of the first boke
of Eldras.

The secōde boke of Eldras, otherwise called the boke of Nehemiah.

The firste Chapter.

Nehemiah buttelar to kynge Artaxerxes prayeth to God for the people,

Others
wyse Mel
chiah. A
The mo-
neth Cal-
leu as the
Iewes cal
it is tobs



These are the actes of Nehemiah the sonne of * Balthia. It fortuneth in the moneth * Callen in the twentie yere, that I was in the castell at Susan: and Hanani one of my brethre

The. ii. Chapter.

After Nehemiah had obtayned letters of Artaxerxes he cometh to Jerusalem, & buggeth the walles.

In

buylded agayne Nehemiah. Jo. cxxix.

Marche.

In the moneth * Nisan in the twentieth yere of kynge Artaxerxes, when the wyne stode before him, I toke vp the wyne, and gaue it vnto the kynge & I was heuy in his presence. Then sayd the king vnto me: why lokest thou so sadly? Thou art not sicke, that is not the matter, but thou art heuy herted. Neuer theles I was sore aftrayed & sayd vnto the kyng: God saue the kynges lyfe for euer, Moulde I not loke sadly: the citie of my fathers buryall lyeth waste & the gates therof are consumed with fyre. Then sayd the king vnto me: what is the thy request? then made I my prayer to the God of heaue, & sayd vnto the kyng: yf it please the kyng, and yf thy seruaunt be fauoured in thy sighte. I beseeke the sende me in to Iuda vnto the cytie of my fathers buryall, that I maye buylde it.

25 And the kyng sayde vnto me, and so dyd the quene that sat by him: how longe shall thy iourney continue, and whe wilt thou come agayne? And it pleased the kinge to sende me, & I set him a tyme, & sayd vnto y king: yf it please the kyng, let him geue me letters to the capitaynes beyonde the water, that they maye conueye me ouer, tyll I come into Iuda: and letters vnto Asaph the Lord of the kinges wood, that he maye geue me wood for beames to the gates of y palace, whiche are harde on the house, and harde on the walles of the cytye, & for the house that I shall entre in to. And the kyng gaue me accordynge to the good hande of God vpon me: And whe I came to the capitaynes beyonde the water, I gaue them the kinges letters. And the kyng sent capitaynes and horsmen wyth me.

C But when Sanabalat the Hozonite & Tobiah the seruaunt of the Ammonites hearde that, it greued the fore, that there was come a man whiche soughte the welth of the chyliden of Israel. And whe I came to Ierusalē, and had bene there thre dayes, I gat me vp i y night season, & a fewe mē with me: for I tolde no man what God had geuen me in my hert to do at Ierusalē: & there was not one beast with me, saue it that I rode vpon. And I rode by nyghte vnto the valley porte before the Dragon well, &

to the Dongeporte, and considered the walles of Ierusalem that were broken downe, and the portes therof consumed with the fyre. And I wet ouer vnto the wellporte, & to the kynges condyte, and there was no rowme for my beast, that it coulde go vnder me. The wete I on in the nyghte by the broke spde, & cosydered the wall, and turned back & came home agayne to the valley porte.

D And the rulers knewe not whither I wete or what I dyd: for hetherto had I not tolde the Jewes and the prestes, the counceilers & the rulers, & the other that laboured i the worke. And I sayd vnto the: ye se the miserie y we are in, how Ierusalē lyeth waste, & howe the gates therof are bzent with fyre, come let vs buylde vp the walles of Ierusalē, that we be no more a rebuke. And I tolde the of the good hand of my God which was vpo me: & the kynges wordes that he had spoken vnto me. And they sayd: then let vs get vp, & buylde: and theyr handes were strengthened to good.

But when Sanabalat the Hozonite, and Tobiah the seruaunt of the Ammonites, and Gesem the Arabian herde it, they laughed vs to skorne, and despised vs, & sayde: what is this that ye do? Wyl ye fall awaye agayne fro y king? Then answered I them, and sayde: the God of heauen he it is that causeth vs to prospere: and we be his seruautes. Let vs get vp and buylde. As for you, ye haue no porcion nor right nor remembrance in Ierusalem.

The.iii. Chapter.

The nombre of them that buylded the walles.

AND Eliasib the hye prest gat hym vp with his brethren the preestes, and buylded y Shepegate. They repared it, and set vp the dozes of it: euen vnto the tower Meah repared they it, namely vnto the * tower of Hananeel. Nexte vnto hym buylded the men of Iericho. And besyde him buylded Sachur the sonne of Amri. But the fyshporte dyd the chyliden of Manah buylde, they couered it, and set on the dozes, lockes and bannes of it. Nexte vnto him builded Marimoth the sonne of Uriah the sonne of Hakoz. Nexte vnto him buylded Mosolam the sonne of Barachiah the sonne of Mesabeel.

Jer. 31. 6
Zach. 14. 6

c.i. Nexte

Jerusalem is.

ii. Eldras.

Nexte vnto him buylded zadoc the son of Baana. Nexte vnto him buylded they of Chekua. But their greates men put not their neckes to the seruice of their Lorde.

B The Odegate buylded Jehoiadah the sonne of Paseah, and Mosolam the sonne of Besodiah they couered it, and set on the dozes, lockes and barres of it. Nexte vnto the buylded Malatiah of Gibeon, and Zidon of Merano, me of Gibeon and of Hazphah for the seate of the captayne on this syde the water. Nexte vnto him buylded Usiel the sonne of Harthai the goldsmith. Nexte vnto hym buylded Hananiah the * Apotecarys sonne, and they repayred Jerusalem vnto the brode wall. Nexte vnto hym buylded Raphaiah the sonne of Hur, the ruler of the halfe quarter of Jerusalem. Nexte vnto him buylded Jedaiiah the sonne of Haremaph ouer against his house. Nexte vnto him buylded Hatus the sonne of Hasaboniah. But Melchia the sonne of Harim, and Hasub the sonne of Pahath Moab buylded the other pece, and the tower besyde the forname. Nexte vnto hym buylded Selum the sonne of Halohes the ruler of the halfe quarter of Jerusalem, and his daughters.

The valley gate buylded Hanun, & the citelins of Zanoah. They buylded it, and set on the dozes, lockes & barres therof, and a thousande cubytes on the wall, vnto the Dongepoorte. But the Dongepoorte buylded Melchiah the sonne of Rechab, the ruler of the fourth parte of * the vineyardes: he buylded it, & set on the dozes, lockes & barres therof. But the Wellgate buylded Selum the sonne of Choholohah, the ruler of the fourth parte of Hazphah. He buylded it: and couered it, & set on the dozes, lockes, & barres therof, & the wall vnto the pole of Siloah by the kynges garden, vnto the steppes that go downe from the cittyte of Dauid. After him buylded Rehemiah the sonne of Albok, the ruler of the halfe quarter of Bethzur, vntyll the other syde ouer agaynst the sepulchres of Dauid, and to the pole Aluia & vnto the house of the myghtye.

E After hym buylded the Leuites, Rehun the sonne of Bani. Nexte vnto him

buylded Hasabiah the ruler of the halfe quarter at Keilah in his quarter. After him buylded their brethren, Banai the sonne of Henadad, the ruler of the halfe quarter of Keilah. After hym buylded Ezer the sonne of Josua the ruler of Hazphah the other pece harde ouer agaynst the harnesses corner. After him buylded Baruch the sonne of Zabai the other pece worshypfully and costly, from the corner vnto the doze of the house of Eliasib the prest. After hym buylded Marimuth the sonne of Uriah the sonne of Hacos the other pece, from the doze of the house of Eliasib euen as longe as the house of Eliasib extended. After him buylded the prestes, the men of the countre. After him buylded Benjamin and Hasub ouer agaynst their house. After them Asariah the sonne of Maasiah the sonne of Ananiah nexte vnto his house. After him buylded Benui the sonne of Henadad the other pece from the house of Asariah vnto the turning, and vnto the corner.

After him buylded Phalcl the sonne of Usai ouer agaynst the corner and the hye tower, whiche lieth out ouer fro the kynges house, besyde the courte of the prision. After him Phadaiah the sonne of Pharos (as for the Bethinims they dwelt in Ophel, vnto the Watergate, towarde the east where the tower lyeth out.) After him buylded they of Chekua the other pece ouer agaynst the greates tower, that lyeth outward, & vnto the wall of * Ophel.

But from the Horsegate forth buylded the prestes, euery one ouer agaynst his house. After the buylded zadoc the sonne of Emer ouer agaynst his house. After hym buylded Semeiah the sonne of Sechamiah the keper of the eastgate. After hym buylded Hananiah the sonne of Selemiah, and Hanun the sonne of Zalaph the syrte, the other pece. After him buylded Mosola the sonne of Batrachiah ouer agaynst his chest. After him buylded Melchiah the goldsmithes sonne, vntill the house of the Bethinims, and of the merchautes ouer agaynst the counsell gate, & to the parlet in the corner. And betwene the parlour of the corner vnto the Shepegate buylded the goldsmithes and the merchautes.

E The

Some
made, the
mye of
Iaracai.

Some
made, the
mye of
Iaracai.

2 Par. 33. e

buylded agayne Nehemiah. Fo. cxxi.

The. iiii. Chapter.

The buylding of Jerusalem is hyndred and let, but the Jewes buylded it beyng readye harneyed: lest their enemyes should invade them.

But when Sanabalat hearde that we buylded the wall, he was wroth and toke greate indignacion and mocked the Jewes, and said before his brethren, and the hoste of Samaria: what do the impotent Jewes? shall they be thus suffred: shall they offer: shall they persour me it in one daye? shall they make the stones whole agayne that are brought to dust, and brett? And Tobiah the Ammonite beside him sayde: let the buylde on, if a fore go vp, he shal breake downe their stone wall. Heare O thou oure God, howe we are despised, turne their shame vpo their owne heade, that thou mayest geue them ouer into despisinge in the lād of their captiuite. Couer not their wickednesse, and put not out their sinne from thy presence: for they haue prouoked þ buylders. Yet buylded we the wall, and toynded it whole together, vnto the halfe heygth. And the people were well mynded to labour.

But when Sanabalat, and Tobiah, and the Arabians, & Ammonites, & Asdodites hearde that the walles of Jerusalem were made vp, and that they had begonne to stoppe by the gappes, they were very wroth, & cōspired al together to come & fight agaynst Jerusalem, & to make an hinderaunce therein. Neuertheles we made our prayer vnto oure god, and set watchmē vpo the wall daye and nyght ouer agaynst them. And Juda said: the strength of the beateres is to feble, & there is to much dust, we are not able to bulde on the wall. And oure aduersaries thought: they shall not know nether se, tyll we come in the myddes amonge thē, and slaye them, and hynder the worcke. But when the Jewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, & tolde vs as good as ten tymes, then set I the people after their hundreds with their swerdes, speares & bowes beneth in the lowe places behynde the wall, & looked, and gat me vp, and sayd vnto the chiefe men and rulers, and to the other people: be not ye afrayed of thē * thinke vpon the greate Lorde whiche ought

to be feared: and fyghte for youre brethren, sonnes, doughters, wyues, and houses. Neuertheles when oure enemyes hearde that we had gotten worde of it, God broughte their counsell to nought, and we turned all agayne to the wall, euery one vnto his labour. And fro that tyme forth it came to passe, that the halfe parte of the yonge mē dyd the labour, & the other halfe parte helde the speares, shyldes, bowes, and brestplates: & the rulers stode behynde all the house of Juda, whiche buylded on the wall, & bare burthens, from those that laded them. With one hande dyd they the worke, and with þ other helde they their weapen. And euery one that buylded, had his swerde girde by his syde, and so buylded they. And the tro: petters stode besyde me.

And I sayde vnto the principall mē, and rulers, and to the other people: the worcke is greate and large, and we are separated vpo the wall one farre from another. Loke in what place howe ye heare the noyse of the trompet, resorte ye thither vnto vs. * Oure God shall fight for vs, and we will be labouringe in the worcke. And the halfe parte of thē helde the speares from the moorninge spring, tyll the starres came forth. And at the same tyme sayde I vnto the people: euery one abyde with his seruauant at Jerusalem, that in the night season we maye geue attēdaunce to the watch, and to labour on the daye tyme. As for me and my brethren, and my seruantes, & the men of the watch behynde me, we put neuer of oure clothes, so muche as to washe oure selues.

The. v. Chapter.

The people are vexed with hongre. Nehemiah forsyddeth Alurys. He requyryth not the lypunge of a capayne.

And there arose a greate cōplaynte of þ people, & of their wyues agaynst their brethren the Jewes. And there were some that sayde: oure sonnes & doughters are to many, let vs take corne for them & eate, that we maye lyue. Some sayd: let vs set oure landes, vineyardes and houses to pledge, & take by corne & þ dearth. But some sayd: let vs borrowe

Jerusalem is.

ii. ESDRAS.

money of the kynges tribute for oure landes and vineyardes. Now are oure brethrens bodies as oure owne bodies and their chyldren as oure chyldren: els shoulde we subdue oure sonnes and daughters vnto bondage, and some of oure daughters are subdued already, * and no strength is there in oure handes, and other men shall haue oure landes and vineyardes.

But whē I hearde their complaynte and such wordes, it displeased me sore, and I aduysed so in my mynde, that I rebuked the counsellors, and the rulers, and sayd vnto them: * wyl ye requyre vsurp one of another? And I brought a greate congregacion agaynst the and sayde vnto the: we (after oure abyltye) haue boughte oure brethre the Jewes, whiche were solde vnto the hepythen. And wyl ye sell youre brethren, whome we haue boughte vnto vs? Then helde they their peace, & coulde fynde nothing to answer.

And I sayde: It is not good that ye do. Doughte ye not to walke in the feare of God, because of the rebuke of y^e hepythen oure enemyes? I and my brethre, and my seruantes haue lent them money and coyne: but as for vsurp, let vs leaue it. Therefore this same daye se that ye restore the their lades agayne, their vineyardes, oyle, gardens & houses, & the hundred parte of the money of the coyne, wyne and oyle that ye haue wonne of the. Then sayde they: we wyl restore them agayne, and wyl requyre nothyng of them, and wyl do as thou hast spoken. And I called the prestes, & toke on ooth of them, that they shoulde do so. And I shoke my lappe, and sayd: God make out euery mā after the same maner fro his house and laboure, that mainteyneth not this worde: eue thus be he make out, and voyde. And all the congregacion sayd: Amen, and praysed the Lord. And the people dyd so.

* And fro the tyme forth that it was committed vnto me to be a captayne in the lande of Iuda, namely from the twentypeth yeaere vnto the two and thrypteth yeaere of kyng Arthaxerxes (that is twelue yeaere) I and my brethren lyued not of such sustenance as was geuen to a captayne: for the olde captay-

nes that were before me, had bene charitable vnto the people, and had taken of them bread and wyne, and fortye syckles of syluer: yea and their seruantes had oppressed the people. But so dyd not I, and that because of the feare of God. I laboured also in the worke vpon the wall, and boughte no lande. And all my seruantes came thither together vnto the worke. Moreover there were at my table an hundred and fiftye of the Jewes and rulers, whiche came vnto me, from among the hepythen, that are aboute vs. And there was prepared me daylye an oxe, and syxe chossen shepe, and byrdes, and euery once in ten dayes a greate summe of wyne. Yet requyred not I the wyngage of a captayne for the bondage was greuous vnto the people. * Thycke vpon me my God vnto the best, accordyng to all that I haue done for this people.

The vi. Chapter.

The building is yet agayne begunnes and sette.

And whē Sanabalat, Tobiah and Geselem the Arabia, & the other of oure enemyes hearde that I had buylded the wall, & that there were no mo gappes therein (howbeit at the same tyme had I not hanged the doores vpon the gates) Sanabalat & Geselem sent vnto me, saying: come and let vs mete together * in the villages vpon the playne of the cypre vno. Neuertheles they thoughte to do me euell. Notwithstandyng I sent messengers vnto them, sayinge: I haue a greate busynes to do, I cannot come downe. The worke shoulde stāde still, yf I were neyggent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after y^e same maner. And I gaue the same answer. The sent Sanabalat his seruant vnto me the fiftth tyme, wyth an open letter in his hande, wherein was wrytten: it is tolde the hepythen, & Geselem hath sayde it, that thou and the Jewes thinke to rebell: for the whiche cause thou buyldest the wall, and wylt be their kyng in these matters, & hast ordeyned the prophetes to preach of the at Jerusalem, and to saye: he is kyng of Iuda.

Now shall this come to the kynges eares:

After the Hebrew, Some resade: & we haue not wherewith to redeame them.

Deut. 24. 17.

2. Esd. vi. 10 and. xiii. 6.

After the Grec. Some resade: In Cephar.

2. Esd. ii. 10.

buylded agayne Nehemiah. Fo. cxxx.

eaues: come nowe therfoze, and let vs take out counsell together. Neuertheles I sent vnto him, saying: there is no suche thyng done as thou sayest: thou hast sayned it out of thyne owne hert. For they were all mynded to make vs astrayed saynge: they shall withdrawe their handes frome the worke, that they shal not labour. Howbeit I streng-
Cthed my hande the more. And I came vnto the house of Semaiah the sonne of Delaiah the sonne of Shebtabeel, & he had shut him selfe within, and saide: let vs come together in to the house of God, euen vnto the myddes of the temple, and shutte the dozes of the temple: for they wyl come to slaye the, yea euen in the night will they come to put the to death. But I sayd: should any such mā as I syle: who is that, being as I am, that wyl go in to the temple, to saue his life? I wyl not go in.

For I perceaued, that God had not sent him: Yet spake he prophecie vpon me, neuerthelesse Tobiah and Sanabalat had hired him for money. Therfoze toke he the moncy, that throughte teare I should so do, & synne: that they might haue an euell reporte of me, to blasphem me. My God thinke thou vpon Tobiah and Sanabalat accordynge vnto these their workes, and of the Prophet Hoadaiah and of the other Prophetes, that wolde haue put me in feare.

And the wall was fynished on the fyue and twentye daye of the moneth * Elul, in two and fyfthe dayes. And when all oure enemies hearde therof, all the Hei-
Dthē that were aboute vs, were astrayed, and their courage fayled them: for they perceaued, p̄ this worke came of God. And at the same tyme were there many of the chefe of Iuda, whose letters wete vnto Tobiah, and from Tobiah vnto them: (for ther were many in Iuda that were sworne vnto hym: for he was the sonne in lawe of Sechaniah the sonne of Arah, and his sonne Jehohanan had the doughter of Hosolam the sonne of Barachiah and they spake good of hym before me, & tolde hym my wordes) and Tobiah sent letters, to put me in feare.

The. vii. Chapter.

After the wall once buylded is the watch apoynted. They that returned from the captiuitie are nombred.



Now when we had buyl-
Nded the wall I hanged on the dozes, & the porters syngers and Leuites were appointed And I commaunded my bro-
 ther Hanani, and Hananiah the ruler of the palace at Ierusalem: for he was a faythfull man, and feared God more then dyd many other, and I sayde vnto them: let not the gates of Ierusalem be opened vntyll the sonne be whote. And whyle they are yet stādyinge in p̄ watch, the dozes shall be shut and barred. And there were certayne citelins of Ierusalem apoynted to be watchmē euery one in his watch, and aboute his house. As for the cytie, it was large of rowme, & greate, but the people were fewe therein, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the principall men and the people to nombze them and I founde * a registryr of the nombze of them, whiche came bp afoze out of the captiuitie: and founde wyztten therein: * these are the sonnes of the lande that went bp from the captiuitie of the caryng awaye (whom Nabuchodonosor the kyng of Babilon had brought awaye) and came agayne to Ierusalem & Iuda, euery one vnto his cytie, which came with zorobabel: Iesua, Nehemiah, Alariah, Raamiah, Rahamani, Hardochee, Belsai, Selparath, Be-
 guat, Rahum and Saanah.

This is the nombze of the men of the people of Irael. The chyldren of Phasros were two thousande, an hundred & two and seuētye: the chyldre of Saphatiah, thre hundred & two & seuētye: the chyldre of Arah, fyre hundred and two & fiftye: the chyldren of Pahath Moab among the chyldre of Iesua and Joab, two thousand, eight hundred, and eigh-
 tene: the chyldren of Elam, a thousand, two hundred and foure and fyfthe: the
Cchyldren of Zathua, eyght hundred and fyue & fortye, the chyldre of Zachai seuē hundred & thze skoze: p̄ chyldre of Baniah fyre hundred and eight & fortye: the chyldre of Bebai, fyre hundred & eyght and twētye: p̄ chyldren of Bigad, two thousand, thre hundred and two and twētye: the chyldren of Adonitcam, fyre hun-

See reader, the booke of Genealogie. 1. Ch. 4. B

Elul, is called parced to oure Iuli in part of Auguste wynded thereto, it was their first moneth in order.

The lawe is read

Rehemiab.

dred and seven and thre skore: the chyldren of Begoai, two thousande, & seven and thre skore: the chyldren of Adin, sixe hundred and fyue and fyfthe: the chyldren of Ater sonne of Hezekiah, eyght and nyentye.

D The chyldren of Hasom, thre hundred and eyghte and twentye: the chyldre of Bezai, thre hundred and foure & twentye: the chyldren of Bariph, an hundred and twelue: the chyldre of Gibeon, fyue and nyentye: the mē of Bethlechem and Methophah, an hundred and eyght and foure skore: the mē of Anathoth, an hundred and eyght and twentie: the men of Beth Almoth, two & fortye: the men of Bariath Jarim, Cephirah & Beeroth, seven hundred and thre and fortye: the men of Ramah and Gaba, fyre hundred and one and twentye: the mē of Machmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred & thre and twentye: the men of Nebo, an hundred and two and fyfthe: the chyldre of the other Glam, a thousande, two hundred and foure and fyfthe: the chyldren of Harim, thre hundred and twentye: the chyldren of Jericho: thre hundred and fyue and fortye: the chyldre of Lodhadid & Ono, seven hundred & one and twentie: the chyldre of Senaah, thre thousande, nine hundred and thyrtye.

E The preeftes. The chyldren of Jadaiah of the house of Jesua, nyne hundred and thre and sevenentye: the chyldre of Emer, a thousande and two and fyfthe: the chyldre of Phaschur, a thousande two hundred and seven and fortye: the chyldren of Harim, a thousande and sevenentene. The Levites. The chyldren of Jesua of Cadmiel among the chyldren of Hoduiah, foure and sevenentye. The syngers. The chyldren of Asaph, an hundred and eyght and fortye. The porters: The chyldren of Selum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldren of Hatita, and the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Methinims. The chyldren of Ziba, the chyldren of Hasupha, the chyldren of Tebahoth, the chyldren of Cecos, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah,

the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gabher, the chyldren of Raaiia, the chyldren of Razin, the chyldren of Becoda, the chyldren of Geseu, the chyldre of Ussa, the chyldren of Phasceah, the chyldren of Belai, the chyldren of Meunim, the chyldren of Nephusasim, the chyldren of Bachuc, the chyldren of Bacupha, the chyldren of Bathur, the chyldren of Bazlith, the chyldren of Mahida, the chyldren of Barla, the chyldren of Bercos, the chyldren of Sissera, the chyldren of Chamah, the chyldren of Rezia, the chyldren of Hatipha.

The chyldren of Salomons seruautes: The chyldren of Sotai, the chyldren of Sophereth, the chyldre of Phasrida, the chyldren of Jaala, the chyldren of Barcon, the chyldren of Gidel, the chyldren of Saphatiah, the chyldren of Hatil, the chyldren of Bochereth of Zabaim, the chyldre of Amon. All the Methinims and the chyldren of Salomons seruautes, were thre hundred & two and nyntye.

F And these wente bp also of Thel Mela, Thel Barla, Cherub, Adon and Emer: but they coulde not shewe their fathers house nor their sede, whether they were of Israell. The chyldren of Dalaiiah, the chyldren of Tobiah and the chyldren of Becoda, fyre hundred and two and fortye. And of the preeftes the chyldren of Jadaiah: the chyldren of Bacos, the chyldren of Bersilai, whiche toke one of the daughters of Bersilai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion & when they founde it not, they were put from the presthode. And Bathirsatha sayde vnto them, that they shoulde not eate of the moost holy, tyll there came bp a prest with the lyght and perfectnesse.

The whole congregacion as one mā, was two and fortye thousande thre hundred, & thre skore: besyde their seruautes and maydes, of whom there were seven thousande, thre hundred and seven and thirtye. And they had two hundred and seven and fortye syngynge men and women, seven hundred and fyre and thyrtye horses, two hundred and

and fyue & fortye Mules, foure hundred
and fyue & thyrtye Camels: fyve thou-
sande, seuen hundred & twentye Asses.

And certayne of the aunciet fathers
gaue vnto þe worcke. Hathirathah gaue
to the treasure a thousand drammes, fif-
tye basens, fyue hundred & thyrtye pre-
stes garments. And some of the chiefe
fathers gaue vnto the treasure of the
worcke, twentie thousande drammes,
two thousande and two hundred ponde
of syluer. And the other people gaue
twentie thousande drammes, and two
thousande ponde of syluer, and seuen
and thre score prestes garments. And
the prestes and Leuites, the porters,
the syngers, and the other of the peo-
ple, and the Iethinims, and all Israell
dwelt in theyr cyties.

The. viii. Chapter.

Esdraas gathereth together the people and readeth
to them the lawe. They hepe the feast of tabernacles
of bothes.



Now when the seuen moneth
druue nye, and the children of
Israell were in their cyties,
* all the people gathered the
selues together as one man vpon the
strete before the watergate, and sayde
vnto Esdras the scribe, that he shoulde
fetche the boke of the lawe of Moyses,
which the Lord comaunded to Israell.

1. Esd. iii. a
3. Esd. ix. c.

Deut. xxi. c
4. Me. 73. a.

* And Esdras the preaste brought the
law before the congregacion both of men
and women, and of all that coulde vn-
derstande it, vpon the fyrst daye of the
seuenth moneth, and red therein in the
strete that is before the watergate, fro
the morning vntyll the noone daye be-
fore men and wemē and such as coulde
vnderstande it: and the eares of all the
people were inclined vnto the boke of
the lawe. And Esdras the scribe stode
vpon an hye pulpit of wod, which they
had made for the preachinge, and besyde
him stode Mathathiah, Sema, Ana-
niah, Uziah, Helkiah, and Maasethah,
on his ryghte hande: and on his lefte
hande stode Phadaiah, Misael, Mel-
chiah, Hasum, Hasebadanah, zachary
and Mosolam.

And Esdras opened the boke before
all the people, for he stode aboue all
the people. And when he opened it, all
the people stode vp. And Esdras pray-

sed the Lord the greate God. And all the
people answered Amē, Amē, with their
hādes vp, and bowed them selues, and
worshipped the Lorde with their faces
to the groude. And Iesua, Baani, Se-
rabbiah, Jamin, Acuba, Sebatthai, Ho-
daiah, Maasiah, Celita, Azariah, Ho-
zabed, Hanan, Phalaiah, and the Leui-
tes, caused the people to geue hede vnto
the law, and the people stode in their
place. And they red in the boke of the
lawe of God distinctly and playnly, so
that men vnderstode the thinge that
was red. And Nehemiah (which is Ha-
thirathah) and Esdras the prest & scri-
be, and y Leuites that caused the peo-
ple to take hede, sayde vnto all the peo-
ple: this daye is holy vnto the Lorde
your God: be not ye sozry therfore, and
wepe not. For all the people wepte whe
they herde the wordes of the lawe.

Therfore sayde he vnto them: * go
your wape, & eate the fat, and dryncke
the swete, and sende parte vnto the also
that haue not prepared them selues: for
this daye is holy vnto our Lord, be not
ye sozry therfore: for the ioye of the lord
is your strength. And the Leuites stil-
led all the people, and sayd: holde your
peace for the daye is holy, bere not ye
your selues. And all the people wente
their wape to eate and dryncke, and to
sende parte vnto other, and to make
greate myrth, because they had vnder-
stande the wordes that were declared
vnto them.

3. Esd. ix. d.

And on the nexte daye were gathered
together the chiefe fathers amonge all
the people and the prestes and Leui-
tes, vnto Esdras the scribe, & he shoulde
teach them the wordes of the lawe. And
they founde wrytten in the lawe * howe
that the Lord had comaunded by Moyses
that the childre of Israell shoulde dwell
in bothes in the feast of the seuenth mo-
neth. And so they caused it be declared
& proclaimed in all their cyties, & at Je-
rusalem, saying: go vp vnto the mount
& fetch Olyue braunches, Pynebraun-
ches, Myrtbraunches, Palmebraunches,
and braunches of thicke trees, to make
bothes as it is wrytten.

Leu. xxiii. c

And the people went vp, and fette
them, and made them bothes, euery one
vpon the rofe of his house, and in their
courtes,

Esdra*s* ii. Esdra*s*. monytheth and

courtes, and in the courtes of the house of God, and in the strete by the watergate, & in the strete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuite, made bothes, & dwelt therein: for sence the tyme of Josua & sonne of Nun vnto this daye, had not the chyldren of Israel done so, and ther was very greate gladnesse. And euery daye fro the fyrst daye vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, and on y^e pyght daye they gathered together, accordyng vnto the maner.

The .ix. Chapter.

The people repent and forsake theyr straunge wilnes. Esdras receyeth the benedyctes: of God and the synners of the people.

In the foure & twentye daye of this moneth came y^e chyldren of Israel together with fastinge & sack clothes, & erth vpon the, and separated the sede of Israel from all the straunge chyldren & stode & knowleged their synnes, and the wyckednesses of their fathers, & stode vpon in their place, & red in the boke of the lawe of the Lorde their God foure tymes on the daye, and they knowleged, & worshipped y^e Lorde their God foure tymes on the daye. And the Leuites stode on hye, namely Iesua, Sani, Cadmiel, Sabaniah, Bani. Serebiah, Bani & Chanani, & cryed loude vnto the Lorde their God. And y^e Leuites, Iesua Cadmiel Sam Hasabniah Serebiah Hodiah Sabaniah, Phathahiah, sayd: stonde vpon prayse y^e Lorde your God for ever: and let thankes be geue vnto the name of thy glozy, which excelleth all thankesgeuynge & prayse. Lorde, y^e alone haste made heauen, & the heauen of al heauens, with al their host, the erth and al y^e is therein, the sea and al that is therein: thou geuest lyfe vnto al, and the host of heauen bow them selues vnto the. Thou art the Lorde God, that hast chosen Abram, and broughtest him out of Chaldea, & calledst hym Abraham and foundest his hert faithfull before the, & madest a couenaunte with him to geue vnto his sede the lande of the Cananites, Hethites, Amorites, Phereites, Jebusites and Geragesites,

& hast made good thy wordes: for thou art righteous, and hast considered the mysery of our fathers in Egypte, and heard theyr complaynte by the reed sea, and shewed tokens and wonders vpon Pharao, and on all his seruantes, and on all the people of his lande: for thou knewest that they were presumptuous and cruell agaynst them, and so madest thou the a name as it is thys day. And the reed sea diddest thou deuide in sundre before them, so that they wente thorow the middes of the sea drye showed: and theyr persecuters threwest thou in to the depe as a stone, in the mighty waters, and leddest them on the daye tyme in a cloudy pillar, and on the nyght sea: son in a pillar of fire, to shew them light in the way that they wente.

* Thou camest downe also vpon mounte Sinai, and spakest vnto them from heauen, & gauest them ryght iudgements, true lawes, good commaundementes and statutes, and declaredest vnto them thy holy Saboth, and commaundest them preceptes, ordinaunces, and lawes, by Moses thy seruant: and * gauest them bread from heauen when they wer hongry, and * broughtest forth water for them oute of the rocke when they were thyrsty: * and promisedst the, that they shoulde go in, and take possession of the lande, ouer whiche thou haddest lyfte vpon thyne hande for to geue them.

But our fathers were proude and hardnecked, so that they folowed not y^e commaundementes, and refused to heare, and were not mynde full of the wonders that thou dydest for them: but became obstinat and heady in so much that they turned backe to their bondage in theyr dysobedyence. But thou my God for, gauest, and wast gracious, mercyfull, pacyent, and of greate goodnesse, and forsokest them not. * And though they made a moulted calfe (and sayde: This is thy God, that broughte thee oute of the lande of Egypte) and dyd greate blasphemyes, yet forsokest thou them not in the wyldernes, accordyng to thy great mercy. * And the cloudy pyler departed not fro the on y^e day tyme to lead them y^e way, nether y^e pillar of fire in the nyght season, to shew them lyght in the way

Esdra. ii. b

Some red them.

C Exod. xxi. a Deu. xii. b

Exo. xvi. b.

Num. x. b

Gen. xxi. c.

D Exo. xxxii. a

Exo. xiii. b

Gene. xi. b. Gen. xii. a

Gen. xv. b.

way that they went.

Ero. xvi. b And thou gauest them thy good spi-
rite to enforce them, *and withheldest
Ero. xvii. b wot thy Hanna from theyr mouthe, * &
gauest them water when they wer thir-
ste. For tye yeares longe madest thou
prouysion for them in the wyldernesse,
so that they lacked nothing: * theyr clo-
Deu. viii. b thes waxed not olde, and theyr fete swel-
led not. And thou gauest them kyng-
domes & nacions, & partedst the accor-
dyng to theyr porcions, so that they
possessed * the lande of Schon kinge of
Hesebon, & the lande of Og the kyng of
Rum xxi. c Basan. * And theyr chyldren multy-
Gen. xxi. c plyedst thou as the starrs of heauen,
and broughtest the into the land wher
of thou haddest spoken vnto theyr fa-
thers, that they shoulde go into it, and
haue it in possession.

Iosa. 2. 3. 4 And the chyldren went in, and posses-
sed the land, and thou subdudest before
them the inhabytoures of the lande, e-
uen the Cananites, and gauest them in
to theyr hande, and theyr kynges and
the people of the lande, that they myght
do with the what they would. And they
wanne theyr stronge cyties, and a fat
lande, and toke possession of houses
that were full of all maner goodes, wel-
les dygged oute, bynecardes, oylegar-
dens, and many frutfull trees: and they
ate and were fylled, and became fat and
lyred in welth thow thy great good-
nes. Neuertheles they wer disobedient,
and rebelled agaynst the, and caste thy
lawe behynde theyr backes, and slewe
thy prophetes (whiche exorted them so
earnestly, that they shoulde couert vnto
thee) and dyd great blasphemies. Ther-
fore gauest thou the ouer into the hand
of theyr enemyes that vexed them.

And in the tyme of theyr trouble they
cryed vnto the, and thou hardest them
from heauen and thow thy great mer-
cy thou gauest them ^b sauioures, which
helped them oute of the hande of theyr
enemyes. But when they came to reste,
they turned backe agayne to do euell
before the: therfore leftest thou them in
the hand of theyr enemyes, so that they
had the dominion ouer them. So they
conuerted, and cryed vnto the, and thou
hardest them from heauen, and manye
tymes hast thou delyuered them accor-

dyng to thy great mercy, and testifiedst
vnto them, that they shoulde turne a-
gayne vnto thy law.

Notwithstanding they were proud,
and herkened not vnto thy commaun-
dementes, but synned in thy lawes
*(whiche a man shoulde do, and liue in
them) and turned the shoulder awaye,
and were styffenecked, and would not
heare. And manye yeares dyddest thou
forbeare the, & testyfiedst vnto the tho-
row thy psirite, euen by the office of thy
prophetes, and yet wold they not heare.
Therefore gauest thou them into the
hande of the nacions in the landes.
But for thy greates mercies sake thou
hast not vtterly consumed them, nether
forsaken them: for thou art a gracious
and merciful God.

* Nowe oure God, thou greates God,
mightie and terryble, thou that kepest
couenaunt and mercy, regarde not a lit-
le all the trauayle that hath happened
vnto vs, and our kinges, prynces, pree-
stes, prophetes, fathers and all thy peo-
ple, sence the tyme of the kynges of As-
sur vnto thys daye. Thou art ryghte-
ous in all that thou hast broughte vpon
vs: for thou haste done ryghte. As for
vs, we haue bene vngodly, & our kinges,
prynces, preestes and fathers haue not
done after thy lawe, nor regarded thy
commaundementes, and thy earnest ex-
hortacions where with thou hast exhor-
ted them, and haue not serued thee in
their kingdome, and in thy great goods
that thou gauest them, and in the large
and plenteous lande whiche thou ga-
uest them, and haue not conuerted from
theyr wycked worckes. Beholde there-
fore are we in bondage this daye: yea e-
uen in the lande that thou gauest vnto
oure fathers, to enioye the frutes and
goodes thereof, beholde there are wee
bondmen. And greates is the increase of
it vnto the kynges, whome thou haste
set ouer vs because of oure synnes, and
they haue dominion ouer oure bodyes
and cartell, and we are in greates trou-
ble. And in all thys make wee a sure
couenaunte, and wyte it, and let oure
prynces, Leuytes and preestes seale it.

The notes.

a. This fat lande signifieth a frutfull grounde **Fat land.**
that aboundeth with all good thynges as it is
sayd of fat breade of Aser, gen. xlii. c

b. This

Deu. xvi. a
Roma. x. a.
Gala. iii. b.
Ezech. xx. b.

2. Ezech. i. b
and. iii. c.
Dan. ix. a.
Ezech. ix. b.
and. xxi. a

The couenaunt ii. Eldras of the people

b. Sauourers are here called the princes or captaynes whiche saved the people from the enemyes. Jud. iii. b.

The .x. Chapter.

The names of the that sealed the couenaunt betwene God and the people.

S These sealers were: Nehemiah (his) Bathisatha the sonne of Bathachiah and Zebekiah, Saraiah, Mariab, Jeremy, Phalsur, Amariah, Malchiah, Hatus, Sebaniah, Maluch, Harim, Merimoth, Obadiab, Daniel Jenthon, Saruch, Mosolam, Abiah, Miamin, Maasiah, Belgai and Semeliah: these were preestes. The Leuites were: Jesua the sonne of Azariah, Benui amonge the chyldren of Benadad and Cadmiel. And they: brethren: Sechaniah, Hodiah, Celita, Phalatah, Hanan, Micha, Kohob, Halabiah, Sachur, Serebiah, Sabaniah, Hodiah, Bani and Baniui. The heades of the people were: Phares, Phaath Moab, Elam, Zathua, Sani, Boni, Asgad, Bebat, Adontah, Begoai, Adin, Ater, Hekiah, Alur, Hodiah, Halum, Bezai, Hariph, Anathoth, Nebai, Hagphas, Mosolam, Heli, Meselabel, Zador, Jaddua, Phalatia, Hanan, Anaiah, Hosa, Hananiah, Halub, Halohes, Phaleha, Sobek, Rehun, Halebnah, Maasiah, Ahiah, Hanan, Anan, Malluch, Harim and Baanah.

And the other people, the preestes, Leuites, porters, singers, scthyning, and all they that had separated themselves from the people in the landes vnto the lawe of God, with their wiues, sonnes & daughters, as many as could vnderstande it, and they: lordes that had rule of them, receaued it for they: brethren.

Josu. 24. c. f.
ii. par. xv. c.

* And they came to sweare, and to hynd them selves with an oth to walke in Goddes lawe, whiche was geuen by Moses the seruaunt of God, that they would obserue and doo accordyng vnto all the commaundementes, iudgements and statutes of the LORD oure God: * and that we would not geue oure daughters vnto the people in the lande, neether to take they: daughters for oure sonnes. * And yf the people of the lande broughte ware on the sabothe, and all maner of bytayles to

Deu. vii. a.

ii. Es. xlii. c.

sell, that we would not take it of them on the saboth and on y holy daye. * And that we would let the seventh yeaere be fre concernyng al maner of charge.

Leu. xxv. a.
Deut. xv. a.

And we decreed a statute vpon ourselves, to geue yearly the thyrde parte of a ycle to the ministracion in y house of oure God, namely to the shewbred, to the dayly meateofferynge, to the dayly burnt offerynge of the sabothes, of the new moones and lease dayes, & to the thynges that wer sanctified, and to the synneofferynges, to reconcyle Israell with al, and to al the busines in the house of oure God.

And we caste the lot among the preestes, Leuites and the people, for offring of the wod to be brought vnto y house of oure God from yeaere to yeaere, after the houses of our fathers that it might be brent at tymes appoynted, vpon the aultare of the Lorde oure God, as it is wyrtten in the lawe: and yearly to bring the fyrstlinges of oure lande, and the firstlynges of oure frutes of all trees, yeaere by yeaere, vnto the house of the Lorde: and the firstlinges of oure sonnes, & of our cattell, as it is wyrtten in the lawe: and the firstlynges of our oxen and of oure shepe, that we shoulde byrynge al thys to the house of our God vnto the preestes that mynistrd in the house of oure God: and that we shoulde bringe the fyrstlynges of oure dowghe, and of oure heueoffrynges, and the frutes of all maner of trees, of wyne also and of oyle, vnto the preestes to the chestes of the house of oure God. And the tithes of oure lande vnto the Leuites, that the Leuites myghte haue the tythes in al y cytyes of our ministracion.

And the preeste the sonne of Aaron shall with the Leuytes haue also of the tythes of the Leuites, so that the Leuites shall byrynge vp the tythes of they: tythes vnto the house of oure God to the chest in y treasure house. For y chyldren of Israell and the chyldren of Leui shall bringe vp the heueoffrynges of the corne, wyne and oyle vnto the chestes. And there shalbe the vessels of the sanctuarie, and the preestes that minister, and the porters and syngers, that we forsake not the house of oure God.

The .xi. Chapter.

Who

Who dwelled in Jerusalem after it was builded and who in the cyties of Juda.



And the rulers of the people dwelte at Jerusalem. But y other people cast lottes therfore, so that amonge ten one parte went to Jerusalem into the holy cytie to dwell, and nyne partes in the cyties. And the people thanked all the menne that were willinge to dwell at Jerusalem.

These are the heades of the land that dwelt in Jerusalem and in the cities of Juda: And euery one dwelte in his possession, and in theyr cyties of Israel, the preestes, Leuites, the Bethinims, & the chyldren of Salomons seruauntes. And at Jerusalem dwelte certayne of the chyldren of Juda and of Benjamin.

C. par. x. a.

* Of the chyldren of Juda: Athaiash the sonne of Asiah the sonne of zachary, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleell, of the chyldren of Phares. And Maasiah the sonne of Baruch, the sonne of Chal Hose, the sonne of Haseia, the son of Abaia, the sonne of Joisarib, the sonne of zachary, the sonne of Siloni. All the chyldren of Phares that dwelt at Jerusalem, wer foure C. and eyght and thre score valeaunt men.

These are the chyldren of Benjamin: Sallu the sonne of Mesullam, the son of Joeb, the sonne of Phadaiash, the sonne of Colaiash the sonne of Mahiah, the sonne of Jthiel, the sonne of Asaiash. And after hym Abai, Selai nyne hundred and eyghte and twentye. And Joell the sonne of zechri had the ouersight of them: and Juda the sonne of Senuah ouer the seconde parte of the cytie.

i. par. x. b.

Of the preestes ther dwelt: Jedaiash the sonne of Joisarib, Jachin. Saraiah the sonne of Helkiah the sonne of Hosolam, the sonne of zadoe, the sonne of Metarioth, the sonne of Abitob, was prince in the house of God: and his brethren that performed the worke in the house: of whome there were. viii. C. and xlii. And Adaiash the sonne of Jeroham, the sonne of Blalaliell, the sonne of Amazi, the sonne of zachary, the sonne of Phalhur the sonne of Melchiah and his

brethren, these amonge the fathers: of whom there wer two hundred and two & fortie. And Amasai the sonne of Amasai the sonne of Amasai the sonne of Emer: and his brethren were valiaunt men, of whom there were an hundred and eyght and twentie. And theyr ouersear was zabbie the sonne of Hagdolin.

Of the Leuites: Semeiah the sonne of Halub, the sonne of Aserikam, the son of Halabiah the sonne of Boni: & Sabathai and Josabad of the chefe of the Leuites, in the outwarde busines of the house of God. And Mathaniah the sonne of Micha, the sonne of zabdi, the sonne of Alaph, whiche was the principall to begynne the thankesgeuing vnto prayer. And Sackbukiah the second amonge his brethren, and Abda the son of Saminua, the sonne of Galal, the sonne of Iduthun. All the Leuites in the holpe cytye were two hundred and fourescore. * And the porters Acub and Calmon, and theyr brethren that kepte the portes, were an hundred and two and seuentye. As for the resydue of Israel, the preestes and Leuites, they were in all the cities of Juda, euery one in his inheritaunce.

ii. par. x. c.

And the Bethinims dwelt in Ophel: and ziha and Galspha belonged vnto the Bethinims. The ouersear of the Leuites at Jerusalem, was Ussi the sonne of Baani, the sonne of Halabiah, the sonne of Mathaniah, the sonne of Micha.

Of the chyldren of Alaph there were syngers about the busynes in the house of God: for it was the kinges commaundement concernynge them, that the syngers should deale faythfully euery day as accordyng was.

And Mathaiash the sonne of Mesela, bell of the chyldren of zarah the sonne of Juda nexte the kinge in all maters concerning the people and theyr byllages, thoroowe oute all theyr regyons. And y chyldren of Juda that were without in the townes of theyr lande, dwelte some at Kariah Arbe, and in the byllages therof, and at Dibon, and in the byllages thereof: and at Cabzell, and in the byllages therof: and at Iesua, Moladah, Bethphalet, Hazerual, Bersabe and

ii. Eldras

in their byllages: and at Sikelag and Moconah, and in theyr byllages: And at Entemon, Sarah, Jerimuth, zonoah, Odollam, and in theyr byllages: At Lachis, and in the feldeſ thereof: At Aſekah, and in þ byllages theroſ: and dwelt frome Berſabe vnto the valleie of Hebron.

The chyldren of Benjamin of Saba, dwelte at Machmas, Aia, Bethell and in theyr byllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod, Ono and in the carpenters valleie. And certayne of the Leuites that had porcions in Iuda, dwelt in Benjamin.

¶ The. xii. Chapter.

¶ The preestes and Leuites whiche came with zorobabell to Ierusalem are numbred: and the walke is deduced.



These are the priestes and Leuites that wente vp with zorobabell the son of Salathiel and with Iesua: Saraiah, Jeremy, Eldras, Amariah, Meluch, Hatus, Sechaniah, Kehum, Merimoth, Abo, Genthoi, Abiah, Amin, Maadiah, Belgah, Semaiah, Joiarib, Jadaiah, Salu, Amok Melkiah and Jadaiah. These wer the heades amonge the preestes and theyr brethren in the tyme of Iesua. The Leuites wer these: Iesua, Benui, Cadmiel, Sarabiah, Iuda and Mathaniah ouer the offyce of thankesgeuyng, they and theyr brethren: Sachbukiah and Ani, and theyr brethren, were aboute them in the watches.

Iesua begate Joakim. Joakim begat Eliaſib. Eliaſib begat Joiada. Joiada begate Jonathan. Jonathan begat Jadia. And in the tyme of Joakim were these the cheſe fathers among the preestes: vnder Saraiah Jadaiah, vnder Jeremy Hananiah, vnder Eldras, Mosolam, vnder Amariah Jehoanan, vnder Bilico Jonathan, vnder Sebaniah Joseph, vnder Harim Edna, vnder maraioth Helcai, vnder Adia Zachary, vnder Genthō Mosolam, vnder Abia zechri, vnder Miniamin and Moadia Beltai, vnder Belgah Samua, vnder Semetah Jehonathan, vnder Joiarib Mathnai, vnder Jadaiah Uſi, vnder

der Selai Helai, vnder Amob Eber, vnder Melchiah Hasabiah, vnder Jadaiah Pathanael.

And in the tyme of Eliaſib Joiada, Johanan and Jadia, wer the cheſe fathers among the Leuites, and the preestes wrytten vnder the raygne of Darius the Persian. The chyldren of Leuit the principall fathers were wrytten in the Chronicles, butyll the tyme of Jonathan the sonne of Eliaſib. And these were the cheſe among the Leuites, Hasabiah, Serebiah and Iesua the sonne of Cadmiel, and theyr brethren ouer agaynste them, to geue prayse and thankes, accordynge as Dauid the man of God had ordeyned it, one watche ouer agaynste another. Mathania, Salbukiah, Obadiah, Mosolam, Calmō and Abub were porters in the watch at the threſholdes of the gates. These wer in the tyme of Joiakim the sonne of Iesua the sonne of Iosedec, and in the tyme of Nehemiah the captaine & of the preeste Eldras the scribe.

And in the dedicacion of the walle at Ierusalem, were the Leuites soughte out of all theyr places, that they myght be broughte to Ierusalem, to kepe the dedicaciō and gladnesse, with thankesgeynings, with synginge with Tymbales, Psalteries and harpes. And the chyldren of the syngers gathered them selues together from the playne countre aboute Ierusalem, and from the byllages of Bethophathi, and fro the house of Galgal, and oute of the feldeſ of Geba and Asnaueh: for the syngers had builded them byllages about Ierusalem. And the preestes and Leuites purified them selues, and clenſed the people, the gates and the wall.

And I caused the princes of Iuda to goo vp vpon the wall, and appoynted two great queers of thankesgeuyng whiche wente on the righte hande of the wall towarde the Donggate, and after them wente Mosaiah, and halfe of the princes of Iuda, and Asaria, Eldras, Mosolam Iuda, Benjamin, Semetah and Jeremy: & certayne of the preestes chyldren with trompettes, namelpe zachari the sonne of Jonathan, the sonne of Semetah, the sonne of Mathaniah, the sonne of Michatah, the sonne of zechur,

eur, the sonne of Alaph, and hys brethren, Semeiah, Asarael, Melalai, Galalai, Maai, Nathanael and Juda and Hanani, with the muscalle instruments of Dauid the man of God.

And Eldras the Scribe before them, towarde the welgate, and they wente bp ouer agaynste them vpon the steps of the cytie of Dauid at the going bp of the walle to the house of Dauid, vnto the Watergate Eastward.

D The other queer of thankelgeuinge wente ouer agaynste them, and I after them, and the halfe parte of the people vpon the wall, toward the fornegate bpwarde, vntyll the brode wall, and to the porte of Ephraim, and to the Oldegate, and to the fishgate, and to the tower of Hananeel, and to the tower of Meshah, vntyll the Shepegate. And in the pylongate stode they styll, and so stode the two queers of thankelgeuinge of the house of God, and I and the halfe of the rulers wyth me, and the preestes, namely Eliakim, Maasiah, Miniamin, Michajah, Elioenai, zachary, Hananiah with trompettes, & Maasiah, Semeiah, Eleazar, Uri, Jehohanan, Melchiah, Elam and Ser. And the syngers sang loude, and Iestahiah was p ouerleat.

And the same daye were there great sacrifices offered, and they reioysed: for God had geuen them greates gladnesse, so that bothe the wyues and chyldren were ioyfull, and the mirth of Ierusalem was herd far of.

At the same tyme were there manne appoynted ouer the treasure chestes (wherein were the heueofferinges, the fyrstpynges and the tythes) that they shoulde gather them oute of the felde aboute the cyties, to destribute them vnto the preestes and Leuites accordyng to the lawe: for Juda was glad of the preestes, and Leuites, that they stode and waityd vpon the offyce of theyr God, and the offyce of the purificacion. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: for in

1 par. 24. a.
2 par. 24. b.

the tyme of Dauid and Alaph, were the chese syngers founded, and the songes of praise and thankelgeuinge vnto god. In the tyme of zorobabell and Nehemiah, dyd al Israel geue porcions vn-

to the syngers and porters, euerye daye hys porcion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thynges that were sanctified, vnto the chyldren of Aaron.

The. xiii. Chapter.

C Deuteronomy is read, and when they haue heard it they separte from them all straungers. &c.



Ad what time as p boke of Moles was read in the eares of the people there was founde wyrtten therein, that the Ammonites and Moabites shoulde neuer come in to the congregacyon of God, because they met not the chyldren of Israel wyth bread and water, and byred Balaam agaynste them, that he shoulde curse them: neuertheles oure God turned the curse in to a blessing. Now when they herde the Lawe, they separated from Israell euery one that had myrte hym selfe therein. And before thys had the preeft Elisib deliuered the chesse of the house of our God vnto hys kynsman Tobiah: for he had made hym a great chesse, and there had they afore tyme layed the meateoffringes, frankencense, vessell, and the tythes of corne, wine and oyle (accordyng to the commaundemente geuen to the Leuytes, syngers and porters) and the heueoffringes of the preestes.

Deut. 24.

1 par. 24. a.

But in all thys was not I at Ierusalem: for in the two and thyrtyeth yere of Archaxerxes kinge of Babilon, came I vnto the king, & after certayne dayes optayned I lycence of the kyng to come to Ierusalem. And I gat knowledge of the euil that Elisib dyd vnto Tobiah, in that he had made hym a chesse in the courte of the house of God, and it greeued me sore, and I caste forth the all the vesselles of the house of Tobiah out of the chesse, and commaunded them to cleanse the chesse. And thither broughte I agayne the vesselles of the house of God, the meateofferynge and the incense.

1 par. 24. b.

And I perceaued, that the porcions of the Leuites wer not geuen them, for the whiche cause the Leuites and syngers were Red, euerye one to hys lande for to worke. Then reprovod I the rulers, and sayde why forsake we p house

cf

ii. Eſdras

of God: But I gathered them together, and ſet them in theiꝝ place. Then broughte all Iuda the tythes of corne, wyne and oyle vnto the treaſure. And I made treaſurers ouer þe treaſure, euen Selemiah the pꝛeeſt, & zador the ſcribe, and of the Leuites Phadaiah and vnder theiꝝ hande Hanan the ſonne of zacur the ſonne of Nathaniah: for they were counted faythful, and theiꝝ offyce was to diſtribute vnto theiꝝ bzethzen. *Thinke vpon me O my God here in, and wype not out my mercye, that I haue ſwewed on the houſe of my God, and on the offycers therof.

1. Eſd. v. c.

At the ſame tyme ſawe I ſome tre- dyng wine pꝛeſſes on the Saboth and byngynge in clusters, and aſſes laden wyth wyne, grapes, ſygges, and byn- ginge all maner of burthens vnto Je- ruſalem, vpon the Sabothe daye. And I rebuked them earneſtly the ſame day that they ſolde the vitayles. Ther dwelt me of Tyze alſo therein, which broughte fyſhe and all maner of ware, and ſolde on the Saboth day vnto the chyldꝛe of Iuda and Ieruſalem. Then reproued I the rulers in Iuda, and ſayde vnto them: what euell thinge is thys that ye do, and bꝛeake the Sabothe daye? Dyd not oure fathers euen thus, and oure God broughte all thys plague vpon vs and vpon thys cyyte? And ye make the wꝛathe moꝛe yet vpon Iſrael, in that ye bꝛeake the ſaboth.

Ab Sal
Peuening
Hado we
came to þ
porters.
22. Ab.
Ezra, the
Hado we
rouched þ
porters.

And it fortuneth, that when the por- ters of Ieruſalem made ſhadow befoꝛe the Sabothe, I commaunded to ſhut the gates, and charged that they ſhoulde not be opened til after the Saboth: and ſome of my ſeruauntes ſet I at the ga- tes, that there ſhoulde no burthen bee broughte in on the Saboth daye. Then remayned the chapmen and marchaun- tes once oꝛ twyſe ouer nyghte without Ieruſalem with all maner of wares. Then reproued I them ſore, and ſayde vnto them: whye tarpe ye all nyghte a- bouthe the wall? If ye do it once agayne, I wyll laye handes vpon you. Frome that tyme foꝛthe came they no moꝛe on the Saboth. And I ſayde vnto the Le- uites whiche were cleane, that they ſhoulde come and kepe the gates, to la- ſowe the Saboth daye. Thynke vpon

me (O my God) concernynge thys alſo, and ſpare me accordynge to thy greate mercye.

And at the ſame tyme ſawe I Jew- es, that maryed wyues of Aſdod. Am- mon & of Moab & theiꝝ chyldꝛen ſpake halfe in þe ſpeache of Aſdod, & could not ſpeake in þe Jewes language, but by þe tonge might a man perceauie euery peo- ple. And I reproued them, & curſed the, & ſmote certayne me of them, and pluckt them by, and toke an othe of them by God: Ye ſhall not geue your daughters vnto theiꝝ ſonnes, neyther ſhal ye take theiꝝ daughters vnto youre ſonnes, oꝛ foꝛ youre ſelues. Dyd not Salomon the kynge of Iſrael ſynne therein: and yet amonge manye heþthen was there no kynge lyke hym, and he was deare vnto hys God, and God made hym kig ouer all Iſrael, & yet neuertheles out- landyſhe women cauſed hym to ſynne. And ſhal we then obeye vnto you, to do all thys great euell, and to traunſgreſſe agaynſte oure God, and many ſtraunge wyues?

And one of the chyldꝛen of Jehoſa- da the ſonne of Eliaſib þe hie pꝛeeſt, had made a contracte wyth Sanabalat the Hoꝛonite: but I chaſed hym from me. O my God, thynke thou vpon them that are quite of the pꝛeeſthode, and haue de- ſyled the couenaunte of the pꝛeeſthode and of the Leuites. Thus clenſed I the from all ſuche as were outlandyſh, and appoynted the courtes of the pꝛeeſtes and Leuites, euerye one to hys offyce, and to offere the wod at tymes appoy- nted, and the fyꝛſte frutes. Thynke thou vpon me (O my God) foꝛ the beſte.

The ende of the ſeconde boke of Eſ- dras, otherwyſe called the boke of Behemſah.

The boke of Eſther.

The fyꝛſte Chapter.

Chynge Thaurus, whiche ſealled Betharſes was with a roſall ſcale, wherunto the queene Maſti wyl not come: foꝛ whiche caule ſhe is denozed.



At the tyme of Ahasuerus whiche raygned fro India vnto Ethiopias, ouer an hundred and seuen and twentye Landes, what time as he sat on his seate royall in the castell of Susa in the thyrde yere of hys raygne, he made a feaste vnto all his princes and seruantes, namelye vnto the myghty men of Persia and Media, to the capitaynes and rulers of hys countreys, that he myghte shewe the noble riches of his kingdome, and the glorious worshyppe of hys greatnesse, manye dayes longe, euen an hundred and foure score dayes.

And when these dayes wer expyred, the kynge made a feast vnto all the people that were in the castell of Susa, bothe vnto greate and smal, seuen dayes longe in the courte of the garden by the kynges palace: where there hanged white, reed and palow clothes, fastened with cordes of linnen & scarlet in syluer cynges, vpon pylers of Marble stone.

The benches were of golde and syluer made vpon a pavement of grene, whyt, palowe and blacke Marble. And y^e dryncke was caried in vessels of gold, & there was euery chaunge of vessel. And the kynges wyne was much accordyng to y^e power of the kynge. And no manne was appoynted what he should drynck: for the kynge hadde commaunded all the officers of his house, that euery one shoulde do as it liked him. And the quene Vasthi made a feaste also for the women in the palace of Ahasuerus. And on the seuenth daye when the kynge was merie of the wyne, he commaunded Behuman, Bartha, Harbona, Bagatha, Abagatha, Zathar and Carchas, the seuen chamberlaynes (that dyd seruyce in the presence of king Ahasuerus) to fetch the quene Vasthi with y^e crown regall, that he myghte shewe the people and princes her fairnesse: for she was bewtiful. But the quene Vasthi would not come at the kynges worde by hys chamberlaynes. Then was the kynge very wrothe, and hys indignacion kindled in hym.

And the kynge spake to the wyse men

that had vnderstanding in the ordinaunces of y^e lande for the kynges matters must be hadled before all such as haue knowledge of y^e lawe & iudgement: and the next vnto him were, Carlena, Setthat, Admatha, Charlis, Mares, Marsana & Hamucan, the seuen princes of the Persians, & Medes, which saw the kynges face, & sate aboue in the kynges dome. What law shoulde be execut vpon the quene Vasthi, because she dyd not accordyng to the worde of the kynge by his chamberlaines. Then sayd Hamucan before the kynge & the princes: the quene Vasthi hath not only done euell against y^e king but also againste all the princes & al the people in al the landes of king Ahasuerus for this dede of the quene shal come abrode vnto al weime, so that they shal despise their husbandes before their eyes, & shal say: y^e king Ahasuerus comaunded Vasthi y^e quene to come before him, but she would not. And so shal the princeesses in Persia, and Media saye lykwise vnto all the kynges prices, whe they heare of this dede of the quene, thus shal there arysse despytfulnes and wrathe ynoughe. If it please the kynge, let there go a commaundement from him, and let it be written accordyng to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before kynge Ahasuerus, and lette the kynge geue the kingdome vnto another that is better then she.

And that this wrytinge of the kinge whiche shalbe made, be published thorow out al his empyre (which is great) y^e all wyues may hold their husbandes in honour, both among great & small.

This pleased the kynge and the princes, and the kinge dyd accordyng to the worde of Hamucan. Then were there letters sente forth into all the kynges landes, in to euery land accordyng to the wrytinge thereof, and to euery people after theyr language, y^e euery man shoulde be lord in his owne house. And thys caused he be spoken after the language of his people.

¶ The .ii. Chapter.

After the quene is put away, certayne goodly yonge damoelles are searched oute. Whilke other wyse called Esther, please the kinge, and is made quene. *Barbo*

Of Esther

chens openeth vnto the kinge those that would betraye hym.



After these actes when the displeasure of kinge Ahasuerus was layed he thoughte vpon Vashti, what she had done, and what was concluded concerning her. Then sayd the kinges seruantes: Let there be faire young virgins soughte for the kyng, and let the king appoynt ouerseers in all the landes of his empire, that they may bringe together al the faire younge virgins vnto the castell of Susan to the womens buyldinge, vnder the hande of Hagei the kynges chamberlayne, that kepeth the women, and let hym geue them their apparrell. And loke whiche damsel pleaseth the kinge, let her be quene in Vashtis steade. This pleased the kyng, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Haradocheus, the sonne of Jair, the sonne of Seimei, the sonne of Cis the sonne of Jemini, which was caried away from Ierusalem, * whan Jekoniah the kyng of Iuda was led awaye, (whome Nabuchodonozor the kyng of Babilon caried awaye) and he nourished Hadalah (that is Esther) hys vnckles doughter: for she had neyther father nor mother, and she was a faire and beutyful damsell. And whē her father and mother dyed, Haradocheus receaued her as hys owne doughter.

Nowe when the kynges commaundement and comynssyon was publyshed, and many damselfs were brought together vnto the castell of Susan vnder the hand of Hagei, Esther was taken al so vnto the kynges house vnder the hand of Hagei the keeper of the women, & the damself pleased him, & she founde grace in his sight. And he caused her to continēt to be gyven her, and her gyftes, & gaue her. vii. notable gentyl women of the kynges house, and arayed both her and her gentyl women very richely in the house of the women. But Esther shewed not her people nor her kynred: for Haradocheus had charged her, that she should not tell it. And Haradocheus walked euerye daye before the courte of the we-

mens buyldinge, that he myght knowe how Esther dyd, and what shoulde become of her.

And when the appoynted tyme of euery damself came that she should come to the kyng Ahasuerus, after that she had bene twelue monethes in the deckyng of the women (for their deckyng muste haue so muche tyme, namely sixe monethes with Balme and Myrr, and sixe monethes with good spyes, so were the women beutyfied) then wente there one damself vnto the king, & what soeuer she requyred, that must be geuen her to go wyth her oute of the womens buyldinge vnto the kinges palace. And when one came in the euenyng, the same went from him on the morow into the seconde house of women, vnder the hand of Safagas the kinges chamberlayne, which kepeth the concubins. And she must come vnto the kynges nympe, except it pleased the kinge, and that he caused her to be called by name.

Now when the tyme came of Esther the doughter of Abihail Haradocheus vnckle (whome he had receaued as hys owne doughter) that she should come to the king, she desyred nothyng but what Hagei the kinges chamberlayne the keeper of the women sayde.

And Esther founde fauoure in the syghte of all them that looked vpon her. And Esther was taken vnto king Ahasuerus into the house royal, in the tenth moneth which is called * Tebeth, in the seuenth yere of his raigne.

And the kyng loued Esther aboue al the women, and she founde grace and mercy in his syghte before all the virgins: and he set the quenes crowne vpon her head, & made her quene in steade of Vashti. And the kyng made a great feast vnto all hys prynces and seruantes (which feast was because of Esther) and let the landes bee in quietnes, and gaue roiall gyftes.

And whan the virgins were gathered together the seconde tyme, Haradocheus sat in the kinges gate. And as yet had not Esther shewed her kynred and her people, according as Haradocheus had bydden her: for Esther did after the worde of Haradocheus, like as when he was her tutoure. At the same tyme

while

1 Reg. 24. 2
2 Reg. 24. 8.

Decebre.

whyle Hardocheus sat in the kynges gate, two of the kynges chamberlaines Bagathan and Thares whiche kepte the doze, were wroth, and sought to lay their handes on the kyng Ahasuerus: wherof Hardocheus gat knowledge, and*tolde it vnto quene Esther, & Est- her certified the kyng therof in Har- docheus name. And when inquisicion was made, it was founde so. And they were bothe hanged on tre: and it was wrytten in the Cronycles before the kyng.

Eshe. vi. a

The. iiii. Chapter.

Haman the Adacedonian, after he was exalted, ob- tained of the kyng that al the Jewes shoulde be put to death, because Hardocheus had not done hym worship as other had.

After these actes dyd the kyng promote Haman the sonne of Amadatha the Agagite, and set him hye, & set his seate aboue al the prynces that were with him. And al þ kynges seruauntes that were in the gate, bowed their kne- es, and did reuerence vnto Haman: for the kyng had so commaunded. But Hardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whiche were in the kynges gate, said vnto Hardocheus: why tra- gresshest thou the kynges commaunde- ment? And when they spake this daylye vnto him, and he folowed the not, they tolde Haman, that they myght se whe- ther Hardocheus matters woulde en- dure: for he had tolde them, that he was a Jewe. And when Haman sawe, that Hardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignacion and thought it to lytel to laye handes onely on Hardocheus: for they had shewed him the nacio of Har- docheus, but he soughte to destroye all the Jewes the nacion of Hardocheus, that were in the whole empire of Aha- suerus.

Marche.

Februa-
rye.

In the fyrste moneth (that is the mo- neth Nisan) in the twelueith yere of kig Ahasuerus they cast Phur (þ is a lote) before Haman, on what daye and what moneth this shoulde be done: and it wet oute the twelueith moneth that is þ mo- neth*Adar. And Haman said vnto kyng Ahasuerus: There is a people scattered

abrode and dispersed amonge al people in all the landes of thine empire, & their lawe is contratyv vnto al people, & they do not after the kynges lawes, nether is it the kynges profyt to suffer the af- ter this maner. If it please the kyng, let him wryte, that they may be destroy- ed, and so wyl I weye downe ten thou- sande talentes of syluer, vnder þ han- des of the worckmē, to be brought in- to the kynges chamber. Then toke the kyng his rynge from his hande, & gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemye. And the kyng sayde vnto Haman: Let the syl- uer be geuen the, & that people also, to do with al what pleaseth the.

D

Then were the kynges scribes cal- led on the thirtenth daye of the fyrste moneth, and there was wrytten (accor- ding as Haman comaunded) vnto the kynges prynces and to the captiues e- uery where in the landes, and to the ru- lars of euery people in the countreyes on euery syde, accordyng to the wry- tyng of euery nacion, and after thepr language in the name of kyng Ahasu- erus, and sealed with the kynges ringe. And the wrytinges were sent by postes in to all the kynges landes, to rote out, to kyll, and to destroye all Jewes, bothe yonge and olde, chyldren and women in one day (namely vpon þ thir- tenth daye of þ twelueith moneth, which is the moneth Adar) and to spoyle theyr goodes.

This was the summe of the wrytinge, that there shoulde be a commaundemēt geuē in al landes, to be publyshed vnto all people, that they shoulde be readye agaynst the same daye. And the postes wente in all the haste accordyng to the kynges commaundemente. And in þ cas- tel of Susan was the commaundement deuysed. And the kyng and Haman sat and drancke. But the cite of Susan was dysquieted.

The. v. Chapter.

Hardochens geueth the quene knowledge of the cruel decree of the kyng agaynst the Jewes.



hen Hardocheus perceaued al þ was done, he rēt his clo- thes & put on sack cloth, and althes, & went oute in to the
S. i. middes

Of Esther.

Myddes of the citie, & cryed loude and lamentable, and came before þe kynges gate: for there myghte no man entre within the kynges gate, that had sacke clothe on. And in all landes and places, as farre as the kynges word and commaundement extended, there was great lamentacion amonge the ^a Jewes and many fasted, wepte, mourned, and laye in sacke clothes and in ashes. So Esther, hers damfels, and her chamberlaynes, came and tolde it her. The was þe quene exceedingly astonied. And she sent rayment, that Hardocheus should put the on, and laye the sacke clothe from hym. But Hardocheus would not take the. Then called Esther Hathath one of the kynges chamberlaynes (whiche stode before her) and gaue hym a commaundement vnto Hardocheus, þe he myght know what it were, and wherfore he did so. So Hathath went forth to Hardocheus vnto the strete of þe cytye, which was before the kynges gate.

And Hardocheus tolde him of all that had happened vnto him, and of the summe of syluer that Haman had promysed to weye doune in þe kynges chamber because of the Jewes for to destrope them: and he gaue him the coppe of the commaundement, that was deuyled at Susan to destrope them, that he might shewe it vnto Esther, and to speake to her and charge her, that she should go in to the kynge and make her prayer and supplicacion vnto hym for her people.

And when Hathath came in, & tolde Esther þe wordes of Hardocheus, Esther spake vnto Hathath, and commaunded hym to saye vnto Hardocheus: all the kynges seruauntes, and the people in the landes of the kynge knowe, that whosoener commeth within the courte vnto the kynge, whether it be man or woman, which is not called, the commaundement is that the same shal dye immediatlye, excepte the kynge holde oute the golden scepter vnto hym, that he maye lyue. As for me, I haue not bene called to come in to the kynges now this thirtie dayes.

And whē Hardocheus was certified of Esthers wordes, Hardocheus bad saye agayne vnto Esther: thynke not to saue thyne owne lyfe, whyle thou art

in the kynges house before all Jewes: for yf thou holdeste thy peace at this tyme, then shall the Jewes haue helpe and deliuerance oute of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdom, for this tymes sake? Esther bad geue Hardocheus this answer: Go thou thy waye then, and gather together al the Jewes that are founde at Susan, and faste ye for me, that ye eate not and dryncke not in thre dayes, nether daye nor nyghte. I and my damfels wyll faste lykwyse, and so wyll I go in to the kyng contrarye to þe commaundement: yf I perishe, I perishe. So Hardocheus wēt hys way, & did all þe Esther had commaunded him.

The Notes.

a. The Jewes were first called Hebrewes, of Heber the eldest sonne of Sale sonne of Arphapat, as it appeareth. Gen. xi. b & i. Paral. i. c. after were they called Israel of Jacob, & after Jewes of one of the sonnes of Jacob that is to wete of Juda.

The. v. Chapter.

Esther entred in to the kyng and to detest him and Ham in to a feast. Hamā preparerth a galoufe for Har- docheus.



And on þe thirde daye put Esther on her royal apparel, and stode in the courte of the kynges palace win ouer against the kynges house. And the kynge sate vpon hys royal seate in the kynges palace ouer agaynst the gate of þe house. And when the kynge sawe Esther the quene standynge in the courte, he foude grace in his syght. And the kynge helde out the golden scepter in hys hande towarde Esther. So Esther stepte forth, and touched the toppe of the scepter.

Then sayde the kynge vnto her: What what wylte thou quene Esther? & what requyrest thou? aske euen the halfe of the empire, and it shall be geuen the. Esther sayde: If it please the kynge, let the kynge and Haman come this daye vnto the banket that I haue prepared. The kynge sayde: cause Hamā to make hast, þe he maye do as Esther hath said.

Now when the kynge & Hamā came to the banket þe Esther had prepared, the kynge said vnto Esther at the banket of wine. Esther, what is thy petition and it shalbe geuen the. And what requyrest thou? If it be euen the halfe of the empyre, it shalbe done.

Then

E Then answered Esther and sayde: my petition & desyre is, yf I haue founde grace in the syght of the kynge, and yf it please the kynge to geue me my petition, & to fulfil my request, then let y king and Haman come to the bancket that I shall prepare for them, and so wyll I do to morowe as the kynge hath sayde.

Then wente Haman forthe the same daye ioyfull and merie in his mynde. And when he sawe Har-docheus in the kynges gate, that he stode not vp and kneled before hym, he was full of indignacion at Har-docheus. Neuertheles he refrayned hym selfe: & when he came home, he sete, and called for his frendes, and zares his wyfe, and tolde the of the glozpe of his riches, and the multitude of his children all together how y king had promoted him so greatly, and how that he was taken aboue the prynces and seruauntes of the kynge. Haman sayde moreouer: Yea, and Esther the quene let no man come with the kynge vnto the bācket that she had prepared, excepte me, and to morowe am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Har-docheus the Jewe syttinge at the kynges gate. Then said zares hys wyfe and all his frendes vnto him: Let them make a galowes of fyfte cubites hie, and to morow speake thou vnto the kynge, that Har-docheus may be hanged thereon, yf thou comest metelye with the kynge vnto the bancket. Haman was well contente with all, and caused a galowes to be prepared.

The. vi. Chapter.

The kyng turneth ouer the Chronicles and findeth the syneltrie of Har-docheus: & then to the confusion of Haman commaundeth Har-docheus to be had in honour.

In the same nyghte coulde not the kynge slepe, and he commaunded to brynge the Chronicles and storpes: whiche whē they were red before the king they happened on y place where it was written, howe Har-docheus had tolde, that the kynges two chamberlaynes (which kepte the thresholds) soughte: to laye handes on kynge Ahasuerus. And the kynge sayde: what worshyp and good haue we done to Har-docheus there? Then sayde the kynges seruaun-

tes that ministred vnto hym. There is nothynge done for him. And the kynge sayde: Who is in the courte? (for Haman was gone in to the courte without before the kynges house, that he might speake vnto the kynge to hange Har-docheus on the tree, that he had prepared for hym.) And the kynges seruauntes sayde vnto hym: beholde, Haman standeth in the courte. The kynge said: let him come in. And when Haman came in, the kynge sayd vnto him: what shall be done vnto the man, whome the kynge woulde sayne brynge vnto worshyppe? But Haman thoughte in hys herte: Whome shoulde the kynge els be glade to brynge vnto worshyppe, but me? And Haman sayde vnto the kynge: Let the man vnto whome the kynge woulde be glade to do worshyppe, be broughte hither, that he maye be arayed with the royall garmentes whiche the kynge useth to weare: and the horse that y king rydeth vpon, and that the crowne royal maye be set vpon his head. And let this raymente and horse be deliuered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whome the kynge woulde sayne honour) and carye hym vpon the horse thorow the strete of the cytie, and cause it to be proclaimed before hym: thus shall it be done to euery man, whome the kynge woulde sayne honour.

The kynge sayde: make haste, and take as thou hast sayde, the raymente and the horse: and do eue so with Har-docheus the Jewe that sytteth before the kynges gate, and let nothynge faile of all that thou hast spoken. Then toke Haman the raymente and the horse, arayed hym, and broughte hym on horses backe thorow the strete of the cytie, and proclaimed before hym: Euen thus shall it be done vnto euery man whom the kynge is dysposed to honour. And Har-docheus came againe to y kynges gate, but Haman gat hym home in all the haste mournynge with bare heade, and tolde zares hys wyfe and all hys frendes, euery thyng that had happened hym. Then sayde hys wyfe men and zares hys wyfe vnto hym: If it be Har-docheus of the seide of the Jewes, before whome thou hast

Of Esther.

begonne to fall, thou canste do no-
thyng vnto hym, but shalt fall before
hym. Whyle they were yet talkynge
with him, came the kynges chāberlay-
nes, and caused Haman to make haste
to come vnto the bancket that Esther
had prepared.

The. vii. Chapter.

The quene byddeth the kyng and Haman agayne,
and prayeth for her selfe and her people. She accuseth
Haman: and he is hanged on the galowe, which he had
prepared for Mordecheus.

AND when the kyng and Ha-
man came to þe bancket that
quene Esther had prepared,
the kyng sayde vnto Esther
on the seconde daye at the bancket of
wyne: what is thy peticion quene Est-
her, that it maye be geuen the? And
what requyrest thou? Yea, aske euen
halfe of the empyre, and it shal be done.
Esther the quene answered and sayde:
If I haue founde grace in thy syghte
(O kyng) and yf it please the kyng
then graunte me my lyfe at my desyre
and my people for my peticiōs sake: for
we are solde I and my people bothe to
be destroyed, to be slayne and to perishe.

She rede
although
the enemy
could not
receyue
the kynges
harme.

B And woulde God we were solde to be
bonde men and bondewymē, thē would
I holde my tounge, * so shoulde not the
enemye be so hye to the kynges harme.
The kyng Ahasuerus spake and said
vnto quene Esther: what is he that? Or
where is he that darre presume in hys
mynde to do suche a thyng after that
maner? Esther sayde: the enemye and
aduersarye is this wicked Haman.

C As for Haman, he was exceedingly
afrayed before the kyng and the quene.
And the kyng arose from the bancket
and from the wyne in hys dyspleasure
and wente into the palace garden. And
Haman stode by, and besoughte quene
Esther for his lyfe: for he sawe þe there
was a mischefe prepared for him of the
kyng all readye.

And when the kyng came againe out
of the palace garden into the parler

D where they had eaten, Haman had laied
him vpon the bed that Esther sat vpon.
Then said the kyng: wyl he force the

To couer
his face,
isto show
him wor-
thy of
death.

quene also besyde me in the house? As
sone as that worde wente out of þe kyn-
ges mouth, they couered Hamans face.
And Harbonah one of the chamberlay-

nes that stode before the kyng, sayde.
Beholde, there standeth a galowes in
Hamans house fyfthe cubytes hie, which
he had made for Mordecheus, þe spake
good for the kyng. The kyng sayde:
hange him theron. So they hanged Ha-
man on the galowes that he had made
for Mordecheus. Then was the kyn-
ges wrath pacified.

The. viii. Chapter.

After the death of Haman is Mordecheus exalted, and
then are there comfortable letters sente vnto the Jewes.



HE same daye did kyng
Ahasuerus geue the
house of Haman the Je-
wes enemye, vnto quene
Esther. And Mordeche-
us came before the kig:
for Esther tolde howe that he beloged
vnto her. And the kyng put of his syn-
getrynge, whiche he had taken fro Ha-
man, and gaue it vnto Mordecheus.
And Esther set Mordecheus ouer the
house of Haman. And Esther spake yet
more before the kyng, and fell downe
at his fete, and besought hym, that he
would put awaye þe wyckednes of Ha-
man the Agagite, and hys deuyce that
he had ymagined agaynst the Jewes.
And the kyng helde oute the golden
scepter vnto Esther. Then rose Esther,
and stode before the kyng, and sayde: yf
it please the kyng, and yf I haue foude
grace in his syghte, and yf it be conue-
nyent for þe kyng, & yf it be accepted in
hys sight then let it be written, that the
letters of the deuyce of Haman þe sonne
of Hamadatha þe Agagite, maye be cal-
led againe: whiche letters he wrote, to
destroye the Jewes in al the kynges lā-
des. For how can I se the euel that shal
happen vnto my people? and howe can
I loke vpon the destruccion of my
kynred?

Then sayde the kyng Ahasuerus
vnto quene Esther, and to Mordeche-
us the Jewe: Beholde, I haue geuen
Esther the house of Haman, and hym
haue they hanged vpon a tre, because
he layed hande vpon the Jewes. Wryte
ye now therfore for the Jewes, as it
lyketh you in the kynges name, & seale
it with the kynges trynge (for the
wrytynges that were wrytten in the
kynges name, and sealed with the
kynges

Maye

kynges ryng, durst no mā dysanulle.) Then were the kynges scribes called at the same tyme in the thyrde moneth, that is the moneth * Sivan, on the thre and twentyeth daye.

And it was wrytten (as Haradocheus commaunded) vnto the Jewes and to the princes, to the Debityes and cap- taynes in the landes from India vntyl Ethiopia, namely an hūdzred and seuen and twenty landes, vnto euery one ac- cordynge to the wrytynge therof, vnto euery people after theyr speche, and to the Jewes accordynge to theyr wryting and language.

D And it was wrytten in the kynges A- hasuerus name, and sealed with y kynges ryng. And by postes that rode vpon swyfte ponge Mules, sent he y wry- tynges, where in the kyng graūted the Jewes (in what cytyes locuer they were) to gather them selues together, and to stande for theyr lyfe, and for to *rote out, to slaye, and to destroye al the power of the people and lande y woulde trouble them, with chyldren and women, and to spoyle their good vpon one daye in all the landes of kyng Ahasuerus namely vpon the thirtenth daye of the twelue moneth, whiche is the moneth Adar.

To make for theyr lyfe, is a maner of speakinge samylar to the be- haves, for that we say, to de- fende their liues, and wiste the selues fro the cruell psecucion of their enemyes.

The summe of the wrytynge was, howe there was a commaundement ge- uen in all landes to be publyshed vnto all the people, that the Jewes should be readye agaynste that daye to auenge them selues on theyr enemyes. And the postes that rode vpon y Mules made haste with all speede, accordynge to the kynges worde: and the commaundemēt was deuysed in the castell of Susan.

As for Haradocheus, he wente oute from the kyng in royall apparel of ye- lowe and whyte, and w a great crowne of golde, beyng arayed with a garmēt of linnen and purple, and the cytye of Susan reioysed and was glad: but vnto the Jewes there was come lyghte and gladnesse, and ioye and worthyppe. And in all landes & cytyes, into what places locuer the kynges worde and commaundemente reached, there was ioye and myrth, prosperite, & good dayes amonge the Jewes: in so muche that many of the people in the lande became

of the Jewes belefe, for the feare of the Jewes came vpon them.

The ix. Chapter.

I At the commaundement of the kyng the Jewes put theyr aduersaries to death. The sonnes of Haman are hanged. The Jewes kepe a feaste daye in remembraunce of theyr deliuerance.



In the twelue moneth, that is y moneth Adar, vpon the thyrtyenth daie, whiche the kyngs worde and commaundemēt had appoynted, that it shuld be done, euen vpon the same daye y the enemyes shoulde haue destroyed y Jewes to haue oppressed them, it turned contrary wyse, euen y the Jewes shoulde subdue their enemyes. Then gathered the Jewes together in their citie with in al the landes of kyng Ahasuerus, to laye hande on suche as woulde do them euil, and no man coulde withstande them: for the feare of them was come ouer all people. And al the rulers in the landes, and prynces & Debities, & officers of the kyng, promoted the Jewes: for the feare of Haradocheus came vpon them. For Haradocheus was greate in the kynges house, and the reporte of hym was noysed in all landes, howe he increased and grewe.

Thus the Jewes smote all their e-
nemyes with a sore slaughter, and slew
and destroyed, and dyd after their wyll
vnto suche as were their aduersaries.
And at the castell of Susan slewe y Jewes
and destroyed fyue hundreth men:
a slewe Pharlandatha, Delpho, Alphas-
tha, Phoratha, Adalia, Aridatha, Phar-
mashta, Arisai, Aridai, Uaisatha, y ten
sonnes of Haman the sonne of Hamada-
tha the enemye of the Jewes: but on
his goodes they layed no handes. At
the same tyme was the kyng certifyed
of the nombze of those that were slayne
at the castell of Susan. And the kyng
sayde vnto the quene Esther: The Je-
wes haue slayne and destroyed fyue hū-
drezth mē at the castell of Susan, & y ten
sonnes of Haman: What shall they do
in the other landes of the kyng? What
is thy petition, that it may be geue the-
and what requirerest y more to be done?
Esther said: If it please the kyng, let
him suffer y Jewes to morowe also to do
S.iii. accordynge

The booke.

accordynge vnto this dayes commaundement, that they maye hange Hamans ten sonnes vpon the tre. And the kynge charged to do so, and the commaundement was deuyled at Susan, and Hamans ten sonnes were hanged. And the Jewes gathered them selues together at Susan, vpon the fourtenth daye of the moneth Adar, and slew thre hundreth me at Susan, but on their goodes they layed no handes.

Take in
the next
chapter
before at
the letter
D.

D As for the other Jewes in þe kynges landes, they came together, and * stode for their lyues, and gat rest from theyr enemyes: & slewe of theyr enemyes fyue and seuentye thousande, how be it they layed no handes on their goodes. This was done on the thirtenth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they, whiche daye they ordeyned to be a daye of feasting and gladnesse. But the Jewes at Susan were come together both on the thirtenth daye and on the fourtenth, and on the fyftenth daye they rested, and the same daye ordeyned they to be a daye of feasting & gladnes. Therefore the Jewes that dwelte in the byllages and walled townes, ordeyned þe fourtenth daye of þe moneth Adar, to be a daye of feasting and gladnes, and one sent gyftes vnto another.

C And Mardocheus wrote these actes, and sente the wrytynge vnto al þe Jewes that were in all the landes of kyng Ahasuerus, bothe nye and farre, that they shoulde yearlye receaue and holde the fourtenth and fyftenth daye of þe moneth Adar, as the dayes wherein the Jewes came to rest fro theyr enemyes, and as a moneth wherein their payne was turned to ioye, and theyr sorowe into prosperite: that they shoulde obserue the same as dayes of wealth and gladnes, and one to sende gyftes vnto another, and to distribute vnto the poore.

F And the Jewes receaued it þe they had begonne to do, & that Mardocheus wrote vnto them: how that Haman the sonne of Hamadatha all the Jewes enemye, had deuyled to destroye all the Jewes, and caused to caste Phur (that is Lot) for to put them in feare, and to bringe them to noughte: and how Hester wente and spake to the kynge, that

thorowe letters hys wycked deuyces (which he ymagined against þe Jewes) myghte be turned vpo his owne heade, and howe he and his sonnes were hanged on the tre, for the which cause they called this daye Phurim after þe name of * Phur, accordynge to all the wordes of this wrytynge: and what they them selues had sene, and what had happened vnto them.

That is
Lot.

And the Jewes set it vp, and toke it vpon them and theyr sede, and vpon all such as ioynd them selues vnto them, that they woulde not mysse to obserue these two dayes yearlye, accordynge as they were wrytten and appoynted, how that these dayes are not to be forgotte, but to be kepte of the childers chyldren amonge all kyntedes in all landes and cities. They are the dayes of Phurim, which are not to be ouerslypte, amonge the Jewes, and the memorye all of them ought not to peryshe from their sede.

And quene Hester the doughter of Abihail and Mardocheus the Jewe wrote with all auctorite, to cofirme this seconde wrytynge of Phurim, and sente the letters vnto all the Jewes in þe hundredeth and seuen and twentye landes of the empyre of Ahasuerus, with frendlye and faythfull wordes, to confyrme these dayes of Phurim, in theyr tyme appoynted, accordynge as Mardocheus the Jewe and Hester the quene had ordeyned concernynge the: lyke as they vpon theyr soule & vpon their sede had confyrmed the actes of the * fastynges and of hys complaynte. And Hester commaunded to stablyshe these actes of this Phurim, and to wryte them in a booke.

Deut. xiii.

The .x. Chapter.

The glorie and noblenes of Ahasuerus: and Autho-
ryte of Mardocheus.



And the kynge Ahasuerus layed tribute vpon the lande, and vpon the fles of the sea. As for all the worke of his power and auctorite, and the great worthyppe of Mardocheus, whiche the kynge gaue hym beholde, it is wrytte in þe Cronycles of þe kynges of Media & Persia. For Mardocheus the Jewe was þe seconde nexte vnto kynge Ahasuerus, & great amonge þe Jewes.

and accepted amonge the multitude of his brethre, as one that seketh þ welth of his people, and speaketh the best for all hys sede.

The ende of the boke of Elther.

The boke of Job

The fyrste Chapter.

Job is plagued of God by the losse of his goodes and chyldren.



In þe lāde of * þus there was a mā called Job: an innocent and vertuous man, suche one as feared God eschued euell. This man had. vii. sonnes and

iii. doughters. * þys substance was vii. M. shepe. iii. M. camels. v. c. pouck of oxen. v. C. the asses, and a very great household: so that he was one of þ most principall men amonge all them of the east countre. And his sonnes went, and made banckettes: one daie in one house, another daie in another, and sente for thei. iii. systers to eate & dryncke with them. So when they had passed ouer the tyme of thei banckettynge rounde aboute, Job sente for them, and censed them agayne, and gat vp earlye, & offered for euery one a bzentofferynge. For Job thoughte thus: peraduenture my sonnes haue done some offence, & haue bene vnthankful to god in thei hertes. And thus dyd Job euery daie. * Nowe vpon a tyme, when the ^a seruauntes of God ^b came and stode before the Lord, Sathan came also amonge them. And the Lorde sayde vnto Sathan: from whence comest thou? Sathan answered the Lorde, and sayd: * I haue gone aboute the lande, and walcked thorow it.

Then sayde the Lord vnto Sathan: haste thou not consydered my seruaunt Job, how þ he is an innocent & vertuous man: suche one as feareth God, and escheweth euell, and that there is none lyke hym in the lande. Sathan answered, and sayde vnto the Lorde: Not he

Job feare God for houghte: haste thou not preserued hym, his house, and al his substance on euery spde: haste thou not blessed the worckes of his handes: Is not his possessiō encreased in þ lād? But laye thyne hande vpon him a litle, touche once all that he hathe, and (I holde) he shall curse the to thy face. And the Lorde sayde vnto Sathan: lo, all that he hathe, be in thy power: onely vpon hym selfe, se that thou laye not thyne hande. Then went Sathan forth from the Lorde.

Nowe vpon a certayne daie, when his sonnes & doughters were eatynge, and drynckinge wyne in thei eldest brothers house, there came a messenger vnto Job, and sayde: Whyle the oxen were a plowynge, and the asses goynge in the pasture besyde them: the Sabees came in violentlye, and toke them all away: yea, they haue slayne thy seruauntes with the swearde, and I onely ranne my waye, to tell the.

And whyle he was yet speakynge, there came another, and sayd: The tye of God is fallen from heauen, it hathe consumed, and brente vp all thy shepe and seruauntes: and I onely ranne my waye, to tell the. In the meane ceason whyle he was yet speakynge, there came another, and sayde: The Caldees made thre armies, and fel in vpon thy camels, whiche they haue carted away: yea, and slayne thy seruauntes with the swearde: and I onely am gottē awaye, to tel the: Whyle he was speakynge, there came yet another, and sayd: Thy sonnes and doughters were eatynge & drynckynge wyne in thei eldest brothers house: and sodenlye there came a myghtie greате wynde oute of the Southe, and smote the. iiii. corners of the house: whiche fel vpon thy childre, so that they are deade: and I am gotten awaye alone, to tell the.

Then Job stode vp, and rente his clothes, haued his heade, fell doune vpon the grounde, worshypped, and sayde: Naked came I oute of my mothers wombe, and naked shal I turne thither agayne. The Lorde gaue, and þ Lorde hath taken awaye * nowe blessed be the name of the Lorde. In all these thinges dyd Job not offende, * nor murmured

s. iiii.

fol. cxi.

The gre
he & d
gen adde
berunto
As it ha
th pleser
the Lorde
so is it
done.
The gre
he addeth
with his
lyppes.

The boke.

folyphe agaynste god.

The Notes.

a. By the seruantes of God here, vnderstande, not onely angelles, by whom he ordereth þe course and workes of the world: but also the godly and chosen, whome he continually careth and pro- uydeth for. Job. ii. a.

b. Came and stode before the Lorde. Thinke not that God some tyme appeareth to the angelles, and sometyme not, for the good auingelles do al- wayse se the face of God. Neither comeneth god ether with the auingelles or with the deuill with bodely speache, but the holy ghoost in the scrip- tures speaketh manye thynges vnto vs accordyng to oure scalpyng and vseth a maner of speakyng familyare to vs, attrebutyng, appearyng, spea- kyng, enquiryng, answeryng to God & to au- ingelles, whiche thyng man onely vseth, to thyntet that we therby maye the caselyer perceyue hys meanyng. The comyng of the auingelles here is no other thyng then to geue accountes of the offyce intownd them: which they geue, knowing that God seeth with what tru they dyd it: and so geue thanks, and wayte for theyr reward. They came (sayeth Origen) honouryng, magni- fyng, praysyng, geuyng thanks. Of Sathā also wyrteth he thus. He came, neither with go- yng to, or comyng in, but he came in thought, counsel, and moost wycked desyre to accuse the ryghteous before God. His thoughte and desyre are taken as a comyng. The deuill then is con- sidered to haue come into the syghy of God, not that the moost wycked came in dedde in the syghy of the good God, but because his cruell and mooste wycked thoughtes came into the syghy of God. And thus euen now a dayes also cometh þe deuill with them into the syghy of God, in that he dailye accuseth, fynderth faule, vereth, persecuteth and troubleth the godlye.

The. ii. Chapter.

Job is plagued with sore byles, and afterwarde is touched of hys wyfe. His frendes vlyte hym, and haue compassion on hym.

IT happened also vpo a tyme, that when the seruantes of God came and stode before the Lorde, Sathan came amonge them, & stode before him. And the Lorde sayde vnto Sathan: From whence comest thou? Sathan answerd, and sayde: I haue gone aboute the lande, and walcked thowowe it.

Then sayde the Lord vnto Sathā: haste thou not considered my seruante Job: how that he is an innocēt and ver- tuous man, suche one as feareth God, and escheweth euil, & that there is none lyke him in the lande? But þe mouedest me agaynste hym, to punyssh hym: yet is it in wayne, for he continueth styll in hys godlynesse. Sathan answered the Lorde, and sayde: Skynne for skynne- pea a man wyll geue all that euer he hath, for his lyfe. But laye thyne hande

vpon him, touche him once vpon þe bone and flethe, & (I holde) he shall curse the to thy face. Then sayde the Lorde vnto Sathan: lo, there hast thou hym in thy power, but spare his lyfe.

So wente Sathan forthe from the Lorde, and smote Job with maruelous sore byles, from the sole of the fote vnto his crowne: so þe he sat vpo þe groude in the ashes, and scraped of the fylthe of his sores with a pottherde.

Then sayde hys wyfe vnto hym:

* Doest thou contynue yet in thy per- fectues? curse God, and dye. But Job said vnto her: Thou speakest lyke a fo- lythe woman. Sepnge we haue recea- ued prosperite at the hande of God, whertore shoulde we not be contēt with aduersyte also? In all these thynges, dyd not Job synne with his lyp- pes. Job. ii. b. Job. iii. b.

Nowe when Jobs frendes herde of all þe trouble, that happened vnto him, there came thre of them, euery one from hys owne place: namelye, Eliphaz the Thamanite, Baldad the Suhite, and Zophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte hym. So when they lyfte vp theyr eyes a farre of, they knewe him not.

Then they cryed, and wepte: then euery one of them rente hys clothes, and spzynckled dust vpon theyr heades in the ayre. They sat them doune by him also vpon the grounde. vii. dayes and .vii. nyghtes. Neither was there any of them that spake one worde vnto hym, for they sawe, that hys payne was verye greate.

The Notes.

a. God is here describēd as hyng and demaunde dyng, nor that he vnto whome all thynges are knowen shoulde therby learne anye thyng: but that the deccates and reuickoner of Sathā which alwayes lyeth in wayte, myghte be vnto vs the better knowen, to thertent that we shoulde walke the more warelye.

The. iii. Chapter.

The wordes of Job, wherein he declar- eth that thys p- sent lyfe is myscreable: and that the death of þe ryghteous is ioyous and fortunable.

After this opened Job hys mouth, & a cursed his daye, and said: lost be þe day, wherein I was borne: & the nyghte, in the which it was sayde: there is a man chylde

chylde concealed. The same daye be turned to darckenesse, and not regarded of God from aboue, nether be shyned vpon wyth lyghte: But be couered wyth darckenesse, and the shadowe of death. Let the dynnne cloude fall vpon it, and let it be lapped in wyth sorowe on the day tyme. Let the darcke storme ouercome that nyght, let it not be reckened amonge the dayes of the yere, nor counted in the monethes. Despyred be that nyghte, & dyscommended: Let them curse the day, euen those that be ready to rayse vp mournynge gene it also their curse. Lette the starres of that nyghte be dynnne thorowe darckenesse of it. Let it loke for lyght, but let it se none, nether the risynge vp of the fayre moonyng: because it shut not vp þe wombe that bare me, nor hyd these sorowes fro myne eyes.

Jer. xx. 11

Alas why died I not in the byrth? Why dyd not I perishe, as sone as I came out of my mothers wombe: why let they me vpon their knees? Why gaue they me sucke wyth their brestes? The shoulde I nowe haue lpen skyll, I shoulde haue slept and bene at rest: like as the kinges and Lordes of the earth, whyche buylde them selues specyall places: As the prynces that haue great substance of golde, and their houses full of syluer. O that I bitterlye hadde no beyng, or were as a thyng borne out of tyme (that is put a side) ether as ponge chylde, whiche neuer sawe the lyghte. There muste the wycked ceasse frome their tyrannye, there suche as are ouerlaboured be at reste: There are those let out fre, whyche haue bene in prysō, so that they heare no more the voyce of þe oppressour: There are small and great: The bondman, and he that is fre from hys maister.

Wherefore is the lyghte geuen to hym that is in miserie? And lyfe vnto them, that haue heuie heartes? Which longe for deathe, yf it come not: And seache for it more then for treasure, whyche also woulde bee excedyng gladde, and reioyce, yf they fōude their graue any where. That shoulde ioye to the man whose waye is hyd: whiche God kepeth backe frome hym. For my sighes come before I eate, and my roa-

rynges fall oute lyke flowynge water. For the thyng that I feared is come vpon me: And the thyng that I was afrayed of, is happened vnto me: was I not happye? Had I not quyetnesse? Was I not in reste? And nowe cometh suche miserie vpon me

The Notes.

a. Cursed hys dape. Lyke as a man hauinge an impostume (saith Chrysostome) yf he be cut of the surgeon, hauing nothinge wherewith he may resist, duringe the tyme of hys cuttinge, holdeth fast the thynges that be nye him, and is ready to byte them that stande by him, and yet can do no thing vnto them: euen so Job fearinge the great vniuerses of blasphemynge and cursynge, dothe wronge to vniuerses thynges, & speakynge after the maner of the common people, whych impute their miserie to the influence of the starres, & to the daye of their birth, curseth his dape, that is, testifieth with cursynge howe bitter a lyfe he liueth, and vnto howe greate myseryes he was borne (as we commenlye saye) in an vnhappye houre, euen as though now a dayes a man repentyng his synnes, shoulde say: Wo is me wretch. In an vnhappye houre was I borne, whiche in my deades haue denyed my maker, wo worth it. & cetera.

b They that curse the dape, are those that are werye of their lyfe, in so muche that they fall in dede to cursynge.

The.iiii. Chapter.

Job is reprehended of impacyence and iniustyce, & of the presumption of hys owne ryghteousnes.

When answered Eliphaz the Themanite, and sayde vnto hym: If we begynne to come with the peraduenture thou wilt be discontent, but who can withholde hym selfe frome speakynge? Beholde, thou haste bene a teacher, of manye, and haste comforted the werye handes. Thy woordes haue sette vp those that were fallen, thou haste refreshed the weake knees. But nowe that the plage is come vpon the, thou thynckest awaye: Nowe that it hath touched thy selfe thou arte faynte hearted. * Is not thys thy feare, thy stedfastnesse, thy pacience, and the perfectnesse of thy wayes? Consydre (I praye the) whoeuer perished beyng an innocent? Or, whē were the godly destroyed? As I haue sene them that plowe vanite & sow malice, reape the same. Wyth the blast of God did they perishe, and wyth the breste of hys anger consumed they awaye. The roaryng of the Lyon, the voyce yf the Lyonesse, and the teeth of the Lyons whelpes

Job. ii. 10
Job. iii. 1

Gala. vi. 7

S. v. are

Wander: stande, to deeth, so þe ca not obayne to die whiche thinge he so greatlye thynketh for.

The boke

are broken. The Lyon perished for lacke of praye, and the Lions whelpes are scatered abroad.

And vnto me was the worde hydde,
Cand myne eare hathe receaued a lytle therof. In the phantasies and thoughtes of the visions of the nyghte, when slepe cometh on men: feare came vpon me, and dreade, and made my bones to shake. And whē the wynde passed by before my presence it made the heeres of my fleche stande vp. He stode there, and I knewe not hys face, an ymage there was before me, and there was stilnes, so y I hearde this voyce.
D* Shall man be more iust then God? Or shal mā be purer than hys maker? * Behold, there is no trust to hys seruantes, and in hys Angelles hathe he founde frowardnes. Howe muche moze in them that dwelle in houses of claye, whose foundation is but earth: whyche shalbe consumed by y Moth. They shalbe smytten frome the mooringe vnto the cairyng: Yea, they shal perishe euerlastinglye, and no mā thyncke thereon. Is not their daye uite taken awaye wyth them, they shal dye, and not in wisdom.

The Notes.

- a. By the roaringe, the voyce, and the teethe, are vnderstand the blasphemies and backbitinges. that are vsed agaynst the innocent, as it is said Psal. cxx. b. By the similitude of the Lyon he meaneth, that wicked shal perceyue how great or mightie soeuer they be.
- b. Shal man be more iust? &c. Of this principle wyll Eliphaz reason thus agaynst Job. If God woulde destroye an innocent, it should followe ymā were more righteous & pure thā God, but this is impossible, for the contrarye is shewed vnto me by reuelation.
- c. Beholde there is no trust. &c. He labourerth in confirminge that which he had before propounded. The summe of the reason is, Angels are not purer then God, ergo not men.
- d. Dignite signifieth here what soeuer they haue wherin they excel other, whether it be in riches or honour, power, or conninge, &c. For none of these shal redeame them from death.

The .v. Chapter.

The ende of a fole. The righteousness of God. The voyce chasteneth hys, and deliuereth them agayne.



Name me one els, yf thou cast finde anye: Yea, loke aboute the, vpon anye of the holye men. Agfor y foolish man, displeasure kylleth hym, and anger slayeth the ignoraunte. * I haue sene my

selfe, when the foolish was depe roted, that his beuty was sodaynlye destroyed, y his childre were without prosperite or health: that they were slayne in the doze, and no man to deliuer them: that his * hartnest was eaten bp of the hungrye: that the weaponed man had spoyled it, and that the thurstye had droncke vp hys ryches. It is not the earth y byngeth forthe trauayle, neither cometh sorow out of y groude: but it is man that is bozne vnto miserie, lyke as the byrde for to flye.

But nowe wil I speake of y Lorde, and talke of God: which doeth thyngs, that are vnsearcheable, and meruailes withoute nombze: * Whyche geueth rayne vpo the earth, and powzeth water vpon all thinges: * whiche setteth vp thē of lowe degre, and sendeth prosperite, to those that are in heuinesse: which destroyeth the deuices of the sottyl, so y they are not able to performe the thynges that they take in hande: * Whiche compasseth the wise in their owne craftinesse, and ouerthroweth the counsell of the wycked: In so muche that they runne in to darckenesse by fayre daye, & grope about them at the none daye, lyke as in the nyghte.

* And so he deliuereth the poore fro the swerde, from their mouthe, and fro the hande of the cruell, y the poore maye haue hope, & y the mouthe of y oppresour maye be stopped.

* Beholde, happie is the man, whom God punisheth: therefore, despise not thou the chasteninge of the Almighty. * For though he make a wounde, he geueth a medicine agayne: though he smyte, his hāde maketh whole agayne.

* He deliuereth thee oute of fire troubles, so y in the seuenth there can no harme touch the. In the midst of hunger he saueth the from death: And when it is warre from the power of the swerde.

He shall kepe the from the perelous tonge, so that when trouble commeth, thou shalte not nede to feare. In destruction & darch thou shalt be mery, & shalte not be afrayed for the beastes of the earth: But the castels in y lande shall be confederate wyth thee, and the beastes of the felde shal geue the peace.

Yea,

Dante .x. c.

Job. xxi. a
 Psal. 143. a
 Roma. iii. c
 Job. xv. b
 u. Pet. ii. b

Dent. 28. d

Dent. 28. d
 Eccle. x. c

Luke. i. d.
 psal. cxlv. b
 1. cel. vii. a
 1. Reg. ii. c.

1. Cor. iii. f
 1. Tim. vi. c.
 psalm 33. d

Dent. 28. d

psal. xi. a

Psalm 11. b
 Hebr. xii. a
 1. Pet. iii. c

Apoc. iii. b.

De. vi. a.

psal. xl. a

of psal. f

Pea, thou shalt knowe, that thy dwellige place shalbe in rest, thou shalt beholde thy substance, and be no more punished for synne. Thou shalt see also, that thy seed shall encrease, & thy posterite shall be as the grasse vpon the earth. Thou shalt come to thy graue in a fayre age, like as the corne sheues are brought in to the barn in due season. Lo, this is the matter, as we our selues haue proued by experience. Therefore nowe & thou hearest it, take better hede to thy selfe.

The Notes,

a. He deliuereth & c. This sentence propounded after the maner of a propheticke, signifyeth alone with that of Dauid. i. Cor. x. c. God is faithful, whiche shal not suffer you to be tempted aboue your strength, but shal in the middes of the temptation make away to escape oute. Eliphaz meaneth: He hath verely wrapt the in many miseries, but when the seventh cometh, and when it shal come to him that the offence is sufficiently punished, & that thou hast leste thyne impatience: for that layeth he to Job, though vniustly) the wil be prosper the with to great health that thou shalt after leade thy lyfe most fortunately.

The. vi. Chapter.

Job answered, that his payne is more greivous than his fault, yet notwithstanding he deserveth therein.

Job answered, and sayd: O that my miserie were weyed, and my punishment layed in the balaunces: for then shulde it be heuier, then the sande of the sea. This is the cause, that my wordes are so sorowfull.

For the arrowes of the almyghtye are in me, whole indignacion hathe droncke by my spirite, & the terrible feares of God fight agaynst me. * Doeth the wylde Ass roare when he hath grasse: Or crieth the oxe, when he hath fodder ynough: that which is vnslaue-ry shall it be eaten withoute salt: or is there any tast in the white of an egge: The thinges that some time I might not away with all, are nowe my meate for verye sorow. O that I might haue my desyre: O that God wolde graunt me the thyng, that I longe for: That he wolde beginne & smite me: that he wolde let his hande goe, and hewe me downe. Then shuld I haue some comfort: yea, I wold desire hi in my payne, that he shulde not spare, for I wyl not be agaynst the wordes of the holy one.

What power haue I to endure: Or

what is myne ende, & my soule might be paciente: As my strength & strenght of stones: Or is my fleche made of brasse: As it not so & there is in me no helpe: and that my substance is take fro me. He & is in tribulacion ought to be comforted of his neighbour: but the feare of the Lorde is cleane awaye: Mine owne brethren passe ouer by me, as the water brouke, that hastely runneth thorowe the valleyes. * But they that feare the hoare froste, the snowe shal fall vpon them.

Esa. lvi. a

When their time cometh, they shal be destroyed and perishe: And when they be set on fyre, they shalbe remoued oute of their place, for the pathes that they goe in, are croked: they hast after vayne thinges, and shal perishe. Consider the pathes of Cheman, & the wayes of Saba, wherein they haue put their trust. Confounded are they that putte any confidence in them: for when they came to obtaine the thynges, that they looked for, they were brought to confusion.

Euen so are ye also come vnto me: but nowe that ye see my miserie, ye are afrayde. Wyd I desire you, to come hither: Or to geue me anye of your substance: To deliuer me from the enemies hand, or to saue me from & power of the mightie: Teache me, and I wyl holde my tounge: and yf I do erre, hewe me wherein.

Wherefore blame ye then the wordes, that are wel and truely spoken: which of you can reprove them: Saunge onely & ye are sotil to checke mens saynges, and can speake manye wordes in the wynde. Ye fall vpon the fathers lesse, & goe aboute to ouerthrowe your owne frende. Wherefore looke not onely vpon me, but vpon your selues: whether I lye, or no. Turne into youre owne selues (I praye you) be indifferent iudges, and consydre myne vngiltynesse: whether there be any vnrightheousnes in my tounge, or vayne wordes in my mouth.

The Notes.

a. The arrowes of the almyghtye after some mens opinion, are the forenesse of his iudgment and his wrath: after some other, they are the trouble, whiche the lame moueth in the heartes of men, whyle they thereby are stirred to hate them

The booke

them selues, and so are healthfully kylled: as it is sayde: psalme. xxxvii. a. Some agayne expoundeth to be the crosse of miserie and wretchednes, wherein God had now wrapped hi. For þe sanctes (saye they) receiue their crosse of the hande of God. Th. same wyll, that this sentence be a encreasing and amplifyinge of that, which his aduersarye had fearefully layde agaynst hym. Eliphaz in the beginning of the. iiii. chapter had sayde, that the plage was come vpon him: & had touched him, w this (say they) meateth he now. Behold, it not only toucheth me, but woundeth me with arrowes, and thate venomed with venoume, hapely with gal of dragons, with which touchinge, bothe my blonde wapeth woode, and al my spirite is supped vp. Moreouer God hath not onely throwen these darres vpon me, but also his dreadfyll feares, that is, what soeuer he hath that is terrible, layeth he on me.

b. That my substance is taken frome me. The Chal. interpie. hath. Wisdome is departed frome me, and that after. Rab. Mos. the wisdom of deuisinge iudginges and tryng of thynges. As though he shoulde saye, so sore is my greefe, sith my helpe is taken frome me, that I am not permitted to breath so longe, tyll I maye call to remembrance what is mooste acceptable to God. Some reade. Is not al the strengthe of myne inforcement gone frome me.

c. But the feare of the Lorde. & c. As though he sayde. But alas, now a dayes, there is no feare of the Lorde left: and therefore it is no meruayle, yf charite also whiche is toynd to the feare of God, be not in vfe.

The. vii. Chapter.

Job sheweth that this lyfe is but a battayle or warfare.

Not the lyfe of man vpon earth a verie battayle: * Are not his dayes lyke the dayes of an hyred seruaunt: for lyke as a bonde seruaunte desireth the shadow, & as an hyrelynge wold sayne haue an ende of hys woorkke: Euen so haue I laboured whole moneth longe (but in vayne) and manye a carefull night haue I told. * When I layed me downe to slepe, I sayde: O when shall I ryse: Agayne, I longed sore for the night. Thus am I ful of sorowe, tyl it be darcke. My fleshe is clothed wth wormes, fylthynesse and dust: my skine is wythered, and crompted together:

B* my dayes passe ouer more spedelye, then a weeuier can weeuie out his web: And are gone, or I am aware. O remembre, that my lyfe is but a wynde, and that myne eye shal no more se the pleasures therof, yea, and that none other mans eye shal see me anye more. For yf thou fasten thyne eyes vpon me, I come to nought like as a cloude is consumed & vanished awaye, euen so he y

goeth downe to hel, cometh no more vp, nether turneth agayne into hys house, nether shal his place know hi anye more.

Therefore I wyl not spare my mouth, but wyll speake in the trouble of my spirite, in þe bytternesse of my mynde I talke. Am I a sea or a whalfish, that thou kepest me so in prisone: When I thinke: my bedde shal comforte me. I shal haue some refreshynge by talynge by my selfe vpon my couche: * Then troublest thou me wyth dreames, & makest me so afrayed thorow visions, that my soule wytheth rather to be strangled, and my bones to be deed.

I can see no remedy, I shal lyue no more: O spare me then, for my dayes are but vayne. What is man, that thou hast him in such reputation, and settest so muche by hym: Thou takest diligent care for him, and sodaynly doest thou * trye him.

Why goest thou not frome me, nor lettest me alone, so longe tyl I swallow downe my spetle: I haue offened, what shall I doe vnto the, O thou preseruer of men: Why hast thou made me stande in thy waye, and am so heuie a burden vnto my selfe: Why doest thou not forgeue me my synne: Wherefore takest thou not awaye my wyckednesse. Beholde, nowe must I slepe in dust: and yf thou sekest me to morowe in the mornynge, I shalbe gone.

The. viii. Chapter.

Job is reprehended and noted to haue deserued his payne. A description of hypocrisie.

When answered Baldad the Suhite, & sayde: Howe long wilt thou talke of such thynges: Howe longe shall thy mouth speake so proude wordes: doth God peruerte the thynges that is lawfull: Or, doth the Almyghtye destroye the thynges that is ryghte: When thy sonnes synned agaynst hym, dyd not he punishe them for their wyckednesse: * If thou wouldest nowe resorte vnto God by times, & make thine humble prayer to the Almyghtye: yf thou wouldest liue a pure and a godlye life: Shoulde he not wake vp vnto the immediatlye, & geue the, the bewtie of righteousness agayne: In so muche, that wherein soeuer y haddest lytle afore, thou shouldest

Danle. ii. a

Gen. xxi. a
Deu. viii. a

psa. xxxix. b

Deut. 28. g

Job. ix. c
and. xiii. a

Deu. xxx. a

Bdest howe haue greate aboundaunce.

Gen. xxi. a
Job. vii. a.

Psal. 39. d

Enquire of the that haue bene before the, *searche diligentely amonge thy fore fathers: Namelye, that we but of yeaſter daye, and conſidre not, that *our dayes vpon earth are but a very shadowe. They ſhal ſhew the, they ſhal tell the, yea, they wyll gladlye confeſſe the ſame.

Have a ruth be grene withoute moyſtneſſe: Have the graſſe growe without water: No: but (oz euer it be ſhot forth, and oz euer it be gathered) it withereth, before anye other herbe. Euen ſo goeth it withal the, that for get God: & euen thus alſo ſhal the ppo- crites hope come to noughte. His confidence ſhal be deſtroied, for he truſteth in a ſpyders webbe, he leaneſh him vpon his houſe, but he ſhal not ſtande: he holdeth hym faſte by it, yet ſhall he not endure. Oft time a thinge doth flouriſh, and men thynke that it maye abyde, the ſunne thynnyng: it ſhuteth forth the bzaunches in his garde, it taketh many cotes, in ſo muche that it is lyke an houſe of ſtones.

But yf it be taken out of his place, every man denieth it, ſayinge: I know the not. Lo, thus is it w him, that re- ſoyſeth in his owne doynges: & as for other, they growe out of the earth.

Beholde, God wyl not caſt awaye a vertuous man, neither wyl he helpe the vngodlye. Thy mouthe ſhal he fylle with laughinge, and thy lippes wyth gladneſſe. They that hate the, ſhall be confounded, and the dwellinges of the vngodly ſhal come to nought.

The ix. Chapter.

Job declareth the benefites of God, & that mans ryghteouſneſſe is no hyng.

Pf. cxliii. a
Job. iii. c.
ix. a.
and. xxi. a
Rom. viii. c



Job answered, and ſayde: As for that, I know it is ſo of a trueth, that a man cōpared vnto God, can not be *iusti- fied. If he wil argue with him, he ſhal not be able to anſwere hym vnto one amonge a thouſande. He is wyſe of heart, and mightie in ſtrength. Who e- uer prospered, that toke parte agaynſt him: & he traſſated the mountaynes, oz euer they be aware, and ouerthro- weth them in his wraſhe. He remoueth the earth out of her place, that her pyl- lers ſhake withall, he commaundeth

the ſunne, and it rſteth not: he cloſeth vp the ſtarrs, as it were vnder a lig- net. He hym ſelfe alone ſpredeth oute the heauens, and goeth vpon the wa- ues of the ſea. He maketh the waynes of heauen, the Orions, & y. vii. ſtarrs and the ſecrete places of the Southe. He doeth great thinges, ſuche as are vnſearchable: Yea, and wōders with- oute nombze.

Amos. v. d

If he came by me, I might not loke vpon hym: Yf he wente hys waye, I ſhulde not perceaue it. If he be haſtye to take anye thyng awaye, who wyl make him reſtoze it agayne: Who wyl ſay vnto him: *what doeſt thou: He is God, whoſe wraſh no man may with- ſtande: But the proudeſt of all muſte ſcoupe vnder him. Howe ſhoulde I the anſwere him: Or what worde ſhulde I finde out agaynſt him: Yea, though he I be righteous, yet wyl I not geue him one woorde agayne, but mekelye ſubmit my ſelfe to my iudge. Al be it y I cal vpon him, and he heare me, yet am I not ſure, that he hath hearde my voyce: he troubleth me ſo with the tē- peſt, and woundeth me out of meaſure without a cauſe. He wyl not lette my ſpिरितe be in reſte, but fylleth me with bytterneſſe.

Ecc. viii. a
Jerem. x. a

If men will ſpeake of ſtrengthe, he is the ſtrongeſt of all: Yf men wyl ſpeake of righteouſneſſe, who darre be my recorde. If I wyl iuſtifie my ſelf, my owne mouthe ſhall cōdemne me: If I wyl put forth my ſelfe for a per- fecte man, he ſhall proue me a wicked doer: For that I ſhuld be an innocent, my conſcience knoweth it not: yea, I my ſelfe am weery of my lyfe.

This one thinge wil I ſaye: He de- ſtroyleth bothe the righteous & vngod- ly. And though he ſlaye ſodaynlye with the ſcourge, yet laugheth he at the puniſhment of the innocent. As for the worlde, he geueth it ouer into y po- wer of y wicked, ſuch as the rulers be, wherof al landes are ful. Is it not ſo: where is there any, but he is ſuch one.

*My dayes haue bene more ſwyfte then a runner: they are gone ſodenlye, and haue ſene no good thyng. They are paſſed awaye, as the thypes that be good vnder ſayle, and as the Egles that

Job. vii. a

The booke

that hasteth to the praye. When I am purposed to forget my cōplayninges to chaūge my cōtēnauunce, & to cōforte my seife: then am I asayed of all my workes, for I knowe thou fauourest not an euyl doer. If I be then a wycked one, why haue I laboured in vayne? Though I washed my seife with snow water, and made myne handes neuer so cleane as y^e wel, yet shuldest y^e dip me in the mier, & myne owne clothes shuld defyle me. For he y^e I muste geue answere vnto, and with whome I goe to lawe, is not a man as I am. Nether is there anye dayes man, to reprove both the parties, or to laye hys hāde betwixt vs. Let him take his rodde awaye from me: yea, let him make me no more as frayed of him, and thus shal I answere hym without feare, for as longe as I am in suche fearefulnesse, I can make no answere: And why? It greueth my soule to lyue,

The Notes.

a. God translateth the mountaynes, not onely these of the earth, but also the arrogant & proud tyrantes, and the great realmes of the worlde, which by a borrowed speache are often tymes in the scripture signified by mountaynes and hylles. So translated he Pharao. Exod. xiii. g. and kynge Senacherib. Esay. xxxvii. g.
b. Here is it good to see that Job presumeth not of his owne righteousness, but playnly confesseth him selfe vnrightheous and a sinner before God, although before the worlde he had lyued blamelesse. God loketh on the hearte though men loke but onely on the outward apperaunce. His aduersaries thought that he shulde neuer haue had such a crosse laide on him, onlesse then he had also outwardly and openly liued in wickednesse. So pauseth Job in diuers places that he therein was not culpable, & therefore accuseth as it were after the maner of men, the iudgement of God, concerninge suche as are outwardly righteous: and studious to lyue vertuously: namelye suche as lyue without blame amonge men, and that bothe entende and doe well to all men, and yet are wrappd in manye miseries and wretchednes often tyme ouer cruel. And herein lyeth the chiefe of the contrarietye betwixt Job & his aduersaries, that Job defendeth him selfe not to haue deserued his punishment by his outward lyuing: where as his aduersaries armed onely with manly and fleshly witte, thoughte God to be vnrightheous, yf he wolde so greuously punish him that had not bene an outward sinner agaynst him. Job, his conscience bearinge hym witness, had lyued innocensly and freyghtly, and hurt no man, had alwayes feared God, and worshipped him onely, his children also had he nouerred to the feare of God, & coulde of no man be accused of wickednes. Yet witnesseth he in this here (as the godly do) that he was not vicerly without sinne, for other wise had he bene a liar.

i. Iohn. i. If we saye, we haue no sinne, we deceaue our selues, and truerth is not in vs. Wherfore in the places where he sayeth that he hath not deserued his punishment, and that shoulde seme to swerue him blamelesse, knowe, that he speaketh of his outward manner of liuinge, not of the inward thoughtes and desires of the hert, wherein he was vndouted an offender.

The .x. Chapter.

Job is weere of his lyfe, & setteth oute hys fragilitie before God. He desireth the tyme to repēt. A description of death.



Euert helosse, nowe wyll I put forth my wordes: I wyll speake out of y^e verve heynesse of my soule, and wyll saye vnto God: I do not condēpne me, but shewe me the cause, wherfore thou iudgest me on thys maner. Thinkest thou this wel done, to oppres me, to cast me of (beinge a worcke of thy handes) and to mayntayne the counsell of y^e vngodlye? Hast thou fleshy eyes then, or doest thou loke as man loketh? Are thy dayes as y^e dayes of mā, & thy yeares as mans yeares? That y^e makest suche inquisition for my wyckednes, & searchest out my sinne: where as (not withstandinge) thou knowest that I am no wycked person, and that there is no man able to deliuer me oute of thyne hand. Thy handes haue made me, & fashioned me altogether rounde aboute, wilt thou then destroye me todaye? I remēbre (I beseeche the) how y^e thou madest me of the moulde of the earth, and shalt bringe me to earthe agayne.

Hast thou not milked me, as it were milcke: and turned me to cruddes like these? Thou hast couered me wth skinne and flesh, and ioyned me together with bones, and sinowes. Thou hast graunted me lyfe, and done me good: and the diligente hede that thou tokest vpon me, hath preserued my spirite.

Though thou hydest these thinges in thine heart, yet am I sure, that thou remēbrest the al. Wherfore dydest thou kepe me; when I synned, and hast not clenched me from myne offence? If I do wickedlye, wo is me therfore: If I be righteous, yet dare I not lyfte vp my heade: so full am I of confusion, and se myne owne miserie.

Thou hunttest me out (beinge in heynesse) as it were a Lyon, and troublest me out of measure. Thou bringest freche

B
Deu. xlii. f

Gene. i. b.
Job. xlii. f

Job. xli. v.
Here. xx. v.

These witnesseth agaynst me, thy wrath encreasest thou vpon me, verye manye are the plages y^e I am in. * Wherefore hast thou brought me oute of my mothers wombe? That I had perished, and y^e no eye had sene me. If they had caried me to my graue, as soone as I was borne, then shoulde I be nowe, as though I had neuer bene.

D Shal not my shorte lyfe come soone to an ende? Hold the from me, let me alone, that I maye ease my selfe a litle afore I goe thither, frome whence I shall not retorne agayne. Namelye, to that lande of darckenesse & shadowe of death: Yea, into y^e darcke cloudy lade & deadlye shadow, where as is no order, but terrible feare as in the darcknesse.

The. xi. Chapter.

Job is vniustly reprehended of Sathan. God is incomprehensible. He is mercifull to the repentant.

A Then answered Sophar the Naamathite, & sayd: Shulde not he that maketh manye wordes, be answered? Shoulde he that bableth muche, be commended therein? Shoulde men geue eare vnto the onely? Thou wilt laugh other men to scoorne, and shal no bodye mocke the agayne? Wylte thou saye vnto God: The thynges that I take in hande is perfecte, & I am cleane in thy syght? That God woulde speake, and open hys lippes agaynst the, that he might shewe the (oute of his secreete wisdom) howe manyfolde hys lawe is: then shouldest thou know, that God had forgotte the, because of thy synnes.

B Wylte thou finde out God wth thy sekynger? Wylte thou attayne to the perfectnesse of the almightie? He is hyer then heauen, what wylte thou doe? Deeper then the hell, howe wylte thou then knowe hym? Hys lengthe exceedeth the lengthe of the earthe, and hys bredeth the bredeth of the sea. Though he turne al thynges bp syde downe, close them in, or thurst them together, who darre checke hym therfore.

Leeg. xvi. b
Here. vii. b
Isai. vii. c
Rom. viii. c

C * For it is he that knoweth the vantage of men: he seyth their wickednes al. So, shuld he not the confounde it? A bayne bodye exalteth hym selfe, and y^e soune of man is lyke a wyld Asses foale. If thou haddest nowe a ryghte heart, and

liftedest bp thynne handes toward him: yf thou wouldest put awaye the wickednesse whiche thou hast in hande, so that no vngodlines dwelt in thy house. Then myghtest thou lyfte bp thy face wythoute shame, then shouldest thou be sure, and haue no nede to feare.

D The shuldest thou forget thy misery, and thynke no more vpon it, then vpon the waters that runne by. Then shuld thy lyfe be as cleare as the noone day, and sprynge forth as the mornynge. Then myghtest thou haue comforte, in the hope that thou hast: And slepe quietlye, when thou arte buried. Then shouldest thou take thy rest, and nomā to make the astrayed: yea, manye one shulde set much by the. As for the eyes of y^e vngodlye, they shalbe consumed, and not escape: their hope shalbe miserie and sorowe of mynde.

The. xii. Chapter.

Job in shewing hys patience declareth y^e myghte and power of God.

S Job answered, and sayd: Then (no doute) ye are the men alone, & wisdom shal perswade with you. But I haue vnderstandynge as well as ye, and am no lesse then ye. Yea, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neighbour: the godlye and innocent mā is laughed to scoorne. Godlynesse is a lyghte despised in the heartes of the rich, and is set for them to stöble vpon. The houses of robbers are in wealth & prosperite, & they y^e maliciouslye meete agaynst God, dwel wth out care: yea, God geueth all thynges richely with hys hande.

B Aske the cattell, & they shall informe the: the foules of the ayre, & they shall tell the: Speake to the earthe, & it shall shewe the: Or to the fshes of the sea, and they shall certifie the. What is he but he knoweth that the hande of the Lorde made all these? * In whose hand the soule of euerye lyuyng thyng, and the brethe of al mē. * Haue not the eates pleasure in heartynge, & y^e mouth in tastynge the thyng y^e it eateth? * Amonge olde persons there is wisdom, and amonge y^e aged there is vnderstandynge. Yea, with God is wisdom and strength

Dapl. li. a.

Job. 24. a.

Job. 32. v.

The booke

E strength, it is he that hath the counsel, & forknowledge. If he breake downe a thyng, who can set it vp agayne. * If he shut a thyng, who wyl open it. * Beholde, * yf he witholde the waters, they drye vp: If he let the goe, they destroye the earth. With hym is strengthe and wisdom: he knoweth bothe the decrea-
uer & him that is deceaued.

He carveth awaye y wise men, as it were a spoyle, & byngeth the iudges out of their wittes. He lowseth the gir-
dle of kynges, and girdeth their loynes with a bonde. He ledeyth away the pries-
tes in to captiuite, and turneth the myghtye bp syde downe. * He taketh the verite fro out of the mouth, & dis-
appoynteth the aged of their wisdom. He poureth oute confusion vpon pry-
nces, and comforteth the that haue bene oppressed. * Loke what lieth hid in dar-
kenesse he declareth it openly: and the very shadowe of death byngeth he to lyght. He bothe increaseth the people, and destroyeth them: He maketh them to multiplie, & dryueth them away. He chawgeth the heart of y princes & kyn-
ges of the earth, & disappoynteth the: so that they goe wandryng out of the waye, and grope in the darcke wyth-
out lyght, stakeryng to and fro lyke droncken menne.

The .xiii. Chapter.

Job reproveth his frendes w their owne saynges, and condemneth hypocrisie.

In al thys haue I serie with myne eye, hearde with myne eare, & vnderstande it. Loke what ye knowe, that same doe I knowe also, nether am inferior vnto you. Neuerthelesse I am purpo-
sed to talke with the almyghtye, & my desire is to comē with God. As for you, ye are workmaisters of lyes, and vn-
profitable physicyans all to gether. Wolde God ye kept your tongue, that ye might be taken for wise men. Ther-
fore heare my wordes, & ponde the sen-
tence of my lippes. Wyl ye make an-
swere for God with lyes, & mayntayne hym with disceate. Wyl ye accept the persone of God, and intreate for hym. Shall that helpe you, when he calleth you to rekenyng. Thynke you to be-
gyle hym, as a man is begyled. He

shall punyssh you and reprove you, yf ye doe secretlye accepte anye personne. Shall he not make you astrayed, when he sheweth hym selfe. * Shall not his ter-
ryble feare fall vpon you. * Your re-
membraunce shalbe like vnto the dust, and your pryde shalbe turned in to claye. Holde your tongues now, and let me speake, for there is some thyng into my minde. ^a Wherefore do I beare my flesh in my teethe, & my soule in myne handes. Lo, there is nether com-
fort nor hope for me, yf he wyl slaye me. But yf I shewe and * reprove my-
ne owne wayes in his syghte, he is euē the same, that maketh me whole: And why. there maye no hypocrite come be-
fore hym. Heare my wordes, and pou-
dre my saynges w your eares. ^b Be-
holde, now haue I prepared my iudge-
ment, and knowe that I shalbe founde righteous. What is he, that wyl goe to lawe with me. For yf I holde my tongue, I shall dye. Neuerthelesse graunte me two thynges, & then wyl I not hyde my selfe from thee.

Withdrawe thyne hande from me, & let not the fearfull drede of the make me astrayed. And then sende for me to the lawe, yf I may answere for my selfe: or els, let me speake, and geue thou the answer. Howe great are my misdedes and synne. Let me know my transgressi-
ons and offences. ^c Wherefore hydest thou thy face, and holdest me for thyne enemye. Wylte thou be so cruel and ex-
treme vnto a flyng leafe, & folow vp-
on drie stubble: that y layest so sharply to my charge, and wylte vtterlye vn-
do me, * for y sines of my youth. * Thou hast put my fote in the stockes: Thou lokest narrowlye vnto all my pathes, & marckest the steppes of my fete: where as I (not wythstandyng) must confu-
me lyke as a foule carpon, & as a clothe that is moth eaten.

The Notes.

^a Wherefore. &c. These bothe are prouerbyallye spoken, of them that offer their lyues to idolop-
dy, and spare not them selues. For he spareth not him selfe y feareth his flesh with his teethe: and agayne he that beareth his soule in his hande, carieth it as a thyng ready to be solde, euen as though he wolde streight leue it, and cast it of.
^b Beholde. &c. This is his meaninge. The sume of my contencid was this, thus dyd I orde and defende my cause agaynst your reasons: That my hope is to be iudified, Armed wyth thys
fayth

Jud. xii. a
psal. cxi. b

psalm 32. b
Luce. xv. b

2. pa. viii. c
Sec. xiii. b.

Luce. xxi. a
Mark. x. c

psa. xxi. b
Job. 31. b

psa. xxi. b

sayth, I come without feare vnto iudgement. He wyl not pronounce him vnrightrise that so vn-
faynedy hath trusted to his mercede. Hypocrites,
the nyer they are to iudgement the more they fea-
re: I the nyer I am to deathe the more strong is
my hope.

c. Wherefore hydest thou my face. What the hy-
dinge of his face meaneth loke. Deut. xxxi. d.

The. xliii. Chapter.

Job describeth the lyfe of a man, and prophesieth of
the resurrection. Hope susteyneth the goodly, till they
obtaine that they loke for.



All that is bozne of a
woma, hath but a shorte
tyme to lyue, & is full of
diuerse miseries. He co-
meth vpon & falleth awaye
lyke a floure. He lyeth
as it were a shadowe, & neuer cōtinueth
in one state. Thynkest thou it now well
done, to open thyne eyes vpon such one, &
to bringe me before the iudgement.
Who can make it cleane, that cometh
of an vncleane thinge. No body. * The
dayes of mā are shorte, the nobre of his
monethes are knowne only vnto the.
Thou hast apoynted him his boundes,
he can not go beyonde them. So from
him, that he maye rest a lytle: vntill his
daye come, which he loketh for, lyke as
an hyzelpnge doth.

B If a tre be cut downe, there is some
hope yet, that it wyl sproute, and shute
forth þe braunches agayne: for though
a rote be waxen olde, & deede in þe ground,
yet when the stocke getteth the sent of
water, it wyl budde, and bynge forth
bowes, lyke as when it was fyrst plan-
ted. But as for man, when he is deede,
perysshed & consumed awaye, what be-
cometh of him? The floudes when they
be dyed vpon, & the ryuers when they be
emptie, are filled agayne thowowe the
flowynge waters of the sea: but when
man slepeth, he ryseth not agayne, * vn-
till the heauē perishe: he shall not wake
vpon nor ryse out of his slepe. O þou
woldest kepe me, & hyde me in the hell,
vntill thy wyath were styllled: & to ap-
poynte me a tyme, wherin þe myghtest
remembre me. Make a deede man lyue
agayne. * All the dayes of this my pil-
grymage am I loking, when my chaun-
ginge shall come. If thou woldest but
call me, I should obeye þe: only * despise
not the worke of thyne owne handes.

D For thou hast nombred all my goyns:

ges, yet be not thou to extreamie vpon
my synnes. Thou hast sealed vpon myne
offences, as it were in a bag: but be mer-
cyfull vnto my wickednesse. The moun-
taynes fall awaye at the last, the rockes
are remoued out of their place, the wa-
ters pearse thorow the very stones, by
lytle & lytle, the floudes washe awaye
the grauell & earth: Euen so destroyest
thou þe hope of mā in lyke maner. Thou
preuailest agaynst him, so that he pas-
seth awaye: thou chaungest his estate, &
puttest him fro the. Whether his chyl-
dren come to worshippe or no, he cā not
tell: And yf they be me of lowe degre, he
knoweth not. While he lyueth, his fel-
lowe must haue traunayle: & whyle þe soule
is in him, he must be in sorowe.

The notes.

a. God remembreth a man when he helpeth
him. Jerem. xv. c.

The. xlv. Chapter.

Eliphaz repprehendeth Job because he ascribeth wys-
dome and pures to him selfe. He describeth the curse
that falleth vpon the wycked, rechenyng Job to be one of
that nombre.



He answered Eliphaz the
Chemaniite, and sayde: *
Shoulde a wyse man an-
swer as the science of the
wynde, & fylle his bely with
the wynde of the east? Thou repprouest
with wordes, that are nothyng worthe:
and speakest the thinges, which can do
no good. As for shame, thou hast set it
alyde, els woldest thou not make so ma-
ny wordes before god: but thy wycked-
nesse teacheth thy mouth, & so thou hast
chosen the a craftie tonge. Thyne owne
mouth cōdeneth the, & not I: yea, thyne
owne lippes shapen the an answer. Art
thou the fyrst mā, that euer was bozne?
Or, wast thou made before the hylls?
Hast thou herde the secreete counsell of
God, that all wysdome is to lytle for
the? What knowest thou, þe we knowe
not? What vnderstandest thou but we
can the same? With vs are olde & aged
men: yea, such as haue lyued longer the
thy forefathers.

Thynkest thou it a small thyng of
the consolacions of God: and are they
wyth the a lytlinge worde. Why doth
thyn herte make the so prouder? Why
standest thou so greatly in thyne owne
conceite? Where vnto loke thyne eyes,
t. i. that

Job. xlii. a.
and. ix. c.

Elap. ii. b.
2. Pet. iii. b.

Gen. 47. b.

Psal. 138. b.

The boke

Job xlii b.
Ps. 116 b.

that thy minde is so puffed vp agaynst God, and letteth such wordes go out of thy mouth: what is mā, that he should be cleane: what hath he (which is borne of a womā) wherby he myght be knowen to be ryghtuous? * Beholde, ther is no trust to his saintes: yea the very^a hea- uens are not cleane in his syght. Howe muche more then an abhominable and vyle man, whiche^b dyncketh wicked- nesse lyke water: I will tell the, heare me: I will shewe the a thyng, that I know: which wyse men haue tolde, and hath not bene hyd from their fathers: vnto whom only the lande was geuen, that no straunger shoulde come amōge them.

Gen. 4. b.

* The vngodly desparyeth all the dayes of his lyfe, as it were a woman with chylde, and the nombre of a tyraun- tes yeres is vnkowen. A fearfull sound is euer in his eares, and when it is peace, yet feareth he destruction: he bele- ueth neuer to be deliuered out of dark- nesse, the swearde is alwaye before his eyes. When he goeth forth to get his lyuinge, he thinketh plainly, that the daye of darknesse is at hande. Sorowe and carefulnesse make him a traped, & compasse him rounde aboute, lyke as it were a kinge with his host redy to the battayll. For he hath stretched out his hande agaynst God, and armed him self agaynst the Almyghtye. He runneth proudly vpo him, and with a styffnecke fighteth he agaynst hym: where as he couereth his face with fatnesse, and ma- keth his body well lykynge. Therfore shall his dwellyng be in desolate cities, and in houses which noman inhabiteth, but are become heapes of stones.

D

He shall not be rich, nether shall his substance continue, nor encrease vpon earth. He shall neuer come out of dark- nesse, the flame shall drye vp his braun- ches: with the blast of the mouth of god shall he be taken awaye. He wyll ne- ther applye hym selfe to faythfulnes nor trouth, so sore is he discaued wyth vanite.

He shall perishe, afore his tyme be worne out, and his braunche shall not be grene. He shall be pluckt of as an vntymely grape fro the vyne, and shall let his floure fall, as the olyue doth.

For the congregacion of ypocrites is vnfrutefull, and the fyre shall consume the houses of such, as are greedy to re- ceauie gyftes. * He conceaueth trauayle, he beareth myscheffe, & his body byn- geth forth disceate.

Job xlii b.
Eccl. 10. a

The notes.

a. That is, Shoulde a wyse man speake vayne wordes, and shoulde he hym selfe be vayne and puffed vp with vnprofitable and trifling doctrine. The eastwinde dyeth vp all thynges, and therfore by a hely fylled with it, is signified by a bozomed speache, a stomake or herte, out of whiche proceedeth suche false doctrine as dyeth vp the moyntaynes of the soule in trifling out of trouth.

b. Some reade, secrete. The whole sentence doeth Rab. Mose thus expounde. God can yett forth the agayne in this lyfe, and regardesse thou to lyttel his comfortes and takest the for a lye: O ther, thus: Seame the comfortes of men of great wyllyngdadd and Sophat butworthye, for the, and seme they to the lyfes.

c. Under the name of the heauens, vnderstandeth he the aungels.

d. To drinke wickednesse lyke water is, to be fylled with wychednesse: it is a maner of speaking of the Debrues, so to drinke thowfulness signifieth to be filled therewith, after as 1 the. xxxiii. a.

The. xvi. Chapter.

Job repentyng his mysery, sayeth that he suffereth more then his wychednesse hath deserued.

Job answered, & sayd: I haue oft tynies herde suche thynges. Miserable geuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or, hast thou yet any more to saye? I coude speake, as ye do also. But wolde God, if youre soule were in my soules steade: the should I heape vp wordes agaynst you, & make my heade at you. I should comforte you with my mouth, & release youre payne with the talkynge of my lippes. But what shall I do? For all my wordes, my sorowe wyll not cease: and though I holde my tounge, yet will it not departe fro me. And now that I am full of payne, and all that I haue destroyed (wherof my wyngles beare wytnesse) there standeth vp a dyssem- blet to make me answere wyth lyes to my face. He is angrie at me, he hateth me, & gnasheth vpon me with his teth. Myne enemy shoulde vpon me wyth his eyes.

They haue opened their mouthes wyde vpon me, and synptē me vpon the cheke despytfully, they haue eased the selues thowowe myne aduersyte. God hath geuen me ouer to the vngodly,

Job. 22. b
Job. 14. b

end

C and deliuered me into the handes of the wicked. I was som tyme in wealth, but sodenly he hath brought me to nought. He hath taken me by the necke, he hath rente me, and set me, as it were a mark for him to shote at. He hath compassed me rounde aboute with his dartes, he hath wounded my loynes, and not spared. My bowels hath he poured vpon the ground. He hath geue me one wound vpon another, & is fallen vpon me lyke a gyaunte. I haue sowed a sacke cloth vpon my skynne, & lye with my strength in the dust.

D My face is swollen with wepyng, and mine eyes are ware dymme. Howbeit there is no wyckednesse in my handes, & my prayer is cleane. O earth, couer not my bloud, and let my cryenge fynde no rowme. For lo, my witnesse is in heauen, and he that knoweth me, is aboue in the heyght. My frendes laugh me to scozne, but myne eye poureth out teares vnto God. Though a body myght pleate with God, as one man doth with another, yet the nombre of my yeares are come, and I must go the way, from whence I shall not turne agayne.

The notes.

a. To open the mouthes, signifieth to threaten with most extreme and cruell punishment, and to reprove with shamefull and spytfull wordes, as in the psal. xlii. c.

b. O earth couer not my bloude, that is, as Rabbi Abraham expoundeth it: hyde not my bloude so but that it be auenged, let not the auengement therof be vnknewen, but open vnto all mens eyes: as was the auengement of Dathan and Abiram, whom the earth swallowed. Num. xvi. c. Ye maye also expounde it thus. Hyde not my bloude but let it testifie and wytnes myne innocencie, as dyd the bloud of Abel, of whom we reade that his bloude cryed from the earth. Gene. iiii. b.

The. xliii. Chapter.

Job sayth that he consumeth awaye, and yet doth patiently abyde it.



My breth faileth, my dayes are shorten. I am harde at deathes doze. I haue disceaued no mā yet must myne eye continue in heynesse. O deliuer me and set me by the: who shall the be able to thrust my handes together? Thou hast withholden their hertes from vn-

derstandynge, therfore shall they not be set by on hys. He prompeth his frendes parte of his good, but his owne childe spende it. He hath made me as it were a byworde of the comō people. I am his gestynge stocke amonge the. My countenance is heuy for very anger, & the membres of my body are become lyke a shadow. Vertuous men therfore shall well consydre this, & the innocent shall take parte agaynst the poccite.

The ryghteous wyl kepe his waye, and he that hath cleane handes, wyl euer be stronger and stronger. As for you, turne you, and get you hence, for I can not se one wyse man among you. My dayes are past, my thoughtes are banysht awaye, whiche haue vexed myne herte, chaunginge the nyght in to daye, and the lyght into darckenes. Though I tary neuer so much, yet the graue is my house, and I must make my bed in the darke. I call corruption my father, and the wormes call I my motther & my syster. What helpeth them my longe tarpenge? Or, who wyl fulfill the thinge, that I loke for? All that I haue, shall go downe in to the pyt, & lye with me in the dust.

The. xliii. Chapter.

Baldad reherceth the paynes of the vnchaphfull and wycked.



When answered Baldad the Subite, and sayde: When wyl ye make an ende of youte wordes? Marke well, and consydre, we wyl speake also. Wherfore are we counted as bestes, & reputed so byle in youte syght? Why destroyest thou thy selfe with anger? Shall the earth be forsaken, or the stones remoued oute of their place because of the? Shall not the lyght of the vngodly be put oute? yea the flame of his fyre shall not burne. The lyght shalbe darke in his dwellinge, and his candle shalbe put out with him. His presumptuous goinges shall be kepte in, & his owne coucell shal cast him downe. For his fete shalbe taken in the nette, and he shall walke in the snare. His fote shalbe holdē in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pitfall in the waye.

Then Job and such as thou.

The boke

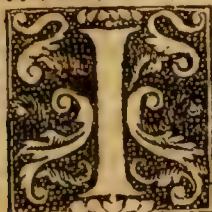
Fearfulnesse shall make him afrayed
on euery syde, that he shall not knowe,
where to get out. Hunger shall be his
substaunce, and my fortune shall hang
vpon him. He shall eat the strength of
his skynne, ^a the fyrst borne of death
shall eat his membres. All his comforte
and hope shall be rote out of his dwel-
lyng, very fearfulnesse shall brynge him
to the kyng. ^b Other men shall dwell in
his house (whiche now is none of his)
and bymstone shall be scatered vpo his
habitation. His robes shall be dyed vp
beneth, and aboue shall his haruest be
cut downe. His remembraunce shall
perishe from the earth, and his name
shall not be prayesed in the stretes: he
shall be dryuen fro the lyght into darck-
nesse, & be cast cleane out of the world.
He shall nether haue chyldren nor kyn-
folkes amonge his people: no, nor any
posterite in his coultre: young and olde
shall be astonyshe at his death. Suche
are now the dwellynge of the wycked,
and this the place of him that knoweth
not God.

The notes.

- a. That is, an horrible & dayne death. Some
reade the prince of death.
b. Or, he shall dwell: that is to saye his wyfe
withoute him.

The. xix. Chapter.

Job receyvethe his myscries and greuous paynes. He
prophecieth of the generall resurrection.



Job answered, and said:
howe longe will ye bere
my mynde, and trouble
me wyth wordes? Lo, tē
tymes haue ye reproued
me: are ye not ashamed,
for to laugh me so to scoorne? yf I go
wroge, I go wroge to my self. But yf ye
wyl enhaunce your selues agaynst me,
and accuse me to be a wicked personne,
because of the shame that is come vpo
me: knowe this then, that it is GOD,
which hath hadled me so violently, and
hath copassed me aboute to his scour-
ges. Behold, though I crye, yet violen-
ce is done vnto me, I can not be herde:
* Though I complayne, there is none
to geue sentence with me. He hath hed-
ged vp my path, I can not get awaye,
he hath set darcknesse in my gate. * He
hath spoyled me of myne honoure, and

taken the ^a crowne awaye fro my head. ^B
He hath destroyed me on euery side, and
I am vndone: My hope hath he taken
awaye fro me, as it were a tree plucte
vp by the rote. His wrath is kyndled
agaynst me, he taketh me, as though I
were his enemy.

His men of warre came together,
whiche made their waye ouer me, and
beseged my dwellynge rounde aboute.

* He hath put my brethren farre awaye ^{Psal. 38.2}
fro me, and suche as were of myne ac-
quayntance, are become straungers vnto
me. Myne owne kynfolkes haue for-
saken me, and my frendes haue put me
out of remembraunce. The seruautes
and maydes of myne owne house, take
me for a straunger, and I am become
as an aleaunt in their syght.

When I call vpon my seruaunt, he ^C
geueth me no answere: no though I
praye him with my mouth. Myne owne
wyfe maye not abyde my bryth, I am
fayne to speake fayre vnto the chyldren
of myne owne body. Yea, the very de-
serte fooles despyse me, and whē I am
gone from them, they speake euell vpo
me. All such as were my most familiers,
abhorre me: and they whome I loued
best, are turned agaynst me. My bone
hangeth to my skynne, and my fleshe is
awaye, only there is left me the skynne
aboute my teth. Haue pytie vpon me,
haue pytie vpon me (O ye my frendes)
for the hande of the LORD hath tou-
ched me. Why do ye persecute me ^{as}
GOD doeth and are not satisfyed of
my fleshe?

That my wordes were written, ^D
that they were put in a boke: wold god
they were grauen wyth an yron penne
in leade, or in stone to continue. For I
am sure, that my redemer lyueth, and
that I shall ryse out of the earth in the
latter daye: y I shall be clothed agayne
with this skynne, & se God in my fleshe.
Yea, I my selfe shall beholde hym, not
wyth other but wyth these same eyes.
My reynes are consumed within me,
when ye saye: why do not we persecute
him? we haue fonde an occasiō agaynst
hym. But beware of the swearde, for
the swearde wyl be auenged of wycked-
nesse, and be sure, that there is a iudge-
ment.

The notes.

a. Abi Abraham understandeth by the crowne, the dignitie that cometh to the riche by the meares of their riches: for all men haue the riche in honoure: although some vnderstande thereby his chyldren, as in the 19. ouerb. The crowne of olde men are their chyldrens chyldren. Other some, vnderstande the dignitie that came vnto hym of his wyf dome and conynge. So Jobs meaning is, that of a worshipfull and riche man, he is become poore and despised.

b. The Hebrewes reade as they do, meaninge the euell which are not satisfied wth his fleshe: suche wolde he not that his frendes shoulde counterfer.

c. Are not satisfied of my fleshe. To eate and be satisfied of a manes fleshe, is a borrowed speache taken both in the good & euell parte. In the good parte it signifieth to loue to iudge frendlye, and then at the length to fall to praylinge. In the euell parte, it is cruelly and beastly to missepe, and (as it were) to teare with spitefull and haineouse wordes.

The .xx. Chapter.

Sophar sayeth, that the vnfaithfull, the couetouse, and the wycked shall haue a shorte ende.

When answered Sophar the Naamathite, & sayd: for y^e same cause do my thoughtes compell me to answer. And why my mynde is troubled here and there. I haue sufficiently herde thy checkinge & reprove, therefore am I purposed to make answer after myne vnderstanding. Knowest thou not this, namely: that from the begynnyng (euer sence the creacion of man vpon earth) the prayse of the vngodly hath bene shorte, and that the toyne of ypocrites continued but the cwynecklynge of an eye. Though he be magnified vp to the heauen, so that his heade reacheth vnto y^e cloudes: yet he perissheth at the last lyke dounge: In somuch that they whiche haue sene hym, saye: Where is he? He vanissheth as a dreame, so that he can no more be founde, and passeth awaye as a visio in the nyght. So that the eye which sawe him before, getteth now no syght of hym, and his place knoweth him no more. His chyldren go a beggynge, their handes bringe them to sorow and heupnesse.

from his youth his bones are full of vyce, which shal lye downe with him in the earth. Whē wyckednesse is swete in his mouth, he hydeth it vnder his tonge. That he fauoureth, that wyl he not forlake, but kepeth it close in his

throte. The meate that he eateth, shalbe turned to the poyson of serpentes, with in his body. The riches that he deuouretch, shal he perbake agayne, for GOD shall drawe them out of his belly: he shall sucke the serpent's head, and the adders tonge shall saue hym: so that he shall nomore se the ryuers and brokes of hony and butter: But labour shall he, and yet haue nothyng to eate. Greate trauaile shall he make for riches, but he shall not enioye them. And why he hath opprest the poore, and not helped them: houses hath he spoyled, and not buyled them. His belly coude neuer be filled, therefore shal he perish in his coueteousnesse. He deuoured so greedely, that he lefte nothyng behinde, therefore his goodes shall not prospere. Though he had plenteousnesse of euery thyng, yet was he poore, and therefore he is but a wretch on euer y^e lyde.

For though the wicked haue neuer somuch to fill his belly, yet GOD shall sende his wrath vpon hym, and cause his battayll to raygne ouer him: so that yf he fle the yron weapens, he shall be shotte with the stele bowe. The arowe shall be taken forth, and go out at his backe, and a glisterynge sworde thorowe the gall of him, feare shall come vpon him. There shall no darknes be able to hyde hym. An vnkindled fyre shall consume hym, and loke what remaineth in his house, it shall be destroyed. The heauen shall declare his wickednesse, and the earth shall take parte agaynst hym. The substance that he hath in his house, shalbe taken awaye and perished, in the daye of the Lordes wrath. * This is the porcyon that the wicked shall haue of God, and the heritage that he maye loke for of the Lorde.

The notes.

a. He shall sucke the serpent's head, that is, he shalbe subject to all cursednesse and suffer all manner sorowes. It is suche a manner of speache as is before in the .xv. h. of dyuynge wyckednesse.

b. That is, he can not hyde him from percelles.

The .xxi. Chapter.

Job receyeth the prosperitie of the wycked, and after deliuereth thur sodayn tyme and destruction.

The boke

In answered, & sayde: O heate my wordes, & amende your selues. Suffre me a lytle, that I maye speake also, and then laughe my wordes to scozne, yf ye wyll. Is it with a man, that I make this disputacyon: Whiche yf it were so, shoulde not my sprete be then in soze trouble: Marke me well, be abashed, & laye youre hande vpon youre mouth. For when I pōdze and consyde this, I am afrayed, & my flesh is smytten with feare. * Wherefore do wicked men lyue in health and prosperite, come to their olde age, and increase in ryches: Their chylders chyldren lyue in their sight, and their generacyon before their eyes. Their houses are safe from all feare, * for the rodde of God doth not smyte thē. Their bullocke gendzeth, and that not oute of tyme: their cowe calueth, and is not vnfertefull.

Psal. 73. b.
Ier. xii. a.

Psal. 73. b.
Ier. xii. a.

Eccl. v. c.
Amos. 6. a.

B They sende forth their chyldren by flockes, & their sonnes lede the daunce. They beare with them tabzettes & harpes, & haue instrumentes of musyke at their pleasure. They spende their dayes in welthynesse: but sodenly they go downe to hell. They saye vnto God: go fro vs, we despyze not the knowledge of thy wayes. * What maner of felowe is the Almyghtie, that we shoulde serue him: What profyt shoulde we haue, to submytte oure selues vnto hym: Lo, there is vttterly no goodnesse in them, therefore wyll not I haue to do w the counsell of the vngodly. * Howe ofte shall the candele of the wicked be put out: howe ofte commeth their destruction vpon them: What sorowe shall God geue them for their parte in his wryth: * Yea, they shal be euen as chaffe before the wynde, and as dust that the storme carrieth awaye.

Eccl. v. b.
Psal. 3. c.

Psal. 24. b.

Psal. 1. b.

C And though God saue their chyldren fro such sorowe, yet wyll he so rewarde them selues, that they shal knowe it. Their owne destructio and misery shal they se with their eyes, and drinke of the fearfull wryth of the Almyghty. For what careth he, what become of his houtholde after his death: whose monethes passe awaye swyfter then an arrowe. In as much then as God hath the hyst power of all, who can teach

him any knowlege: One dyeth nowe, when he is myghtye, and at his best, rich, and in prosperite: euen when his bowels are at the fullest, and his bowes full of mary. Another dyeth in sorowe and heynesse, & neuer had good dayes. Howe slepe they both a lyke in the earth, and the wormes couer them. But I know what ye thyncke: yea, and what ye ymagine agaynst me vnrigh- tuously. * For ye saye: where is y princies palace: where is the dwellinge of the vngodly: Aske any man that goeth by the waye, and (yf ye will not regarde their tokens & dedes) he shal tell you, * that the wicked is kepte vnto y daye of destructio, & that the vngodly shal be brought forth in y daye of wryth. Who dare reprove hym for his wayes to his face: who rewardeth hym for y vngra- ciousnesse that he doth: Yet shal he be brought to his graue, & watch amonge the heape of the deed. Then shal he be sayne to be buryed amonge the stones by the broke syde. All men must folowe hym, and there are innumerable gone before hym. O howe bayne is the comforte that ye geue me: Are not youre answeres cleane contrary to ryght and treuth:

After the
Book.
Some saye
ade pap-
pes.

Iob. xii. a.

Psal. 11. b.
Psal. 13. b.

The xxii. Chapter.

Eliphaz reprehendeth Job of vniuersality.

S Eliphaz the Themanite gaue answer, & sayd: Maye a man be copared vnto God in wysdome, though he seme to him selfe, for to be lyke him: What pleasure hath God in y thou art righ- tuous: Or what doth it profite him, y thy wayes are perfect: Is he afrayed to reprove y, & to steppe forth with the in to iudgement: * Commeth not this for that great wickednesse, & for thyne vngacious dedes whiche are innume- rable: Thou hast taken the pledge from thy brethre for nought, & robbed y na- ked of their clothig: * To such as were weery, hast y geuen no water to drinke, thou hast withdrawe bread fro the hun- grye: Shoulde such one then as vseth violence, wroge & oppression (doinge all thinge of parcialite, & hauinge respecte of personnes) dwell in the lande: Thou hast sent wyddowes awaye emptie, and oppressed the poore fatherlesse.

I

Ierem. 11. a.
Psal. 13. b.

Iob. 27. b.
Iob. 31.

B

Therefore

Eccle. 3. d.
Eze. viii. d.
aud. 17. c.

Therefore art thou compassed aboute
with snares on every syde, & lodely ve-
red with feare: Shouldest thou then se
no darcknesse: Shoulde not the water
floude runne ouer the: * Now because
the God is hyer then the heauens, & be-
cause thou seyst that the starres are so
hye, wilt thou therfore saye: Tush, how
should God know: Doth his dominion
reach beyonde the cloudes: Tush, the
cloudes couer him that he maye not se,

For he dwelleth in heauen. Well, thou
wilt kepe the olde waye, that all wicked
men haue gone: both olde and yonge,
whose foundacio is a runninge water,
which saye vnto God: go from vs, and
after this maner: * Tush, what will the
Almightie do vnto vs: where as he (not
withstandyng) fylleth their houses with
all good. Whiche meanyng of the vn-
godly be farre fro me. * For with ioye
shall the godly, and with gladnesse shall
the innocent se, that their increase shall
be hewen downe, and their posterite co-
sumed with fyre.

Job. xxi. d.

Pla. cxlii. c.

Pro. ii. a.

Deu. xxx. a

Therefore reconcile the vnto God, &
be content, so shall all thynges prospere
with the right well. * Recaue the lawe
at his mouth, & laye bp his wordes in
thyne herte. * For yf thou wilt turne to
the Almighty, thou shalt stande fast, &
all vnrighousnesse shall be farre fro
thy dwelling: He shall geue the an har-
uest, whiche in plenty and aboundance
shall excede the dust of the earth, & the
golde of Ophir lyke ryuer stones. Yea,
the Almightye his owne selfe shall be
thyne haruest, and the heape of thy mo-
ney. Then shalt thou haue thy delyte in
the Almightye, & lyfte vp thy face vnto
God. Then shalt thou make thy prayer
vnto him, & he shall heare the, and thou
shalt kepe thy promises. Then, loke
what thou takest in hand, he shall make
it to prospere with the, & the lyght shall
shyne in thy wayes. For who so hum-
bleth him selfe, him shall he set vp: and
who so loketh mekely, shall be healed. If
thou be innocent, he shall saue the: and
thorow the vngyltynesse of thyne hādes
shalt thou be delyuered.

The. xxiii. Chapter.

Job affirmeth that he toke knoweth and feareth
the power and sentence of the iudge: & sayth that he hath
walked in his rightwysnesse.



Job answered, & sayde: My
sayinge is yet this daye in
bitternes, & my hāde hely
amonge my gromynges. O
that I myght se hi & fynde
hym: O that I myght come before his
seate, to pleate my cause before hym, &
to fylle my mouth wth argumētes: That
I might know, what answer he wolde
geue me: and that I might vnderstāde,
what he wolde saye vnto me. Wyl he
pleate agāst me with his greate power
and strength, or wyl he leane him selfe
vtterly vpon me: Oh no, let him not do
so with me. But let hym geue me lyke
power to go to the lawe, then am I sure
to wyne my matter. For though I go
before, I fynde hym not: If I come be-
hynde, I can get no knowledge of him:
Yf I go on the lefte syde, to pōdye his
worckes, I can not attayne vnto them.
Agayne, yf I go on the right syde, he
hydeth him selfe, that I can not se him.
But as for my waye, he knoweth it: & he
tryeth me as the golde in the fyre.

Dep. iii.
i. p. 11

Nevertheless my fete kepe his path, &
his hye strete haue I holden, & not gone
oute of it. I haue not forsaken the com-
maūdemēt of his lippes, but loke what
he charged me with his mouth, that ha-
ue I shut bp in my herte. It is he him-
selfe alone, who wyl turne him backe:
He doth as him listeth, and byngeth to
passe what he wyl. He rewardeth me in
to my bolome, and many other thynges
mo doth he, as he maye by his power.
This is the cause, that I thyncke at
his presence, so that when I consydre
him, I am afrayed of hi. For in somuch
as he is God, he maketh my herte softer:
and seynge that he is Almightye, he
putteth me in feare. Thus can not I get
out of darcknesse, the cloude hath so co-
uered my face.

The. xxiii. Chapter.

Job describeth the wickednes of men, and sheweth
what curse belongeth to the wicked.



Consyderynge then that there
is no tyme hyd from the Al-
mighty, howe happeneth it,
that they whiche knowe hym,
wyl not regarde his dayes: For some
men there be, that * remoue other
mens landemarckes: that robbe them
of their catell, & kepe the same for their
owne:

Deu. xix. l
and xxviii

t. iiii. owne:

The boke

owne: that *dyeue awaye the alle of the fatherlesse: that take þ wyddowes ore for a pledge: that thrust the pooze oute of the waye, & oppresse the symple of the worlde together. Beholde, the wylde asses in the deserte goo by times, as their manner is, to spoyle: Yea, the very wyl- dernesse minnstreth foode for their chil- dren. They reape the corne felde that is not their owne: & gather the grapes out of his vineyarde, whom they haue oppressed by violence. They are the cause that so many me are naked and bare, haupnge no clothes to couer them, and to kepe them from colde: So that when the showres in the mountaynes haue rayned vpon them, and they be all wet, they haue none other succour, but to kepe them amonge the rockes.

They spoyle the suckinge fatherles chyldren, and put the pooze in prison: In somuch that they let them go naked without clothinge, and yet the huli grie beate the sheeues. The pooze are fayne to labour in their oyle milles: yea, and to treade in their wyne presses, and yet to suffre thyrst. The whole cytie cryeth vnto the Lord with syghyng, *the soules of the mayne make their cōplaynte: But God destroyeth them not for all this, where as they (not withstandyng) are rebellious & disobedient enemyes: which seke not his lyght and waye, nor turne agayne in to his path. * Tymely in the moornyng do they aryse, to mur- thur the symple and pooze, and in the nyght they go a stealynge.

The eye of the vngodly is lyke the aduouterer, that wayteth for the darck- nesse, & sayeth thus in him selfe: Tush, there shall no man se me, and so he dys- gyseth his face. In the nyght ceason they search the houses, and hyde them selues in the daye tyme, but wyl not knowe the lyght. For as soone as the daye breaketh, the shadowe of death cō- meth vpon them, and they go in horri- ble darcknesse. The vngodly is very swyfte: & that his porcion also vpon erth were swyfter then the runnyng water, whiche suffreth not the shipman to beholde the fayre and pleasaunt by- neyardes. & that they (for the wicked- nesse whiche they haue done) were dra- wen to the hell, soner then snowe mel-

teth at the heate. & that all compassion vpon them were forgotten: that their daynties were wormes, that they were cleane put out of the remembraunce, & vt- terly hewen downe lyke an vfrutefull tre. For they mayntayne the baren, and make them that they can not beare, and vnto wyddowes they do no good. They plucke downe the myghtye wyth their power, and when they them selues are gotten vp, they are neuer without fea- re, as longe as they lyue. And though they myght be safe, yet they wyl not re- ceauie it, for their eyes loke vpon their owne wayes. They are exalted for a lyt- le, but shortly are they gone, brought to extreme pouerte, and taken out of the waye: yea, and vtterly plucke of, as the eares of corne. Is it not so? Who wyl the reprove me as a lyar, and saye that my wordes are nothyng worthe?

The .xxv. Chapter.

Baldad proueth that no mā is cleane: and withoute synne before God.



Ben answered Baldad the Suhite, and sayde: Power & feare is wyth him aboue, that maketh peace, syttinge in hys highnesse, whose men of warre are innuenerable, & whose lyght aryseth ouer all. But how maye a man compared vnto God, *be iustified? Or, how can he be cleane, that is bozne of a womā? Behold, the Moone shyneth no- thing in cōparison to him, & the starres are vncleane in his sight. Howe muche more thē mā, þ is but corruption: & the sonne of man, which is but a worme.

The .xxvi. Chapter.

Job sheweth that man can not helpe God, and proueth it by his miracles.



Job answered, and sayd: & how helpest thou þ weaker? what comforte geuest thou vnto him þ hath no strēgth? Where is the counsell that thou shouldest geue him, which hath no wysdome? Wilt thou so shewe thine ex- cellent ryghtuousnes? Before whom hast þ spokē those wordes? Who made þ breth to come out of thy mouth? The giàntes & worthies that are slayne, and lye vnder the worlde in their cōpaniōs: yea and all they whiche dwell beneth in the

Job. vi. c.
Job. ix. b.

Job. xli. a.

Job. xli. c.
Job. xli. d.
Job. xli. e.
Job. xli. f.

the hell are not hyd from him, and the very destruccion it selfe, can not be kept oute of his sighte. He stretched oute the north ouer the emptie, and hangeth the earthe vpon nothyng. He byndeth the

Gen. i. 8.

*water in his cloudes, that they fal not downe together. He holdeth backe hys stoule, that it can not be sene, and spreth his cloudes befoze it.

*He hath compassed the waters with certayne boundes, vntyll the day and night come to an ende. The verye pyllers of ^aheauen tremble and quake at his reprofe. *He stilleth the sea with his power, and thowhe his wysdome hath he set forthe the worlde. With his spirit hath he garnished the heauens, and with his hande hath he wounded the rebellious serpente. Thys is now a shorthe summe of his doynges. But who is able sufficiente to rehearse his workes? Who can perceaue and vnderstand the thondre of his power.

Jer. 33. a.
psa. xlii. b.
Jer. v. c

D
mat. viii. a.

The notes.

a. Heauen and earth haue properelye no pyllers nor any thinge to leane to that should sustayne and beare them vp, as it appereth of the earth aboue in thys chapter: but Job taketh his similitude of oure earthly buyldinges, because his hearers should so the soner vnderstand him.

The. xxvii. Chapter.

The constancie and perfectnes of Job, and the part of the vnfaythfull with God.

AD Job proceeded and went forth in his communicacion, sayinge: As truly as God lyueth (which hath taken away my power fro me) and the Almightye, that hath bened my mynde: My lippes shall talke of no vanite, and my tonge shall speake no dysceate, whyle my brethe is in me, and as long as the wynde (that God hath geuen me) is in my nostrils.

God for bydde, that I should graunt youre cause to be ryght. As for me, vntyll myne ende come wyl I neuer goo fro myne innocencye. My ryghtwise dealinge kepe I faste, which I wyl not forsake: my hert shal not reproue me of my daies. ^a Therefore myne enemy shal be founde as the vngodlye, and he that taketh parte agaynst me, as the vrrigh tuous. What hope hath the yppocrite, though he haue greates good, and though God geue him ryches after hys

herthes desyre? Doth God heare him the soner, when he crieth vnto him in his necessite? Hath he suche pleasure and delyte in the Almightye, that he darre alwaye call vpon God? I wyl teache you in the name of God, and the thyng that I haue of the Almightye, wyl I not kepe from you. Beholde, ye stande in youre owne conceate, as though ye knewe all thynges. Wherefore then do ye go aboute with such vayne wordes, sayinge: *This is the porcion that the wycked shall haue of God, and the heritage that Tyrantes shall receaue of the Almightye. If he get many chyldren, they shall perishe with the sword, and his posterite shall haue scarcenesse of breade. Loke whome he leaueth behynde hym, they shall dye and be buried, and no manne shall haue pite of hys wyddowes. Though he haue as muche money as the duste of the erth, and rayment as readye as y claye, he may well prepare it: but the godly shal put it vpon hym, and the innocent shal deale out the moneye. His house shal endure as the mothe, and as a boothe that the watch man maketh. *When the ryche man dyeth, he carieth nothyng with him: he is gone in the twyncklynge of an eye. Destruction taketh holde vpon hym as a water floude, and the tempest stealeth him awaye in the nyght season. A beheimente East wynde carryeth him hence, and departeth: a storme plucketh him oute of his place. It russeth in vpon hym, and spareth hym not, he may not escape from the power therof. Then clappe men theyr handes at him, yea, and seaste of him, when they loke vpon his place.

Job. xx. d.

B

Isa. xlii. d.
Luk. xii. c.

The notes.

a. Vnderstande, my selfe spent. He meaneeth that he wyl not suffre that his conscience be faultye, and that he wyl not haue an euil conscience for misse spendinge of his life tyme, in which he had liued more innocentlye.

The. xxviii. Chapter.

Job sheweth that the wysdome of God is vnsearchable.

SHere are places where syluer is molten, and where gold is tryed: ^a *where yron is dygged oute of the grounde, and stones resolued to me, tall. The darcknes shal once come to an ende, he can seke out the grounde of all thynges

Dea. viii. a.

t. v.

thynges

The booke

thynges: the stones and the darcke, and the horrible shadowe, with the ryuer of water parteth he a sunder the straunge people, that knoweth no good neyghbourhead: suche as are rude, vnnaturall, and boysterous. He byngyth foode oute of the earth, and that whiche is vnder, consumeth he wyth fyre. There is founde a place, whose stones are cleane

Saphirs, and where the clottes of the earthe are golde. There is a waye also that the byrdes knowe not, that no bulterg eye hath seene: wherein the proude and hye mynded walke not, and where no lyon cometh. There putteth he his hande vpon the stony rockes, and ouerthroweth the mountaines. Riuer flow oute of the rockes: and loke what is pleasaunt, hys eye seyth it. Out of dropes bringeth he great floudes together, and the thinge that is hyd bringeth he to lyghte. How cometh a manne then

C by wysedome: * Where is the place that men fynde vnderstandinge? Verely no man can tell howe worthy a thyng she is, neyther is she founde in the lande of the lyuinge. The depe sayeth: she is not in me. The sea sayeth: she is not w me. She can not be gotten for the most fine golde, neyther maye the pryce of her be boughte with any moneye. No wedges of gold of Ophir, no precious Onix stones, no Saphirs may be compared vnto her. No, neyther golde nor Christall, nether swete odours nor golden plate. There is nothyng so worthy, or so excellent, as once to bee named vnto her: for perfecte wysdome goeth far beyond them all. The Topas that cometh oute of Inde, maye in no wise be lykened vnto her: yea, no manner of apparell howe pleasaunt and fayre soeuer it be.

D From whence then cometh wysedome: and where is the place of vnderstandinge? She is hyd from the eyes of all men lyuinge: yea, and from the foules of the ayre. Destruction & death saye: we haue hearde tel of her with our eares. But God seyth her waye, and knoweth her place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen. When he weped the wyndes, and measured the waters: when he set the raine in ordre, and gaue

the myghtie floudes a lawe: Then did he se her, then declared he her, prepared her & knew her. And vnto man he saide: Beholde, * to feare the **LORDE**, is wysedome: and to forsake euell, is vnderstandyng.

Eccle. i. c.
psal. cxl. b.
pro. i. a. & c.

The. xxx. Chapter.

Job complayneth of the prosperitie of the tyme past, subtylle prouinge hys frendes of inurye, because they sayde that Job suffered accordyng to hys deservyng.



Sob proceeded and went forth in hys communicacion, sayinge: **O** that I wer as I was in the monethes by paste, and in the dayes when God preserued me: when his lyght shyned vpon my heade: when I went after the same lyghte, and shynyng euery thowrow the darcknesse. As it stode with me, when I was welthy and had ynoughe: when God prospered my house: when the Almighty was yet with me: when my housholde folkes stode aboute me: when my wayes ranne ouer with butter, and when the stony rockes gaue me ryuers of oyle: when I wente thowrow the cytie vnto the gate, and when they set me a chayre in the strete: when the younge men (as soone as they sawe me, hyd them selues, and when the aged arose, and stode vp vnto me: when the Princes lefte of theyr talking, and layed theyr hande to theyr mouth: when the myghty kepte still theyr voyce, and when theyr tonges cleued to the rose of theyr mouthes. Whē al they that heard me, called me happye: and when al they that sawe me, wysshed me good. For I deliuered the poore when he cryed, and the fatherlesse I wanted helpe. He that shoulde haue bene lost, gaue me a good worde, and the wyddowes herte praised me. And why? I put vpon me a rygntuousnes, whiche couered me as a garmente, and equyte was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore: and when I knew not their cause I sought it oute diligently. I brake the chawes of the vnygntuous, & I plucked the spoyle out of their teth.

gene. xlii. c.

Therefore, I thought verely, that I shoulde haue dyed in my nest: and that my dayes shoulde haue bene as manye as the sandes of the sea. For my roote

was

Was spredde out by the water syde, and the dewe lay vpon my corne. Myne honoure increased more and more, and my bowe was euer the stronger in my hand. Vnto me men gaue eate, me they regatded, and with silence they taried for my counsell. If I had spoken, they would haue it none other wayes, my wordes were so well taken amonge them. They waited for me, as the earth doth for the rayne: & gaped vpon me, as the ground dothe to receaue the latter shower. When I laughed, they knewe well it was not earnest: and thys testymonye of my countenance pleased them nothing at al. When I agreed vnto theyr way, I was the chiefe, and sat as a king amonge hys seruantes: Or as one that comforteth suche as bee in heynesse.

The notes.

a. This ryghteousnes is no nother thyng, than to lyue iustly amongst men, buttyng no man and geuing vnto euery man that whiche belongeth vnto him. gen. xxx. e. & psal. xv. a.

b. By the latter shouer is vnderstande holesome doctrine, which causeth iustice and iudgemente to sprynge.

The xxx. Chapter.

The great dyspyllinge of men and curse of God that Job suffereth

Now they that are myne inferiours and younger then I, haue me in derision: yea, euen they, whose fathers I woulde haue thoughte to haue set with the dogges of my cattell. The power and strengthe of theyr handes myghte do me no good, & as for theyr age, it is spent and past awaye with out any profit. For very misery and hunger, they wente aboute in the wyldernesse lyke wretches and beggers, plucking vp herbes from among the bushes, and the Junipers rote was theyr meate. And when they were dyscuen forthe, men cryed after them, as it had bene after a thefe.

Theyr dwellinge was besyde foule brokes: yea, in the caues and dennes of the earthe. Vpon the drye heathe wente they aboute crynge, and in the brome hylles they gathered them together. They were the chyldren of fooles and byllaynes, whiche are dead away from the world. Now am I theyr song, and

am become theyr feastynge stocke: they abhorre me, they fle farre from me, and stayne my face with spetle. For y^e Lorde hathe opened his quyet, he hathe hye me, and put a bydle in my mouth. Vpon my right hand they rose together as gaynst me, they haue hurte my fete, made a waye to destroye me, and my pathe haue they clene marred. It was so easye for them to do me harme, that they needed no man to helpe them. They fel vpon me, as it had bene the breaking in of waters, and came in by heapes to destroye me. Fearfulnesse is turned as gaynst me.

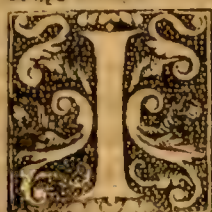
Myne honoure banyshe awaye more swyftly then wynde, and my prosperite departeth hence lyke as it were a cloude. Therefore is my mynde powdered full of heynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearced thoroowe in the nyghte season, and my synewes take no reste. With all theyr power haue they chaunged my garment, and gyrded me therewith, as it were with a coate. I am euen as it were claye, and am become lyke ashes and duste. When I cry vnto the, thou doest not heare me: and though I stand before the, yet thou regardest me not. Thou art become mine enemye, and with thy violent hand thou takest part agaynst me. In tymes past thou dyddest set me vp on hye, as it were aboue the wynde, but nowe haste thou geuen me a very soze fall. Sure I am, that thou wylt delyuer me vnto deathe: where as a lodginge is prepared for all men lyuinge. Nowe vse not men to do violence vnto them, that are destroyed all ready: but where hurte is done, there vse they to helpe. Wyldest thou wepe in the tyme of trouble? Had not my soule compassion vpon the pooer? Yet neuerthelesse, where as I looked for good, euell happened vnto me: & where as I wayted for lyghte, there came darcknesse. My bowels seeth with me, and take no reste, for the dayes of my trouble are come vpon me. Mekely and lowlye came I in: yea, and withoute any displeasure: I stode vp in the congregation, and communed with them. But nowe, I am a companyon of dragons, and a felowe of Estriches. My skynne

The boke

shynne vpon me is turned to black, and my bones are brent with heat: my harpe is turned to sorowe, and my pipe to wepyng.

The. xxxi. Chapter.

Iob receyeth the innocency of his liuinge and nombre of hys vertues



I made a couenaunte with myne eyes. * that I woulde not loke vpon a damsel. for how great a porcion shal I haue of God frome aboue: and what enheritaunce from the almyghty on hys. As for the vngodly and he that ioyneth him selfe to the compaignie of wycked doers, shall not destruction & myserie come vpon hym: * Dothe not he se my wayes, and tel al my goynges. If I haue cleued vnto vauyte, or if my fete haue runne to dysceane: let me bee weyed in an euen balaunce, that God maye se my innocencye. * If so be that I haue withdrawen my fote out of the ryghte waye, yf my herte hath folowed myne eye syghte, yf I haue stayned or defyled my handes: then is it reason that I Lowe, and another eate: yea, that my generacion and posterite bee cleane rote oute. * If my herte hath lusted after my neighbours wif, or if I haue layed wayte at his doze. then let my wyfe be another mannes harlot, and let other lie with her. * For this is a wickednesse and sinne, that is worthy to be punyshed: yea, a tye that vtterly shoulde consume, and rote out al my substance.

Byd I euer thynke scoorne to do ryght vnto my seruauntes and maidens, whē they had any matter agaynst me. But saynge that God wyll lye in iudgement, what shall I do: And for so much as he wyll nedes byset me, what answer shal I geue hym: He that falsyoned me in my mothers wombe, made he not him also: were we not bothe shapen alyke in oure mothers bodys: when the poore despyeth any thyng at me, haue I denyed it them: haue I caused the wyddowe stande waytinge for me in vaine: haue I eaten my porcyon alone, that the fatherlesse hath had no parte with me: for mercye grewe vp with me fro my youth, and compassion fro my mothers wombe. haue I sene any manne

perthe thorow nakednesse, and wante of clothynge: Or any poore manne for lacke of rayment, whose sides thancked me not, because he was warmed with the wolle of my sheper:

Dyd I euer lyfte vp my hande to hurte the fatherlesse: yea, in the gate where I sawe my selfe to be in auctoritie: then let myne arme fall frome my shoulder, and myne arme holes be broken frome the ioyntes. For I haue euer feared the vengeaunce and punishment of God, and knew very well, that I was not able to beare hys burthen. haue I put my truste in gold: Or haue I sayde to the fynest golde of all: thou arte my conydence: haue I reioyced because my substance was grete, and because my hande gat so muche. * Dyd I euer greatly regarde the rynginge of the sunne: or had I the goinge downe of the moone in great reputacion: hath my herte medled pryuely with any disceate: Or dyd I euer kysse myne owne hande: that were a wickednesse worthy to be punyshed, for then shoulde I haue denied the God that is aboue. * haue I euer reioyced at the hurte of myne enemy: Or was I euer glad, that anye harme happened vnto hym: Oh no: I neuer suffred my mouth to do suche a synne, as to wysh hym euil. Yet they of myne owne houlholde saye: who shall lette vs to haue our be lye full of hys fleshe: I haue not suffred a straunger to lye wythoute, but opened my doores vnto hym that wente by the waye. haue I euer dole anye wycked dede where thorow I shamed my selfe before men: or any abhominacion, that I was fayne to hyde it: For yf I had feared any great multitude of people: or yf I had bene dyspysed of the simple, then shoulde I haue bene afrayed. Thus haue I quietly spent my lyfe, and not gone out at the doze. that I had one whiche woulde heare me. Lo, this is my cause. Let the almyghty geue me answer: and let hym that is my contrary partye sew me with a libel. Then shal I take it vpon my shoulder, and as a garlande aboute my heade. I haue tolde þ nombre of my goynges, & deliuered the vnto him as to a Prince. But yf case bee that my lande crye agaynst

Eccl. xli. c.
Math. v. c.

Job. 34. c.
Job. v. d.

Psalm. vii. c.

Eccl. xli. c.

Deut. xxi. c.

Deut. xxi. c.
and. xxi. b
2 ap. xli. a

Job. xvi. c.

gagynste me, or that the sorowes thereof make anye complaynte: if I haue eaten the frutes thereof vnpayed for: yea, yf I haue greued anye of the plowmenne: then let thyistles growe in steade of my wheate, and thoznes for my barlepe

The notes.

a. To make a couenaunt with his eyes, is, to morryse the concupiscence of the herte, that cometh by the meanes of the eye: which is to plucke out the eye, as is sayde Mat. v. c.

b. To regarde the ryling of the sunne and the goinge downe of the moone is, to be gloriouse in prosperitie, and to vse the thinges of this worlde to pleasure. Here. xxv. c. For on them that be in prosperitie, is the sunne counted to shine, & the moone to go downe preppously and pleasauntly, and on the contrary parte, to them that be in tribulaciō, are both the sunne and the moone counted cloudy, and darke some.

c. The land crieth against him, when the housbandman is defrauded of theyr wages: & cryeth therfore against him for: for the hyre of the workemen crieth. Jacob v. a. And the sorowes make lamentacion, when they that plowe the grounde and make the sorowes, are depriued of their dute.

Here endeth the wordes of Job.

The. xxii. Chapter.

Eliu after the other had synghed theyr communica-
cyon, reprooueth them of folyshnes. Age maketh not a man wyse, but the spirite of God.



These thre men would stryue no more w Job, because he helde hi selfe a ryghteous man. But

Eliu the sonne of Barachell the Bussite of the

kindred of Ram, was verie sore displeased at Job, that he called him selfe iuste before God. And with Jobs thre frendes he was angry also, because they hadde founde no reasonable answer to ouercome hym. Nowe taried Eliu tyll they had ended theyr communicacion with

Job, for why, they were elder then he.

So when Eliu the sonne of Barachell the Bussite sawe, that these thre menne were not able to make Job answer, he was myscontente: so that he gaue answer to hym selfe, and sayd: * Considring, that I am young, and ye be men of age, I was astayde, and durste not shewe forth the my mynde, for I thoughte thus within my selfe: It becometh olde men to speake, & the aged to teach wysdom.

Euerye man (no doute) hathe a mynde, * but it is the inspiracion of the almyghty that geueth vnderstandinge. All men

are not wyse, neyther doth euerye aged man vnderstande the thyng that is lawfull. Therfore wyll I speake also (in so farre as I maye bee hearde) and wyll shewe you myne oppynyō. For when I had wayted tyl ye made an ende of your talkinge, and hearde your wysedome,

what argumentes ye made in your communicacyon: yea, when I had diligently pondred what ye sayde, I founde not one of you that made anye good argumente agaynste Job, or that directlye coulde make answer vnto his wordes: lest ye shoulde praysse your selues, to haue founde oute wysdome: because it is God that hathe cast hym out, and no man. Neuerthelesse, seynge he hath not spoken vnto me, therfore wyl not I answer: hi as ye haue done (for they were so abashed, that they coulde not make answer, nor speake oile worde) but in so muche as ye wyll not speake, standynge styll lyke dome men, and makinge no answer: I haue a good hope for my parte to shape him an answer, and to shewe him my meaninge. For I am full of wordes, and the spirite that is within me, compelleth me.

Beholde, I am as the newe wyne, whiche hath no vente, and bursteth the newe vessels in sunder. Therfore wyll I speake, that I maye haue a vente: I wyll open my lyppes, and make answer. I wyll regarde no maner of personne, no manne wyll I spare. For yf I woulde go aboute to please menne, I knowe not howe sone my maker woulde take me awaye.

The notes.

a. S. Hierome in his treatyse of the tradicions of the Hebrewes vpon Genesis saythe, that this Eliu was that Baalam, of whome is spoken. Rume. xxi.

The. xxiii. Chapter.

Eliu sheweth wherein Job offendeth. With God may we not stryue, nor curyously searche oute his workes.



Therfore heare my wordes (O Job) and herken vnto me al, that I wyll saye: Beholde, I wyll open my mouth, and my tonge shall speake oute of my chawes. My hert shal orde my wordes a right, and my lyppes shal talke of pure wysedome. The spyrite of God hathe made me, and the breathe of the almyghty hathe geuen me my lyfe. If thou canst, then

Jaco. i. a.
Psa. ii. p.
Dani. ii. d.

Gen. i. d.

Gen. xxi. d.

Gen. 32. d.

Job. xii. b.

Lev. xii. b.

Gen. i. d.

Gen. vii. c.

Gen. ii. d.

The booke

then geue me answer: prepare thy selfe to stand before my face to face. Behold, before God am I euen as thou, for I am fashyoned & made euen of the same mould. Therefore, thou nedest not be a fraied of me, nether nedest thou to feare that my auctorite shal bee to heuie for the. **N**owe haste thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am clene without any faute, I am innocent, and there is no wyckednes in me. But lo, he hathe pycked a quatell againste me, and taketh me for his enemye: he hathe put my fote in the stockes, and loketh narrowlye vnto all my pathes. Beholde, vnto these vnrasonable wordes of thyne wyll I make answer.

Job. xlii. c.

Shoulde God be reprovod of man? Why doest thou then stryue agaynste hym, because he geueth the no accomptes of all his doinges? For when God dothe once commaunde a thyng there shoulde no manne be curpous, to search whether it be ryght. * In dreames and visions of the night season (when sloumyng commeth vpon men, that they fall a slepe in theyr beddes) he rowndeth them in the eares, he infourmeth them, and sheweth them playnly, that it is he, whiche withdraueth man from euyl, deuyereth hym from pryde, kepeth hys soule from destruccions, and his lyfe from the swearde. He chasteneth hym wyth sycknesse, & byngeth him to his bedde: he layeth sore punishmente vpon hys bones, so that hys lyfe may away with no breade, and hys soule abhorreth to eate anye dayntye meate: In so muche that his body is cleane consumed away, and hys bones appeare no more. Hys soule draweth on to distruction, and his lyfe to death. Nowe yf there be a messenger (one amonge a thousande) sente for to speake vnto man, & to shew him the ryght waye: then the Lorde is merciful vnto him, and sayeth: He shal bee deliuered, that he fall not downe to destruccions, for I am sufficiently reconcyled. Than hys fleshe (whiche hath bene in mysery and trouble) shal be as it was in his youth. For if he submyt hym selfe vnto God, he is gracypous, and sheweth hym hys countenaunce ioyfullye, and rewardeyth man for his ryghtuousnes.

Gene. xx. a.
Job. xlii. c.
and xxxi. b.
Dan. ii. b.
Math. ii. b.

That is,
in instruct
is with
wordes of
God.

Suche a respecte hath he vnto me. Therefore let a man confesse (and saye) I offended, but he hathe chastened and reformed me: I dyd vnyghtuously, neuerthelesse he hath not recompensed me thereafter. Yea he hathe deliuered my soule from destruccions, & my lyfe, that it seith the lyghte. Lo, thus worketh God alwaye with man, that he kepe the hys soule from perishing, and letteth him enioye the lyghte of the lyuynge. Marke well (O Job) and heare me: holde the styll, vntyll I haue spoken. But if thou haste anye thyng to saye, then aunswere me, and speake, for thy answer pleaseyth me. If thou haste no thyng, then heare me, and holde thy tounge, so shal I teache the wysdome.

The. xxxiii. Chapter.

Eliu prayeth the iustice of God, whiche iudgeth the world, and gouerneth all.



Eliu proceeding forth in his comunicacion, said: Heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandinge. For lyke as the * mouthe tasteth the meates, so the eare proueth and discerneth y wordes. As for the iudgement, let vs seke it out amonge oure selues that we may know what is ryghte. And why? Job hathe sayde: I am ryghtuous, but God dothe me wronge. I muste needs bee a lyer, though my cause be right, and violent: I am plagued where as I made no faute: where is there such one as Job, that drinketh by scozefulnesse lyke water? whiche goeth in the compaignie of wycked doers, and walketh with vngodlye men? For he saythe: Though a man be good, yet is he naughte before god. Therefore herken vnto me, ye that haue vnderstandynge.

Job. xlii. a.

Jobe be-
fore i the
xlii. b.

B

Farre be it from God, that he should medle with wickednesse: and farre be it from the almyghtye, that he should medle with vnyghtuous dealing: but * he rewardeyth the workes of manne, and causeth euery man to fynde accordynge to his wayes. For sure it is, that * God condemneth no man wrongouslye, and the iudgemente of the Almightye is not vnyghte.

Math. xlii. a.
Roma. ii. a

Rom. ii. a.

but rightuous. Who ruleth the earth in his steade? Or, whome hath he set to gouerne the whole worlde? To whome hath he geuen his herte, for to draw his spirite and brette vnto hym? All fleshe shall come together vnto naughte, and all men shall turne agayne vnto earth. If thou now haue vnderstanding, heare what I saye, and herken to the voyce of my wordes.

May he be made whole, that loueth no righte? If thou were a verie innocent man, shouldest thou then bee punished? For he is euen the same, that knoweth the rebellious kynges, and sayeth to Princes: Ungodly menne are pe. * He hath no respecte vnto the personnes of the lordly, and regardeth not the ryche more the y poore. For they be all the workes of his handes. In the twinkling of an eye shall they be slaine: and at mydnyght, when the people and the tyrantes rage, then shall they perish, and be taken away without handes. And why: his eyes loke vpon the wayes of man, and he seeth all his goynges. Ther is no darknes nor thicke shadowe, that can hyde the wycked doers from him. For no man shall bee suffered to go into iudgemente with God.

Many one, yea innumerable dothe he punyssh, and setteth other in theyr steads. For he knoweth theyr euil and darcke workes, therefore shall they bee destroyed. They that were in steade of Shears, dealt lyke vngodly men. Therefore turned they backe trayterously and vnfaythfully from hym, and wold not receaue his wayes. In so muche that they haue caused the voyce of the poore to come vnto hym, and now he heareth the complaynte of suche as are in necessite. If he deliuer and graunte pardon, who wyl iudge or condemne? But if he hyde away his countenance, who wyl turne it aboute againe, whether it be to the people or to anye man? For the wyckednesse and synne of the people, he maketh an ypoctyte to reigne ouer them. For so much then as I haue begonne to talke of God, I wyl not hyndre the. If I haue gone a myste, enfourme me: If I haue done wronge, I wyl leaue of. Wylte thou not geue a reasonable answer? Acce thou a frayd

of anye thyng, seynge thou beganest fyrste to speake, and not I? For els the menne of vnderstanding and wisdoome, that haue herde me, myght saye: What canste thou speake? As for Job he hath neyther spoken to the purpose nor wiselye. O father, let Job be well tryed, because he hath turned hym selfe to the wycked: yea aboue his synnes he hath blasphemed, which offence he hath done euen before vs, in y he stryuethe against God with his wordes.

The. xxxv. Chapter.

Whether doth godlynesse piosyfe, or vngodlynesse hurt to God but to man.



In spake moreouer, & sayde: Thynkest thou it righte that thou sayest: I am rightuous before God? Seinge thou sayest so, howe doest thou knowe it? What thinge hast thou more excellent the I, that am a sinner? Therefore wyl I geue answer vnto the and thy frendes: loke vnto the heauen, and beholde it: consydre the cloudes, howe they are hygher then thou. If thou synnest, what doest thou vnto hym? If thine offences bee manye, howe gettest thou his fauour? If thou be rightuous what geuest thou him? Or what receauest he of thy handes? Of suche an vngodly personne as thou, and of the son of man that is rightuous as thou pretendest to be: there is a greate crye and complaynte made by them that are oppressed with violence, yea euery manne complayneth vpon the cruell arme of tyrantes. For suche one neuer sayeth: Where is God that made me: and that shyneth vpon vs, that we myght praise him in the nyghte? Whiche geueth vs more vnderstandinge then he dothe the beastes of the earthe, and teacheth vs more then the foules of heauen.

If anye suche complayne no manne geueth answer, and that because of the wyckednesse of proude tyrantes. But yf a man call vpon God, dothe not he heare hym? Dothe not the almighty accepte his crye? When thou speakest then, should not he pardone the, yf thou open thy selfe before him, and put thy truste in him: then bleseth he no violence in his wrath, nether hath he pleasure in curpous & depe inquisicions. Therefore

Gen. iii. d.
Ps. xli. a.

fl. par. r. c.
Mat. ii. d.
Eph. vi. b.
Colo. iii. d.
Eccl. xxxv. b.

Job. xi. a.
Job. x. b.

Dan. ii. c.

D

D

For hath Job opened his mouth but in bayne, and folyslye hathe he made so many wordes.

The xxxvi. Chapter.

¶ Elia sheweth wherfore God punyssheth & correcteth.

In proceeded forth in hys talking & sayd: Holde the styl a litle, & I shal shew the, what I haue yet to speake on Gods behalfe. I wyll open vnto thee yet more of myne vnderstandynge, & proue my maker righteous. True are my wordes, & no lye: & I knowledg wher w all I argue against the, is perfect. Behold, god casteth not awaye I mighte, for he him selfe is mighty i power & wisdom.

As for the vngodlye, he preserueth them not, but helpeth I poore to theyr righte. * He turneth not his eyes away from the righteous, * he setteth vp kyn- ges in theyr trone, and confirmeth the, so that they alwaye syt therein. But yf they be layed in prison and cheynes, or bounde with the bondes of pouertye: then sheweth he them their worckes and dedes and the synes wherwith they haue bled cruell vyolence.

* He with punishing and nuryng of them, rowndeth them in the eares, warneth them to leaue of fro their wickednesse, and to amende. * If they nowe wyll take hede and bee obediente, they shall were oute theyr dayes in prosperite, and theyr yeares in pleasure and toye. But if they wyll not obeie, they shall go thorow the swearde, and perish or euer they bee aware. As for suche as be sayned, dissemblers and ypocrites, they heape vp wrath for them selues: for they call not vpon him, though they be hys prisoners. Thus theyr soule perissheth in folysnesse, and theyr lyfe with the condemned. The poore deliuereth he out of hys straytenesse, and comforteth such as he in necessite and trouble. Euen so shall he kepe thee (yf thou wylte be contente) from the bottomlesse pytte that is benethe: and yf thou wylte holde the quyet, he shall fyll thy table with plenteousnesse.

¶ Nevertheless thou hast condemned the iudgemente of the vngodlye, yea euen suche a iudgemente and sentence shalte thou suffre. For then shall not thy cause be stylled with crueltye, nor

pacified with inuylde gyftes. Hath god ordeyned then, that the glorious lyfe of the, and all such myghty men should not be put downe: Prolonge not thou the tyme, tyl there come a night for the, to set other people in thy steade. But be ware that thou turne not asyde to wickednesse and synne, which hitherto thou haste chosen more then mekenesse. Be- holde, God is of a myghtye hye power: Where is there suche a gyde and lawe geuer as he: Who wyll reproue hym of his waye: who wyll say vnto hym: thou haste done wronge.

¶ I consydre how great and excellent hys worckes be, whome all men loue & prayse: yea wondre at him, and yet they se hym but a farre of. Beholde, so greates is God, that he passeth our knowledg, nether are we able to come to the experience of hys yeares. * He turneth the water to smalle droppes, he dryueth his cloudes together for to rayne, so that they poute downe and drop vpon men. He can spede out the cloudes (a couer- tyng of his tabernacle) and cause hys lyghte to shyne vpon them, and to couer the botome of the sea. By these thynges gouerneth he his people, and geueth them aboundaunce of meat. In the tyn- nyng of a hande he hydeth the lyghte, and at hys commaundemente it com- meth agayne. The risinge vp thereof sheweth he to hys frendes and to the cattell.

The notes.

a. With punishinge and nuryng to rounde them in the eares, is, to brynge them to the know- ledge of their synnes, and to cause them to be per- swaded in them selues, that they be punysshed for them.

The xxxvii. Chapter.

¶ Elia proueth that the wysdome of God is vnder- cheable.



A this, my hert is asto- ned, and moued oute of his place. Heare then I sounde of his voice, and the noise that goeth out of his mouth. He gouer- neth euerye thyng vnder the heauen, and his lyghte reacheth vnto the ende of the worlde. A roaringe voyce folow- eth him: for his glorious maiestye ge- ueth suche a thondre clap, that (though a manne heare it) yet maye he not per-

cease

ceauē it afterwarde. It geneth an horrible sounde, when God sendeth oute his voyce: greates thiges doth he, which we can not cōprehende. * Whē he commaundeth the snowe, it falleth vpon the erth: As soone as he geueth the rayne a charge, immediatly the showers haue their strength, and fall downe, he sendeth feare vpon euery man, that they might knowe their owne worckes. The beastes crepe into their dens, and take their rest. Out of the south cometh the tempest, and colde out of the north.

At the ^a bryth of God, the frost cometh, and the waters are shed abrode. The cloudes do their labour in geuing moystnesse, the cloudes poure downe their rayne. He dystributeth also on euery syde, accordig as it pleaseth him to deale out his worckes, & they maye do, whatsoeuer he commaundeth them thorow the whole worlde: whether it be to punyssh any land, or to doo good vnto them, that seke hym.

C Herken vnto this (O Job) stande still, and consydre the wondrous worckes of God. Art thou of counsell wyth God, when he doth these thinges? Whē he causeth y^e lyght to come forth of his cloudes? Art thou of his counsell whē he spredeth out the cloudes? Hast thou the perfecte knowledge of his wōders? and howe thy clothes are warme, when the lande is styll thorow the South wynde? Hast thou helped hī to spreade out the heauen, which is to lōke vpon, as it were cast of cleare metall? Teache vs what we shall saye vnto him, for we are vnnmete because of darcknes. Shal it be tolde him what I saye? Should a man speake, or should he kepe it backe? For euery man seyth not the light, that he kepeth cleare in the cloudes, whiche he clenseth whan he maketh the wynde to blowe. Golde is brought out of the North, but the prayse and honoure of Gods feare cometh from God him selfe. It is not we that can fynde out the almyghtye: for in power, equite, & tryghtheousnesse, he is h̄et thā can be expresed. Seynge then that euery body feareth him, why shoulde not all wyse men also stande in feare of him.

The notes.

a. The bryth of God here signifieth a strange and vehement wynde, as is the north wynde.

The xxxviii. Chapter.

The wondrous and maruelles that the Lord hath done from the begynnyng.



He spake the Lord vnto Job out of y^e storme, and sayde: what is he that hideth his mynde wth folyshe wordes? * Gyde by thy loynes lyke a man, for Job. xl.

I will question the, se thou geue me a directe answer. Where wast thou, whē I layde the foundacions of the earth? Tell planely yf y^e hast vnderstandinge. Who hath measured it, knowest thou? Or, who hath spreade the lyne vpon it? Where vpon stande the pylers of it? Or, who layed y^e corner stone? Where wast thou, when the morning starres praysed me together, and all the chyldren of God reioysed triumphatly? * Who shut the sea with doores, when it brake forth as a chylde out of his mothers wombe? Whē I made the cloudes to be a couertyng for it, & swadled it with y^e darcher when I gaue it my commaundement, makinge doores & barres for it, sayinge: Hither to shalt thou come, but no further, and here shalt thou laye downe thy proud and hye waues. Hast thou geuen the mornynge his charge (as soone as thou wast borne) and shewed the daye spring his place, yf it might take holde of the corners of the earth, and that the vngodly might be shakē out? Their tokens and weapens hast thou turned lyke claye, & set the vpon agayne as the chaunginge of a garmēt. Yea, thou hast spoyled the vngodly of their lyght, and broken the arme of the proud. Camest thou euer into y^e ground of y^e sea: or hast thou walked in the lowe corners of the deepe? Haue the gates of death bene opened vnto the, or hast thou sene the doore of euerlastynge treasure? Hast thou also perceaued howe broade the earth is? Nowe yf thou hast knowledge of all, then shewe me where lyght dwelleth, & where darcknes is: that thou mayest bringe

Job. xl.
Jerem. b.
Isa. liii.

v. l.

bringe

The boke

bringe vs vnto their quarters, yf thou canst tell the waye to their houses.

Job. ix. c.
Iua. x. c.

Knewest thou (whē thou wast bozne) howe olde thou shouldest be? Wentest thou euer into the treasures of the snowe, or hast thou sene the secrete places of the hayle, * which I haue prepared against the tyme of trouble, against the tyme of batell and warre? By what waye is the lyght parted, and the heate dealt out vpon the earth? Who deuydeth the aboundance of waters into ryuers, or who maketh a waye for y^e stormy wether, that it watereth and moistureth the drye and baren ground: to make the grasse growe in places where no body dwelleth, and in the wyldernes where no man remaineth? Who is the father of rayne? Or who hath begotten the droppes of dewe? Out of whose womb came the yse? Who hath genyred the coldnes of the ayre: that the waters are as harde as stones, and yce congeled aboue the depe. Hast thou brought the vii. starres together? Or art thou able to break the circle of heauen? Canst thou bringe forth the morning starre or the euening starre at conueniēt tyme, and conueye them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ordinaūce therof vpon the earth? Moreover, canst thou lyfte vp thy voyce to y^e cloudes, that they maye powre downe a greate rayne vpon the? Canst thou thondre also that they maye go their waye, and be obediēt vnto the, sayinge: Lo here are we. Who geueth sure wysdome or stedfast vnderstandinge? Who nombreth the cloudes in wysdome? Who stylleth the behement waters of the heauen? Who turneth the clottes to dust, and then to be clottes agayne? Hunttest thou the praye from the lyon, or fedest thou his welpes lying in their denues, and luykinge in their couches? * who prouideth meate for the rauen, when his younge ones crye vnto God, and sle aboute for want of meate?

psa. 47. b.

The notes.

a. Besayth not that heauen was made before the earth, but when his godly wysdome made them, he sayth he had a dwelling place and that he heeded no earthly man: for then was he praysed of the angels, whiche here are called the

childre of God. He meaneth also that there was no mā by or helped him, when he made the starres and created the intellectuall and spirituall natures.

The xxxix. Chapter.

God speaketh vnto Job, shewing hym by the examples of his workes, that his rightwisnes is vnsearchable.



Knowest thou the tyme when y^e wilde goates bringe forth their yonge among the stony rockes? Or layest y^e waye when the hyndes ble to fawne? rekenest thou the monethes after they engendre, that thou knowest the tyme of their bearinge? or when they lye downe, when they cast their younge ones, and when they are deliuered of their trauayle and payne? How their yonge ones growe vp and ware greate thorough good fedying? who letteth the wilde asse go fre, or who loseth the bondes of the mule? Vnto whom I haue geue the wyldernes to be their house, and the vntylled lande to be their dwelling place. That they may geue no force for the multitude of people in the cyties, nether regarde the cryenge of the cryer: but seke their pasture about the mountaynes, and folow y^e grene grasse. Wyl the vnicorne be so tame as to do the seruice, or to abyde styll by thy crybe? Canste thou bynde the yock aboute him in thy forowes, to make him plowe after the in the valleis? Mayest thou trust him (because he is stronge) or commit thy labour vnto him? Mayest thou beleue him, that he wyl bringe home the corne, or to cary any thing vnto the barne? The Estrych (whose fethers are fappter than the wynges of the sparowe hauke) when he hath layed his egges vpon the ground, he breedeth the in y^e dust, & forgetteth the: so that they might be troden with fete, or broken with some wylde beast. So harde is he vnto his younge ones, as though they were not his, & labourereth in vayne without any feare. And that because God hath taken wysdome fro him, & hath not geue him

vn

vnderstandylige. When his tyme is, he flyeth vp on hys, and cateth nether for hysle nor man.

C Hast thou geue the horsse his strength, or lerned hym to bowe downe his necke wyth feare: that he letteth hym selfe be dryuen forth lyke a greshopper, where as the stoute neyenge that he maketh, is fearfull: he breaketh the grounde wyth the hofes of his fete cheatfully in his strength, and runneth to mete the harness men. He layeth asyde all feare, his stomack is not abated, nether starteth he a backe for any swerde. Though the quyuers rattle vpon him, though the speare and shyld gylstre: yet russheth he in fearfully, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawmes blow, thus (sayeth he) for he smelleth the battell a farre of, the noyse, the Capitaynes and the shoutinge.

D Commeth it thorow thy wysdome, that the Goshauke flyeth towarde the South: Doth the Eagle moue by, and make his nest on hye at thy commaund: demet: He abyde in the stony rockes, and vpon the hye toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre about wyth his eyes. His *Mat. 24. c.* pounge ones are fed wyth bloude, and where any deed body lyeth, there is he immediatly.

Moreouer, God spake vnto Job and sayde: Can he that stryuet wyth the Almyghtye, be at rest: Shoulde not he whiche disputeth wyth God, geue hym an answer: Job answered the Lorde, sayinge: Beholde, I am to vyle a personne, to answer the, therefore wyll I lay my hande vpon my mouth. Once or twyle haue I spokē, but I wyll saye no more.

The notes.

a. To put his hand vpon his mouth, is to hold his peace and to be still and assuaged at the sodayn anger of God. Mich. vii. d.

The .xl. Chapter.

C Job humbleth hym selfe vnto God, the description of an Elephant, Acupathan.



Then spake the lord vnto Job out of the storme, & sayd: *Job. 28. a* * Gyrd vp thy loynes lyke a mā, and tell me the thynges that I wil aske the. Wilt thou disanulle my iudgement: Or wilt thou cōdemne me, that thou thy selfe mayest be made ryghteous: Is thyne arme then lyke the arme of God: Maketh thy voyce suche a sounde as his doth: Then arme thy selfe wyth thyne owne power, by, decke the in the toly araye, poure out the indignaciō of thy wrath: se that thou cast downe all the proude, loke well, that thou makest all suche as be stubburne, to obeye: treade all the vngodly vnder thy feate, cast them downe into the myze, and couer theyr faces wyth darcknesse: Then wil I cōfesse also, that thyne owne ryght hande hath saued the.

Behold, Behemoth (whom I made with the) which eateth haye as an oxe: lo, how stronge he is in his loynes, and what power he hath in the nauell of his body. He spredeth out his tayle lyke a Cedre tre, all his baynes are styfe. His *C* thynnes are lyke pyppes of brasse, his rigge bones are like stauens of yron. First when God made him, he ordered & wyl-dernesse for him, that the mountaynes shoulde geue him grasse, where all the beastes of the fylde take their pastyme. He lyeth among the reedes in the Molles, the kennes hyde hi with their shadowe, & the wylowes of the broke couer hym round aboute. Lo, without any labour might he drinke out of & whoale floud and suppe of Jordane without any trespauyle. Who darre laye hande vpon him opely, and vndertake to catch him: Or, who darre put a hooke thorow his nose, and lay a snare for him:

Darrest thou drawe out * Leuyathan with an angle, or bynde his tonge with a snare: Canst thou put a ryng in the nose of him, or bore his chafres thorow wyth a naule: Wyll he make many fayre wordes wyth the (thynkest thou) or flatter the: Wyll he make a couenaunt with the: Or art thou able for to *b. ii.* copell

D Chap. 27. a
Mal. 74. b.

The boke

compell him to do the continuall seruyce. Wylt thou take thy passyme wpyth him as wpyth a byrde, or geue hym vnto thy maydens, that thy companions may hew hym in peces, to be parted amonge the marchaunt men? Canst thou fyll the net wpyth his skynne, or the fysh panyer with his heade? Darrest thou laye hande vpon him? It is better for the to consydre what harme myght happen the there thowow and not to touche him. For when thou thynkest to haue holde vpon him, he shall begyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde as to rayse him vp.

The notes.

- a. Arme for power, strength or myght: as in Psal. lxxi. a.
- b. The Hebrewes vnderstande by Behemoth the greatest beast in the erth that is an Elephant. Other vnderstande thereby any earthly beast that is great: but vnto an Elephant do all the properties here recyted ryght well agree, wherfore it seemeth most agreable to the truerth, that by the worde be signyfyed an Elephant.
- c. Leuyathan as diuerse learned men expounde, signifieth the greatest fish that lyueth in the sea, which is a whale.

The .xli. Chapter.

Of the same Leuyathan wherof is mencyoned in the Chapter afore.



Who is able to stonde before me? Or, who hath geue me any thyng afoze hande, that I am bounde to reward him agayne? All thynges vnder hea-

uen are myne. I feare him not, whether he threaten or speake fayre. Who lyf- teth him vp, and stripeth him out of his clothes, or * who taketh him by the byt of his byddle? Who openeth the doze of his face? for he hath horrible tethe round aboute. His body is couered with scales as it were with shylde, lockte in, kepte, and well compacte together. One is so ioynded to another, that no ayze can come in: Pea, one hangeth so vpon another, and stycketh so together, that they can not be sundered. His nestinge is lyke a glystering fyre, and his eyes lyke the moornyng shyne. Out of his mouth

go torches and fyre brandes, out of his

nostrils ther goeth a smoke, lyke as out of an hote lethig pot. His bzyth maketh the coales burne, the flamme goeth out of his mouthe. In his necke remaineth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioynded so strapte one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, and as fast as the stiche that the hammer man symtteth vpon. When he goeth: the myghtyest of all are afrayed, and the waues heuy. If he drawe out the swearde, there may nether speare, nor brest plate, abyde hym. He setteth as muche by a strawe as by yron, and as muche by a rotten stocke as by metall. He starteth not awaye for him that ben- deth the bowe: and as for spynge stones, he careth as muche for stubble as for them. He counteth the hammer no better then a strawe, he laugheth hym to scozne that maketh the speare. He treadeth the golde in the myze lyke the sharpe pot sherdes. He maketh the depe to seethe and boyle lyke a pot, and stea- reth the sea together lyke an oyntment. The waye is lyght after him, the depe is his walkynge place. Vpon erth is there no power lyke vnto his, for he is so made that he feareth not. If a man will consydre all hys thynges, this same is a king ouer all the chyldre of pryde.

The .xlii. Chapter.

The repytance of Job. He prayeth for his frendes, and his goodes are restored double vnto him.



Then Job answered the Lorde, & sayd: I knowe that thou hast power ouer al thynges, and that ther is no thought hyd vnto the. For who can kepe his owne counsell so secrete, but it shalbe knowen? Therefore haue I spoken vny- wysely, seyng these thynges are so hye, and passe myne vnderstandyng. O her- ken thou vnto me also, & let me speake: answere vnto the thyng that I wyll aske the. I haue geuen diligent eare vnto the, and nowe I se the with myne eyes.

Elap. 18. c.
1. Reg. 16. b

Jerem. i. b.

Som. xi. b.



The thirde parte
of the Byble contaynyng
these bookes.

The psalter. The prouerbes.
Ecclesiastes. Cātica cāticoꝝũ.

The prophetes.

Isay.
Jeremy.
Ezechiel.
Daniel.
Oseas.
Joel.
Amos.
Abdy.

Jonas.
Michas.
Naum.
Abacuc.
Sophony.
Aggeus.
Zachary.
Malachy.



The Psalmes of Dauid. Fol. ii

The fyrst psalme.

Those that forsake the counsellcs and tradicions of the wycked, and whollie geue them selues to knowe the lawe of God, and to shewe it in their lyuynge: doth this psalme pronounce blessed, bothe here and in the worlde to come: and the contrarie parte, in bothe the worlde, miserable and wycked.

Psal. 32. b.
Esa. viii. b.



Blessed is the mā y goeth not in y counsel of the vn godlye: y abydeyth not in a the waye of synners, b and syt teth not in y seate of the scoorneful.

But delighteth in the lawe of the Lorde: and exerceyth hym selfe in hys lawe, bothe daye and nyghte.

Iere. xvii. b.

Suche a man is lyke a tre planted by the water syde, that bryngeth forth his frute in due season.

His leaues shall not fall of, and loke whatsoeuer he doeth, it shall prospere.

Psalme 1. c.
Esa. xlii. c.

As for the vngodlye, it is not so with them: but they are lyke the duste, whiche the wynde scatereth away from of the grounde.

Therefore the vngodly shall not be able to stande in the iudgement, nether the synners in the congregacion of the ryghteous.

For the Lorde aloweth the waye of the ryghteous, but the waye of the vngodlye shall perishe.

The Notes.

The way of sinners

a. The maners and ordinaunces of sinners where in they walke as it were in a waye are called the waye of synners. And in the scriptures, it is comyn to take this waye for whatsoeuer we do or go aboute be it good or euell. As in the last verse of this psalme.

To sit in y seate of y scoornefull.

b. He syteth in the seate of the scoornefull, that conspireth with them, and becommeth felowe of their myschiefe, as in the psalm. p. v. b.

To stande in iudgement.

c. He standeth in iudgement, that wythneth the processe, and hath sentence pronounceth on, bys syde, as he that letteth the processe and hath sentence pronounced agaynst right and treuth, both iudgement. As in Esa. l. a. So then this terme meaneth no more here, but that the wicked so terrible a sentence geuen vpon theym, y they shall not be able to abyde when the Lorde shall come to the general iudgement. It meaneth not that the wycked shall not appeare in iudgement.

The. ii. psalme.

They that knowe not God are moued agaynst the kynge of Chyche with wonderfull ententes, but in vayne: Yet runneth their rage thowowe the whole worlde. The onely waye to health is to comytte thy selfe to Chyche.



Why do the heathen frowne? A why do the people ymagyne vayne thynges?

Actu. iiii. c.

The kynge of y earthe stande vp, and the rulers are come together, agaynst the Lorde, agaynst hys anoynted.

the prophete.

Mat. 27. a

* Let vs breake their bondes asunder, & caste awaye their yocke from vs.

the enemye.

* Neuerthelesse he that dwelleth in heauē, shall laughe them to scoorne: yea, euen the Lorde hym selfe shall haue them in derision.

the prophete.

Isa. 40. 1. & 41. 1. & 42. 1.

Then shall he speake vnto them in his wrathe, and bere them in hys sore dyspleasure.

the prophete.

* Yet haue I set my kynge vpon my holy hyll of Sion.

God?

* As for me, I wyl preache the lawe, wherof the Lorde hath sayd vnto me: Thou arte my sonne, this daye haue I begotten the.

The kynge

Christ.

Actu. xiii. c. & 13. b. & 14. b.

Desyre of me, and I shall geue thee the heathē for thyne enheritaunce. Yea, the bittermost partes of the worlde for thy possession.

* Thou shalt rule them with a brodde of yron, and breake them in peces lyke an earthen vessell.

Esa. 36. c. & Apoc. ii. b. & xix. c. & Esa. xxx. c.

* Be wyse nowe therfore, O ye kyngeges, be warned, ye that are iudges of the earthe.

the prophete.

Serue the Lorde with feare, and reioyse before him with reuerence.

Kysse the sonne, lest the Lorde be angry, & so ye perishe from y ryght waye.

For his wrath shall be kyndled shortly: blessed are all they that put theyr truste in him.

The Notes.

a. God speaketh to men in his wrathe, when he ordeneth and determineth to destroy them as he doth in wrath.

To speak in wrath.

b. This yron rod is a sure vnbowable dominion as it is sayde psalme. lxxviii. c. and. xiii. b.

An yron rodde.

c. This is after the Hebrew and it is a figuratiue speache, in whyche by the yfigure is vnderstande that whiche is signified thereby. For by the kisse of the kynge's hande euen now a dayes in many regions, so the subiectes testify that they wyl be in the faythe and power of the kynge. He calleth him sonne because he before broughte in the father sayng: Thou art my sonne. The greke teacheth, receyue instruction or be learned, meaninge thereby, that they shoulde submitte them selues, vnto the kynge Chyche, and receyue his instruction and chastyng.

To kysse the sonne

The. iii. psalme.

Dauid speakynge vnto the Lorde. wondereth bothe

Bb. ii.

at

i. Of David.

Psalm, iii. and. iiii.

at the nombre and confidence of his enemies, whiche came agaynste him, and committeth him selfe with great safetie vnto his helpe, although he was encircled with great readye to slea him: both because no man els can saue him, and because none can be partakers of health or saluation but they that helpe in hym & truste to him.

A psalme of David when he fledde from the face of Absalom.

The storie of this psalme is in the seconde of the knynges from the xv. Chapter vnto the xx.

Why are they so many, O Lord, that trouble me: a great multitude are they, that rise agaynste me.

Yea many one there be that saye of my soule: there is no helpe for hym in God. *b* Selah.

But thou, O Lord, art my defender: my worshyppe, and the lyfter vp of my heade.

I call vpon the Lord w my voice, and he heareth me oute of his holy hyl. Selah.

I layed my downe and slepte, but I rose vp agayne, for the Lord susteyned me.

I am not afrayed for thousandes of the people, that compasse me rounde aboute.

Up Lord, and helpe me, O my God: for thou smytest all myne enemies vpon the cheke bones, and breakest the teeth of the vngodlye.

Helpe belongeth vnto the Lord, therefore let thy blessinge be vpon thy people.

The Notes.

A psalme

Selah.

To breke
p teeth of
p vngodli

a. In the Hebrue tonge a psalme is called *Ashtom* that is a songe, or as some wyll, the sounde of an harpe.

b. This worde after *Kabi kinchi* was a sygne or token of lyftrynge vp the voyce, and also a monition and aduertismente to enforce the thoughte and mynde eternally to geue hede to the meanyng of p beeste wherunto it is added. Some wil that it signifye perpetuallie or verely.

c. The teethe of the vngodlye are broken, when their blasphemie is broughte to noughte, as psalme. lvi. b.

The. iiii. psalme.

David prayeth the benivolentie and the readye helpe of God towarde hym in the conspiracie of Absalo. He reprooueth the madnes of the heades and rulers of Israel that conspyred agaynste hym, and calleth them agayne to amendement: and after he gloryeth of the abundance of goodes, peace and safetie restored agayne vnto him by the benefyte of the Lord.

a To the Chaunter in b Reginoth,
a psalme of David.

Care me when I call, O God of my righteousness: p that comfortest me in my trouble: haue mercy vpon me, & her-

ken vnto my prayer.

O ye sonnes of men, how longe wyll ye blaspheme myne honoure: why haue ye suche pleasure in vanite, and seke after lyes: Selah.

Knowe this, that the Lord dealeth maturolously with his saynte: & when I call vpon the Lord, he heareth me.

* Be angrie, but synne not: comen with your owne hertes vpon your beddes, and remembre youre selues. Selah.

Offre the sacrifice of righteousness, and put youre truste in the Lord.

There be many that say: who wil do vs any good: Lord: lyfte vp vpon vs the light of thy countenance.

Thou reioyshest myne herte, though their increase be greates bothe in corne and wyne.

Therefore wyll I laye me downe in peace, and take my rest: for thou Lord onely settest me in a sure dwellinge.

The Notes.

a. The whiche is here translated, to the chaunter is in Hebrue *Lamnazah*. Whiche worde after Ezra and David *Kinchi* (expolitours in hebrue) signifyeth to the chiefe of the syngers, whome we commonly call in englyshe, the father of the quyre, or chaunter. This interpretation also, doth the moste number and the best learned of the latinistes, best allowe; and therefore haue I followed the same the whole psalter thowme expolyng it by this worde chaunter. Notwithstandynge dyuers authours do diuerslye interpret it. Some saye that it signifyeth, to the victorie or ouercommer, some to the victorie, whiche maye thus agre together, yf thou take a psalme to be a syngynge vp and exhortacion to put oure truste in God, beyng sure to obayne the victorie And where some interpret, vnto the ende vnderstande euery the same. For therefore do we put oure truste in God, that we maye come to the ende of the victorie. Some translate the psalme thus. A vehement and often made exhortacion in instrumentes of musike, a psalm to David, that is, as they them selues expounde it. A psalm reuelate vnto David. For David is in Hebrue the darlike case and not the generye.

To the
chaunter.

b. This worde signifyeth the tune or note of the instrumentes. Where after the psalmes before which it is prefixed were songe, for the psalmes were song at certē instrumentes, but so p the swete tune & melody of p instrumentes, prepared p mynde more perfectly to receyue p word of p holy dictie.

Reginoth.
th. b.

c. God lyftech vp the lyght of hys countenance vpon vs, when by manifest benefytes shewed vnto vs, he declareth him selfe to fauoure vs.

To lyfte
vp p lyght
sc.

The. v. psalme.

A prayer of him that is oppressed of wicked enemies, whome when he knoweth that they cannot but be hated of God, he taketh herte that after he is deliuered from all reoparde, he shall geue thanckes to God hys sauoure in the compaignie of the holpe: Therefore beseegeth he the Lord hartely to leape and condescend vnto hym

i. Of Dauid Psalme. v. and, vi. Fol. iiii.

him þ he be not trapped with their wises: & further, to ouerthrowe them: and to cheare and encourage the godly.

^a To the chaunter, by ^b Achiloth, a psalme of Dauid.

Eare my wordes (O Lorde) consydere my callinge.

O marke the voyce of my petition, my kynge and my God, for vnto the wyll I make my prayer.

Hearre my voyce: & by tymes (O Lorde) for early in the mornyng wyll I get me vnto the, yea and that with diligence.

psal. iii. v.

* For thou arte not the God þ hath pleasure in wyckednesse, there maye no vngodly personne dwell with the.

Suche as be cruell maye not stāde in thy syght, thou arte an enemye vnto all wycked doers.

Thou destroyest the lyers, the Lorde abhorreth the bloude thurstye and dysceatfull.

^B But as for me, I wyll come into thy house, euen vpon the multitude of thy mercye: and in thy feare wyll * I worshyppe towarde thy holy temple.

psal. 138. a.

Lede me (O lorde) in thy righteounesse because of myne enemyes, & make thy waye playne before me.

Rom. iii. c.

For there is no faythfulnesse in their mouthes: they dyssemble in theyr heretiges: * their throte is an open sepulchre: with their tonges they dysceau.

C Punyſhe them (O God) that they maye perſhe in theyr owne imaginacions: caste them oute because of the multitude of their vngodlynnesse, for they rebell agaynste the.

Agayne, let all them that put theyr trust in the, reioyse: yea, let the euer be geuyng of thankes, because thou defendest them: that they which loue thy name, maye be ioyfull in the.

For thou Lorde geuest thy blessinge vnto the ryghteous: and with thy fauorable kyndnes thou defendest him, as with a shylde.

The Notes.

To the chaunter. Achiloth

By tymes.

a. Loke in the title of the psalme nexte before.

b. Achiloth, signifieth by interpretacion, Heritages. Or as some wyll, a certen instrumente of musike.

c. He sayeth by tymes and early in the mornyng because that tyme is conuenient to praye and to heare the worde of God in. At which tyme also they accomynablye came together, bothe to the

tabernacle and vnto the temple of God.

The. vi. psalme.

This psalme contayneth a seruente prayer of one that is oppressed with greife, and that greatlye abhorreth death, fearyng lest the gloire of god shoulde be any thinge darkened therewith, and that also glozyeth of the helthe restored agayne vnto hym.

^a To the chaunter ^b by Megynoth vpon ^c Sheininit, a psalme of Dauid.

O Lorde * rebuke me not in thyne anger: Oh chasten me not in thy heuy dyspleasure.

psal. 37. a
Here. x. d.

Haue mercye vpon me (O Lorde) for I am weake: O Lorde heale me, for all my bones are vexed.

My soule also is in greate trouble, but Lorde howe longe.

Turne the (O Lorde) and delyuer my soule: Oh saue me for thy mercies sake.

psal. 115. b
Esa. 38. d.

* For in death no man remembreth the: Oh who wyll geue the thankes in the hell.

I am weery of groning: euery night walke I my bedde, & water my couche with my teares.

B.

My countenance is chaunged for berye inwarde greife, I consume away, I haue so many enemyes.

Mat. vii. b
and. xxv. d
Luce. xiii. c

* Awaye fro me al ye wicked doers, for the Lorde hathe herde the voyce of my wepyng.

The Lorde hath hearde myne humble petition, the Lorde hathe receaued my prayer.

All myne enemyes shalbe confounded & sore vexed: yea they shalbe turned backe & put to shame, & þ righte soone.

The Notes.

a. b. Loke in the title of the fourthe psalme for them bothe.

c. This worde signifieth an eyght or an instrumente of musyke, that hath eyght stringes.

Sheininit.

d. God rebuketh vs in anger, when he sendeth great and sharpe plagis vpon vs, eue as though he were moued w grete and hydeouse indignacion. Some expounde anger an heuy dyspleasure,

To rebuke in anger.

or (as the commune translation readeth) fure, to signifye, the dreadfull iudgement of god, which no mā auoydeth, but he that here seeketh for mercye. And where God doeth alwayes iudge w tranquillitie & peaceableness, and hathe neyther anger nor fure in him: yet can not the scripture shewe vnto vs, whā God shall appeare vnto them þ shal fele his iudgement, vnesse it speake of God after oure maner, as though he spake of a man. As in the. ii. psalme. c. Loke after in the. xxxviii. psal. a

e. Loke for this in Esa. xxxviii. c

my bones are vexed To be in derth & hel

f. They be in death and hel, that dispayre & blasphemie God, as it is sayde psal. cxi.

The. vii. psalme.

The desyrt to be saued from the greate and grete house

i. Of David.

Psalm, vii. and. viii.

house persecution of Saul. He mencioneth his owne innocencye. He prayeth that he maye obtayne the kyngedome promysed hym, to the intent that the people myght be gathered to God, and the myschefe of the wycked expelled: Then sayeth he that the wycked shal perishe with their owne swerde, & endeth the Psalm with the prayse of God.

Sigaton of David, whiche he sange for the wordes of Cus the sonne of Jemini.



Lorde my God, in the do I trust: saue me from al them that persecute me, and delyuer me.

Let he hantche bp my soule lyke a lyō, and feare it in peces, whyle there is none to helpe.

Job. 31. a

Lorde my God, * yf I haue done anye suche thyng, yf there be any vnrighteousnes in myne handes:

If I haue rewarded euyl vnto them that dealte frendelye with me, or hurte them that without any cause are myne enemyes:

Then let myne enemy persecute my soule, & take me: yea let him treade my lyfe downe in the earth, and laye myne honoure in the dust. **S**elah.

Stande bp (O Lorde) in thy wraath, lyfte bp thy selfe ouer the furpouse in dygnacion of myne enemyes: alyse bp (for me) in the vengeance þ thou haste promysed.

That the congregacion of the people maye come aboute the, for their sake therfore lyfte bp thy selfe agayne.

The Lorde is iudge ouer the people: auenge me then (O Lorde) accordynge to my ryghteousnes and innocencye.

O h let the wyckednes of the vngodlye come to an ende: but maynteyne the iust, thou ryghteous God, that tryest the verye hertes and the reynes.

My helpe commeth of God, whiche preferueth them that are true of herte.

Deute. 1. b

* God is a righteous iudge, & God is euer threatenynge.

If men wil not turne, he hathe whet his swerde: he hathe bente hys bowe and made it readye.

He hath prepared him þ weapens of death, & ordened his arowes to destroe.

Job. xv. b.
 Ecl. ix. a.

* Beholde, he traunpleth with myschefe, he hathe conceaued unhappynesse, and broughte forth a lye.

* He hath grauen and dygged bp a pytte, but he shall fall hym selfe into the pytte that he hathe made.

Hebr. 7. b

For his unhappynesse shal come bp, on his owne heade, and his wyckednes shall fall vpon hys owne pate.

As for me, I wyll geue thankes vnto the Lorde for his ryghteousnes sake, and wyll prayse the name of the Lorde the most hyest.

The Notes.

a. As some wyl, this worde signifieth an exercise that is a paynfull and heauye temptation of David. Other enterprete it an ignoraunce because he knewe not the faute that was layed vnto hym. Some sayeth at it was one of the instrumentes where at all þ psalmes were souge before which it was set. Some thynke that it is a certen kinde of melodye where ouer that which is here called Cus, in the place of the kynges aboute reherced, is called Semei.

S laacib.

b. This enemye is Cus. And after the Hebrues Saul is vnderstande therby.

Cus.

c. By these. iii. that is to saye, persecution, tarrynge and treadinge downe in fearthe: is meante vnter destruction. As in Esai. vii. a

The sygnification of. iii.

d. Loke in the. iii. psalm. a.

Selah

e. It is sayed that God tryeth the verye hertes and raynes, because the thoughtes, delectacions, desyres and pleasures of mā are open in his sight i. Regum. xvi. b. Psouet. xvi. a.

To trie þ hertes.

f. Loke in Esai. xxvii. a.

g. That is, the euell that he doeth vnto other, shal fall vpon hym selfe. Ecclesiasticus. xxvii. d.

Swearde
 Unhappynesse.

The. viii. psalme.

The prayser and greatly wondereth at the inestimable benefyte and lyberaltie of God maker of all thynges toward mankynde, which euery where with an vnspakeable gloze sheweth his euerylastynge power and strength.

To the Chaunter vpon Githith.
 a psalme of David.

O Lord our gouernour: how woderful is thy name in all the worlde: how excellent is thy gloze aboute the heauens:

J

* Out of the mouth of the very babes & suckliges þ hast ordeyned prayse, because of thine enemyes, þ thou mightest destroe the enemye and þ auenger.

Mat. xxi. b

For I consydre thy heauens, euen the worke of thy fyngers: the moone and the starres which thou hast made.

* Oh what is man, that thou darst so myndefull of him: ether þ sonne of man that thou bylytest hym:

ps. cxliii. a

* After þ haddest for a season made him lower then þ aungels, thou crowdest him with honoure and gloze.

ps. li. a

* Thou hast set hym aboue þ workes of thy hādes: and þ thou hast put al thynges

Gen. i. b
 Ecl. i. c.
 1. Hebr. ii. b

i. Of Dauid Psalme. viii. and. ix. Fol. iiii.

thynges in subieccion vnder his fete.

All shepe and oxen, yea and þe beastes of the felde.

The foules of the ayre, the fyshes of the sea, and whatsoeuer walcketh thorow the wapes of the sea.

O Lorde oure gouernoure, howe wonderful is thy name in al the worlde.

The Notes.

To the chaunter. a. Loke in the tyle of the. iiii. psalme. b. After some Bithith signifieth as much as for the wynepresses. After some, conceyvinge the Be- thithes. After other, it is an instrumente of mus- syche.

Thenas- c. What is signified by the name of the Lorde pe me of god haue psalm. xlviii. c.

How god d. It is sayde that God is myndeful of mā, when is minde- by his great benefites shewed vnto mā, it appea- ful of mē. reth that God careth and prouydeth for hym.

To crou- e. God crouneth man with honoure and gloire, ne man. when he made hym kynge ouer all his creatures at his firste creation. Of the whiche glorie Christ (beynge man) was made partecar, after hys re- surreccion (and so shal we at ours) Math. xxviii. d. For of Christ doeth the Epistle too the Hebrues expounde this verse. Hebrues. ii.

The. ix. psalme.

The greatly thanks for a great victorie obtained, and for the fall of a great enemye, such as Goliath or some other pynt of the Philistines. He praiseth þe righteou- nes of God, whiche alwayes auengerh hys. We prayeth God to pull vnder the wycked.

* To the chaunter vpon b Almutz La- ben, a psalme of Dauid.

I will * geue thanks vnto the (O Lorde) with my whole herte, I will speake of all thy merue- lous workes.

I will be glade, and reioyse in the, yea, my songes will I make of thy name, O thou moost hyst.

Because thou haste dyscruen myne e- nemyes abacke, they were dyscomfyted, and perished at thy presence.

For thou hast maynteyned my right, and my cause: thou syttest in the throne that arte the true iudge.

Thou rebukest the Heithen, and de- stroyest the vngodlie, thou puttest oute their name for euer and euer.

The enemyes sweardes are come to an ende, thou haste ouerthrowen theye c cytyes, their memoypall is perished with them.

But the Lorde endureth for euer, he hath prepared hys seate vnto iudge- mente.

He gouerneth the worlde w righte- ousnes, and ministreth true iudgement vnto the people.

The Lorde is a defence for the poore, a * defence in the tyme of trouble.

Esa. 33. a.

Therefore they that know thy name, put their truste in the: for * thou (Lorde) neuer faylest them, that seke the.

Deu. xiii. c

O prayse the Lorde, * whiche dwel- leth in Sion, Hewe the people of hys doynges.

Psalm. 76. a

And why? he maketh inquisition for their bloude, and remembreth them: he * forgetteth not the * complaynte of the poore.

Psalm. 12. e.

Haue mercye vpon me (O Lorde) consydre the trouble that I am in amonge myne enemyes, thou that lyttest me vp from the gates of death.

That I maye shewe all thy prayles within the portes of the doughter of Sion, a reioyse in thy sauynge healthe.

As for the Heithen, they are suncken downe in the pytte that they made: in the same nette whiche they sprede oute pryuelly, is theye owne feete taken.

Thus the Lord is knowen to execute true iudgemente, when the vngodlye is trapped in the workes, of hys owne handes. Selah.

The wycked muste be turned vnto hell, and all the Heithen that forget God.

But the poore shall not all waye be oute of remembraunce, the pacyente a- bydyinge of such as be in trouble shall not perishe for euer.

Up Lorde, let no man haue the vpper hande, let the Heithen be condem- ned before the.

O Lorde set a scolemaster ouer them, that the Heithen maye knowe them selues to be but men. Selah.

The Notes.

a. Loke the tyle of the. iii. psalme.

b. As some men thynke Almutzaben signifieth a certen instrumente of musike. Some saye that Almutz signifieth, of the deathe, whiche some vnderstande by labé Goliath or some other Philistines. Some reade þe title thus. And ofte made, and vehemente exhortacion of a secreete and folysome sonne. They vnderstande thereby, þe righte- ous, who by faith is the sonne of God, & þe same is to the world folysome, because he is continuallye in deathe and secretes, for his lyfe is hid in Christ til the hid thynges be shewed agayne in the iudge- mente of God. When shall they perceyue that the deathe of this world is glory. Felix readeþ þe tyle thus: vnto the victour or ouercomer of þe deathe of a folle whiche you may wel vnderstand of þe deathe of folysome Antichrist, & of þe fall of his kyngdome.

To the chaunter. Almutz.

Al. iii.

How

How be it this tytle should seme more conuenient for the nexte psalme which after the Hebrewes, is a distinct psalme from this, where as the latinistes make this and the nexte bothe one.

Cities.

c. Here do cities signifie, the defences, succoure, armour, whyle doctrine, fained rightuousnes, and all that the worlde trusteth in agaynste the Lorde: as i. Psal. xliii. b.

He maketh inquiry

d. As some wyll. He requirerth their bloude or slaughter, that is, he leaueth not innocent bloude vnuaged nor forgetteth the crye of the afflicted, as Gene. xliii. b.

The complainte of the poore

e. The complainte of the poore, is the feruent desyre and burninge affection, wherewith they crye vnto the lord, and be heard. By the poore is vnderstande in the scripture, the afflicted, who fele their neede and temptation, and do sorowe & lament that the trueth is ouertreden puttynge no truste in any thyng that is in this worlde. Yea these be they that he despyseth and forsaken of this world, and cleaue vnto the hyunge God onely, assured that at his hand they shall fynde helpe, though the worlde be neuer so extreme agaynste them. As in the nexte psalme.

The gates of death.

f. The gates of death, are the iudgements to death, the counsellors of the wycked, the congregations of Satan, the doctrines of falsenes, and what so euer leadech to death.

Portes of Sion.

g. The portes of Sion, are the companies of the good and faythfull, wherein are receyved the trueth of God, and all that leadech to lyfe. As psalme. lxxvii. a.

Sclay.

h. Of this loke in the. iii. psalme, a.

The. x. psalme.

A prayer agaynste frowarde, malicious, and wycked men, which both with whyles and violence oppresse all that are poore and helpelesse: wherein also their intolerable pyde and vngodlynes, with their studie and desyre to hurte other are described.

There is no Tytle in the Hebrew.

Why arte thou goune so farre of, O Lorde: wylte thou hyde thy selfe in tyme of trouble? Whyle the vngodly hath the ouer hade, the poore must suffre persecution:

That they were taken in the imagination whiche they go aboute.

For the vngodly maketh booste of his owne hertes desyre, the couetous blesseth him selfe, & blasphemeth the lord.

The vngodly is so proude and ful of indignacion, that he careth not: nether is God before his eyes.

His wayes are alwaye fyllthye, thy iudgements are farre out of his sight, he despyeth all his enemyes.

For he sayeth in his herte: Tushe, I shal neuer be caste downe, there shal no harme happen vnto me.

Rome. iiii. c

* His mouth is full of cursynge, fraude and dysceate: vnder hys tonge is a traunple and sorowe.

2. Peter. i. b

* He sytteth lunnyng in the gardes,

that he maye priuelye murther the innocent, hys eyes are set vpon the poore.

He lyeth waytynge secretlye, as it were a lyon in hys denne.

He lurketh that he maye rauyn the poore, yea to rauyn the poore, when he hath gotten him in to his net.

Then smyteth he, then oppresseth he and casteth downe the poore with hys auctorite.

For he sayeth in his herte: Tushe, God hath forgotten, he hath turned away hys face, so that he wyll neuer se it.

Aryse O Lorde God, lyfte vp thyne hande, and forget not the poore.

Wherfore shoulde the wycked blaspheme God, and saye in his herte: tushe, he careth not for it:

This thou seyst, for thou consydrest the myserye and sorowe.

The poore geueth hym selfe ouer in to thy hande, and commytteth hym vnto the, for thou arte the helper of the frendelesse.

Breake thou the arme of the vngodly and malycious, seatche out the wickednesse whiche he hath done, that he maye perishe.

The Lorde is kynge for euer, the heithen shal perishe oute of his lande.

Lorde, thou hearest the despyous longynge of the poore: they hearte is sure, that thyne eare herkeneth therto.

Helpe the fatherlesse and poore vnto their ryght, that the vngodly be no more exalted vpon earth.

The Notes.

a. In the scripture, trauell and sorowe are taken for wyckednes and malice, as in the psalme. cxi. c.

b. In the scripture, the face of God, dothe often tymes signifie, the fauoure, grace or beniuolence of God. As in the psalme. lxxv. b. c. xix.

The. xi. psalme.

He reasoneth his wronge with them that thrust hym to the oute of all the dominion of Israel, so that he founde no place to abyde in. He prayeth his confidence to godwarde, and the iudgemente of God bothe towards the good and euill.

To the chaunter, of Dauid.

In the Lorde put I my trust: howe wyll ye then saye to my soule: that the shoulde sle as a byrde vpon yourre hyll.

* For lo, the vngodly haue bente their bowe, and made ready their arrows

2. Peter. ii. c

wes

i. Of Dauid Psalme. xii. and. xiii. Fol. v

wes in the quyncer, that they maye ppy-
uely shoote at them, whiche are true of
herte.

The verve foundacion haue they cast
downe, what can the ryghtuous the do
with all?

B
Abact. ii. d
1 Cla. 66. a

* But the Lorde is in his holy tem-
ple, the Lordes seate is in heauen: he
consydereth it with hys eyes, hys eye
lyddes beholde the chyldren of men.

The Lorde seith bothe the ryghtu-
ous and vngodlye, but who so delyteth
in wickednes, hym his soule abhorreth.

Upon the vngodlye he shall rayne
snates, fyre, byrmstone, storme & tēpest:
this rewarde shal they haue to drinke.

For the Lorde is ryghtuous, and he
loueth rightuousnes: his countenaunce
beholdeth the thyng that is iust.

The Notes.

To the chaunter. **a.** Loke the tytle of the fourthe psalme.
b. This is a borrowed speache, by whiche is syg-
nified that the wicked enemyes of Dauid were
moost prest and redy to destroye hym. For this
psalme, as some suppose, was made when he fled
from Saul and hyd him selfe in diuers & sundrye
places, as ye reade. i. Regum from the. xxii. chap-
ter, to the. xxviii. where his persecucion was so
greate, that at the length he was fayne to fle oute
of the coaste of Israel vnto the philistines. Af-
ter lyke maner do our Saules persecute the chri-
sten, psalme. xxxviii. b

How god
beholdeth
men.

c. Loke in the. xxxiii. psalme. c

The. xii. psalme.

He complayneth that ryghtuousnes & fayth are euery
where decayed, & that wylly and gyleful flatterers rule al,
and prayeth the Lorde to haue compassion on the afflict,
whiche they cruellly bere: and also to helpe them accor-
dyng to hys worde, whiche onely can not deceaue, and
to deliuer his, from the fylthy companye of the wicked.

a To the Chaunter vpon **b** Shemi-
nith, a psalme of Dauid.

Help Lorde, for there is not
one sayncte moze: herve fewe
faythful are there amōge the
chyldren of men.

Euery mā telleth lyes to his neigh-
boure, they do but flatter with their lip-
pes and dyssemble in their herte.

O that the Lorde wolde rote out al
dysleatfull lyppes, and the tonge, that
speaketh proude thinges.

Whiche saye: oure tonge should pre-
uaile: we are they that ought to speake,
who is Lorde ouer vs?

B
Pla. vii. a

Howe for the troubles sake of the
oppressed, and * because of the com-
playnte of the poore, I wyll vpsayeth

the Lorde) I wyll helpe them, and set
them at reste.

The wordes of the Lorde are pure
wordes: euen as the syluer, which from
earthe is tryed and purgfyed. vii. ty-
mes in the fyre.

Kepe **d** them therfore (O Lorde) and
preserue vs from thys generacion for
euer.

And why? when vanite and ydilnes
getteth the ouer hāde amōge the chil-
dren of men, all are ful of the vngodly.

The Notes.

a. Loke in the title of the fourthe psalme.

b. Loke in the title of the. vi. psalme.

c. That is often tymes.

d. After Kimhi, this is spokē of certen men. But
after Abraham Ezra, it is spoken of Goddes
wordes.

To the
chaunter
Shemi-
nith.
Seuē ty-
mes kepe
them,

The. xiii. psalme.

Dauid being in a leoparouse case & in great preel
doth earnestly wylly ptefulnes & spye Goddes helpe, to
thyntente that hys enemyes shoulde not reioyce at hys
deathe, but that he rather myghte reioyce of hys healthe
obayned, and worthelpe magnifye and prayse hys pre-
seruer God.

a To the chaunter, a psalme of Dauid.

How longe wilt thou forget
me O Lorde: for euer: how
longe wilt thou hyde thy
face fro me?

O **b** howe longe shall I seke coun-
sayle in my soule: howe longe shall I
be so vexed in myne heart: howe longe
shall myne enemye triumphe ouer me?

Consider, and heate me, O Lorde my
God: & lyghten myne eyes, **d** that I
sleepe not in deathe.

Let myne enemye saye: I haue pre-
uailed agaynst hym: for yf I be cast
downe, they that trouble me wyll re-
ioyce at it.

But my truste is in thy mercye, and
my hearte ioyfull in thy sauynge
healthe.

I wyll syng of the Lorde, that dea-
leth so louingelye with me.

(Yea, I wyll prayse the name of the
Lorde the mooste hyest.)

The Notes.

a. Loke in the tytle of the fourth psalme.

b. We are sayd to seke counsayle in our soules:
when we take delibetacion.

c. God lyghteth oure eyes, when he maketh vs
circumspecte and diligent, that weneither sette
lyght to doe that whiche oughte to be done: ney-
ther folowlye attempte þ whiche ought to be es-

To the
chaunter
To seke
counsayle
To lighte
the eyes,

A a. v. chewed.

i. Of Dauid Psalme. xiiii xv xvi

cherished, and so come unwittingly into the hands of our enemies and be oppressed of the. And therefore do some read, kepe me awake, for that which is here, lyghten myne eyes.

To slepe in death. d. It is sayd that we slepe in death, when we die, or be slayne of our enemies, wherefore it followeth lest myne enemies say. I haue preyed, &c.

The. xiiii. psalme.

Wh: bewyleth that all places are full wycked and open synners, and disceribeth their moste corrupt, tyllhye and violent condeporand farther, he propheticeth vengeance to them, and saluacion to the innocents whom they oppresse and deuoure.

a To the chaunter, of Dauid.

A **Psalm. xiiii. a** **Roma. iii. c** **He** *folish bodies say in their hearts: truly, there is no God. They are corrupt, and become abominable in their doynges, * there is not one that doeth good.

The Lorde looked downe from heauen vpon the children of men, to see yf there were any that wolde vnderstande and seke after God.

But b they are all gone oute of the waye, they are all together become vnprofytable: There is none that doeth good, no not one.

B Howe can they haue vnderstanding, that worcke mischefe, eatynge vpon my people, as it were bread, and call not vpon the Lorde:

Therefore shall they be broughte in great feare, for God standeth by the generation of the righteous.

As for you d ye haue made a mocke at the counsaile of the poore, bycause he putteth hys trust in the Lorde.

Oh that the sauynge healthe were geuen vnto Israel: out of Sion.

Oh that the Lorde woulde deliuer his people out of captiuitie.

Then shoulde c Jacob reioyse, and Israel shoulde be ryghte glad.

The Notes.

To the chaunter to go out o f waye a. Take in the title of the fourth psalme. b. We goe out of the waye, when we departe from the way of God and set aparte his lawe, falling to oure owne inuencions, counsailes and prouisions. As. Psalm. liii. a. Roma. iii. b. c. This generacion, is the nombre of them that by fayth are made the sonnes of God, iustified by the righteousness of Christ. Psalm. cxii. a. d. They mocke the counsaile of the poore, f take them for fooles that putte their whole trust in God, vnfaupnedlye belouynge that for his sonnes sake he wyll be their defence, succoure, & ayde. e. By Jacob or Israel, is vnderstande the whole stocke progenie and offeringe of Jacob or Israel. As in the. psalme. cx. a

The. xv. psalme.

This psalme describeth what maners & condempnations the very citizens of heauen and members of the church of God must haue.

A psalme of Dauid.

Lorde, who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll:

*Euen he that leadeth an vncorrupt lyfe: y doeth y thyng which is right, and that a speaketh the trueth from his hearte.

He that bleseth no disceat in his toge: he that doeth no euell to his neighbour, and sclaundreth not hys neighbours.

He that setteth not by the vngodly, but maketh much of the that feare the Lorde: he that sweareth vnto hys neyghbour, and dispoyneth hym not.

*He that geueth not his money vpon vberye, and taketh no rewarde as gaynst the innocent.

Who so doeth these thynges, shall neuer be remoued.

The Notes.

a. He speaketh the trueth from his hearte, that meaneth good fayth, and entenderth to do that he p truely promiserth, not sayynge in worde an other thing from the the he thinketh in heart. As in the. xii. psalme. a. hearte,

The. xvi. psalme.

He desireth God to be hys defender. He professeth that he is geuen to the fauoure of the sayntes, and that he abhorreth Idolaters. He looketh to haue the perfecte and continual ioye of the syghte of God.

a Michtam of Dauid.

Reserue me (o God) for in the doe I truste.

I haue sayd vnto y Lorde: thou arte my God, my good are nothyng vnto the.

All my delyte is vpon the b sayntes that are in the earth, & vpo suche lyke.

But they that runne after another, shall haue great trouble.

Their dyncckofferynges of bloude wyll not I offer, neither make mencion of their name in my mouth.

*The Lorde hun selfe is my good & my porcion, thou mayntaynest myne inheritaunce.

The lot is fallen vnto me in a fayre groude: yea, I haue a goodly heritage.

I wyl thanke the Lorde for geuynge me warnynge: My reynes also haue chastened me in the nyght season.

Afoze hande saue I God all wayes beore me, for he c is on my ryght hand, that I shoulde not be moued.

Therefore dyd my heart reioyce, & my tongue

i. Of Dauid Psalme. xvii. & xviii. Fol. vi

tongue was glad, my flesh also shall rest in hope.

Actum ii. d. and. xii. c. For why? thou shalt not leave my soule in hell, neither shalt thou suffer thy saynet to see corruption.

Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioye wth thy countenance.

At thy ryght hande there is pleasure and ioye for ever.

The Notes.

Micha. a. That is nobilitie, or honour of chualtye, or an instrument of mutiche.

Sauncies b. Here and in manye other places, the scripture calleth the sayntful saynetes, as in. psal. xii. a & the Apostle in manye of his epistles.

To haue God on our right hande. c. God is on our right hand, when he helpeth, addeyth, and succoureth vs, and is prest & ready thereto. psalme. cix. d.

Thou shalt not leave my soule, & c. d. God leaueyth not oure soules in hell, when he suffereth. He not to dye, neither forsaketh vs nor taketh his assent grace from vs. And p^r whiche foloweth (neither shalt thou suffer thy saynet to see corruption) signifieth, Thou shalt not suffer my bodie to abide in the graue, and so to corrupt. So doeth Peter cypounde thys place of Chryste. Act. ii. psal. Act. xiii.

The. xvii. psalme.

A vehement and seruente prayer of Dauid that he myght be deliuered from the persecutions of Saul. He innuente the prayseth hys owne innocency, as he dyd in the tenth psalme. He cryeth for helpe, describeth the proude condicions and vayne intencionys of hys persecuters, and confesseth that hys seluyte consisteth in the knowledge of God.

A prayer of Dauid.

Hearke the right (O Lorde) cōsidre my cōplaynt: herken vnto my prayer, that goeth, not out of a fayned mouth.

Let my sentence come forth from thy presence: and loke vpon the thinge that is equall.

Pro. xvii. a. *Thou hast proued & visited myne hearte in the nyghte season: thou hast tryed me in the a fyre: & hast founde no wickednesse in me: for I vtterlye purposed p^r my mouth should not offende.

Because of the wordes of thy lippes, I haue kepte me frome the woorkes of men: in the waye of the murtherer.

O order thou my goynges in thy path: that my fote steppes slippe not.

For vnto the J^b crie: heare me o God: enclyne thine eares to me: and herken vnto my wordes

Shewe me thy merueylous lounge kyndnesse, thou that sauest them which putte their truste in the, from suche as resist thy ryght hande.

3a. ha. ii. b. *Kepe me as the apple of an eye, des

sende me * vnder the shadowe of thy wynges.

mat. xxiii. d

From the vngodly that trouble me, fro myne enemyes whych compasse my soule rounde aboute.

Whych mayntayne their owne welthynesse with oppression, & their mouth speaketh proude thynges.

They lye waytynge in our waye on euery syde, turnynge their eyes downe to the grounde.

Lyke as a Lyon that is grede of hys pray, & as it were a Lyons whelp lurkyng in hys denne.

D Up Lorde, disapoynte hym and cast hym downe: deliuer my soule wyth thy swerde from the vngodlye.

From the men of thy hande (O Lorde) frome the men of the worlde, whych haue their porcion in thys lyfe: whole belyes thou fyllest wyth thy treasure.

They haue chyldren at their desyre, and leaue the reste of their substance for their babes.

But as for me, I wyll beholde thy presence in ryghteousnes: And when thy glorie appeareth, I shall be satysfied.

The Notes.

a. The crie that crieth al p^r sayntful, is the affliction sente f^r God, as in the psalme. lvi. c. and i. Peter. iii. c

spie

b. This crye is not the roynge in the quier, but the instant and effectiouse prayer, when p^r whole heart goeth with all, As. psal. xviii. a

To crye

c. Here doeth the shadowe of the wynges signifye, that protectiō & vnspeakable goodnes of god, by which only we stande in safety. It is a borrowed speache of the nature of an Hen, who nourisheth, feedereth and defendeth her chyckens vnder her wynges, yea, fighteth for them and despiseth her owne lyfe to saue them, Chycke borroweth a lyke speache. Math. xxiii. d.

Shadowe of wynges

The. xviii. psalme.

As he describeth the great and seruent confidence whych he had in God, and then the euell wherewith he was ouer laden: After that, the power of God and good wyll toward hym: Then sheweth he hys owne deliuerance, hys innocency and p^r iudgemente of God toward all men. And after these, the greate byrtowpe obtayned of hys most myghty enemye, and that the coastes of hys kyngdome were merueylously enlarged, and hys power confirmed for euer: at the laste he endeth the psalme wyth prayles, and with a prophesie of Chryste.

Ca To the chaunter of Dauid seruante of the Lorde, whiche sayde vnto the Lorde the wordes of this songe, on the daye in whych the Lorde deliuered hym frome the hande of al hys enemyes, and frome the hande of Saul, and sayde:

i. Of Dauid Psalme. xviij

I will loue the (O Lorde) my strength.

The Lorde is my succour, my refuge, my sauoure: my God, my helper in whome I truste: my buckler, ^b the hozne of my healte and my proteccyon

^{2. Re. xxiij. a} * I wyl prayse the Lorde, & call vpon hi, so shall I be safe fro myne enemies.

^{psal. cxvi. a} The sorowes of deathe compassed me, and the brokes of vngodlynnesse made me afrayde.

The paynes of hell came aboute me, the snares of death toke holde vpon me.

Yet in my trouble I called vpon the Lorde, and complayned vnto my God.

So he hearde my voyce oute of hys holye temple, and my complaynt came before hym, yea, euen into hys eares.

^{mat. xxviii. f} * Then the earthe trembled and quake, the very foundations of the hylles shooke and were remoued, bycause he was wrothe.

There went a smoke out of hys no: strelles and a consumynge fyre oute of hys mouth, so that ^d coales were kindled at it.

He bowed the heauens & came downe, & it was darcke vnder hys fete.

He rode vpon the Cherubyns and dyd flye: he came slyenge with the wynges of the wynde.

He made darckenesse hys pauply: on rounde aboute hym, wyth darcke water and thicke cloudes to couer him.

At the bryghtnes of hys presence the cloudes remoued, wyth hayle stones and coales of fyre.

The Lorde also thondred oute of the heauen, and the heyght gaue hys thondre with hayle stones & coales of fyre.

He sent out hys arrowes and scatered them, he caste soore lyghtnynges and destroyed them.

The sprynges of waters were sene, and ^p foundations of the rounde world were dyscouered at thy chydyng (O Lorde) at the blastynge and breathe of thy displeasures.

C He sent downe from ^p heyght to fetch me, and toke me out of ^s great waters.

He deliuered me fro my stronge enemyes, and fro my foes whyche were to myghtye for me.

They preuented me in tyme of my

trouble, but the Lorde was my defence.

He brought me forth also into lyberte: and deliuered me bycause he had a fauoure vnto me.

The Lorde shall rewarde me after my righteous dealynge, and accordyng to the cleannesse of my handes shall he recompense me.

For I haue kepte the wayes of the Lorde: And haue not behaued my selfe wickedlye agaynst my God.

I haue an eye vnto all hys lawes, & cast not out his comaundementes fro me.

Uncorrupte wyl I be before him, and wyl eschewe myne owne wyckednes.

Therefore shal the Lorde rewarde me after my ryghteous dealynge, and accordynge vnto the cleannesse of my handes in hys eyesyghte.

With the holy thou shalt be holpe, & with the innocent ^p shalt be innocent.

* With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed, * and byynge downe the hye lookes of the proude.

Thou lyghtest my candle, O Lorde my God: Thou makest my darckenesse to be lyghte.

For in the I can discomfort an hoste of men: Yea, in my God I can leape ouer the wall.

The waye of God is a perfecte way: the woordes of the Lorde are tryed in the fyre: He is a shyld of defence, for all them that truste in hym.

* For who is God, but the Lorde: Who hath anye strength, but our God:

It is God that gyrded me with strength and made my waye vncorrupte.

* He hath made my fete lyke hartes fete, and set me vpon an hye.

* He teacheth myne handes to fighte, and maketh myne armes to breake euē a bowe of stele.

Thou hast geuen me the defence of thy health, thy ryght hande vpholdeth me, and thy louyng correccion maketh me greate.

Thou hast made ^b rowme ynoughe vnder me for to goe, that my fete stepes shoulde not slyde.

I wyl folowe vpon myne enemyes, & take them: I wyl not turne tyl they be

dis

i. Of Dauid Psalme. xviij. & xix. Fol. vii

discomforted.

I wyll synpte them, they shall not be able to stande, but fall vnder my fete.

Thou hast gyrded me with strength vnto the battell, thou hast throwe them all downe vnder me, that rose vp agaynste me.

Thou hast made myne enemyes to tourne their backes vpon me, thou hast destroyed them that hated me.

power. l. d

* They cryed, but there was none to helpe them: Yea, euen vnto the Lorde, but he hearde them not.

I wyll beate them as smalle as the duste claye in the wynde, I wyll caste them out as the claye in the stretes.

Thou shalt deliuer me from the strynges of the people, thou shalt make me the head of the heithen

A people whom I haue not knownen shall serue me.

As soone as they heare of me, they shall obey me, but the straunge chyldren dyssemble wyth me.

The straunge chyldren are waxen olde, & go haltpng out of their pathes.

The Lord lyueth: and blessed be my helper, praiseth be God of my health.

Euen the God whiche seyth that I be auenged, and subdueth the people vnto me.

It is he that deliuereth me fro my cruel enemyes: thou shalt lytte me vp from them that rise agaynste me, thou shalt rydde me from the wycked man.

rom. xv. b

* For thys cause I wyll geue thankes vnto the (O Lord) amonge the gentiles, and syng prayles vnto thy name.

ll. c. xli. d.

* Great prosperite geueth he vnto hys kynge, and sheweth lounge kyndnesse vnto Dauid hys anoynted, yea, & vnto hys seed for euermore.

The Notes.

a. Take in the tytle of the. iiii. psal.

b. He calleth god the home of his health, because by him he had subdued hys enemyes and obtained health. It is a borrowed speache of horned beastes, who with their hornes defende themselves and driue awaye them that fyghte agaynste them as. psalme. xliiii. a

c. By the sorowes of death & brokes of vngodlynes, by which is meante the obstinat multitude of the wicked vngodly the paynes of hel, and the furies of death are signified the ieopardouse and terrible feares, whiche by the wickednes of hys enemyes happened vnto hym, and broughte hym verie often, euen to deathes doore, so that by the iudgemente of the helpe, he thought hym selfe vtterlye caste awaye.

d. After the use of scripture, coalescynge the meanings, the angre or the indignation of God psalme. xix. a.

e. Of this ye haue Benefits. xi. a.

f. This is an Hebrue worde, and signifieth in english, swifte birdes. And by al the thynges here rehearsed, is described the power, mighte, & maiestie of almighty God, whiche he declareth in tempestes, of whiche the whole. xix. psalme cuntestreth, & in Job. xxxvii. are like thynges mencioned, to the settinge out of his power. Often tymes we read, that God when he wolde more openly and more expressely declare hys power vnto men, causeth thonder lightinge and earthequake. & c. As in Exod. xix. when the lawe was geuen, and. i. kynge the. xii. when the people desired a kynge. Math. xxvii. when Christe was on the crosse. Act. ii. when the holy Ghost came vpon the apostels. Act. iiii. when they prayed. With suche lyke wonders doe some suppose that God dyd at one tyme or other shewe his beneuolence to Dauid, and confirmed hys promise with waukinge of the earth, sendyng thunder, lyghning, hayle, cloudes, stormes, and other terrible tokens, wherewith he holpe Dauid, and ouerthrewe hys enemyes. Nether letteth it that the scripture mentioneth not therof in anye place: For it maketh no mention of the tempest that Esay prophesied to come in the deliuerance of Ierusalem from the Assyrians, yet who wyll denie but that it was in verie dede so done.

g. By the waters are signified great, mighty and valiaunt enemyes. from whom he saith he was deliuered by the hande of God.

h. By hys rowme is signified aboundaunce or prosperite of all thynges. psalme. cxix. d

i. This heade is the ruler or gouernoure.

k. Strange children are those that oughte to be of the household of God, and that also auante themselves therof, but be in dede worldlye, and walcke not in the pathes of his commaundementes, as they haue promised to doe, wherof is spoken. Esay. i. a.

The. xix. psalme.

He describeth the power of God, wonderfullye declared by the workmanshipp of the heauen. He sheweth the excellencie of the lawe of God, desyryng to be saued from synne, and wytheth that what soeuer he either thinketh in hearte, or speaketh with mouth, maye be good and acceptable to God.

a To the chaunter, a psalme of Dauid.

The very heauens declare the glorie of God, and the verie firmament sheweth hys hande woorkes.

Roma. c. 2

One daye telleth another, and one nyght certifieth another.

There is nether speache nor language, but their voyces are heard amonge them.

Roma. x. 2

* Their sounde is gone oute into all landes, and their woordes into the endes of the worlde.

In them hath he set a tabernacle for the Sunne, whiche commeth forth as a bydegrome out of hys chambr, and reioyleth as a Gyaunte to runne hys courses.

i. Of Dauid Psalme. xix. xx. xxi.

course.

It goeth forth from the ende of the heauen, and runneth aboute vnto the same ende agayne, and there maye no man hyde hym selfe frome the heate thereof.

^b The lawe of the Lord is a perfecte law, it quickeneth the soule.

The testimonye of the Lord is true, and geueth wisdom euen vnto babes.

C And reioyce the hearte: the comaundement of the Lord is pure and geueth lyght vnto the eyes.

The feare of the Lord is cleane, & endureth for euer: the iudgementes of the Lord are true and ryghteous all together.

Pro. viii. b

* More plesant are they then golde, yea, then muche fyne golde: sweter then honye and the honye combe.

These thy seruante kepeth, and for keepinge of the there is great rewarde.

Who can tel, howe ofte he offendeth: Oh cleanse thou me fro my secret fautes.

D Kepe thy seruante also frome presumptuous synnes, lest they gette dominion ouer me: so shal I be vndeuyled and innocent from the great offence.

Yea, the woordes of my mouthe and the meditacion of my hearte shalbe acceptable vnto the (O Lord) my helper and my redemer.

The Notes.

a. Loke in the title of the fourth psalme.

b. This lawe is an introduccion to lue wel, commaunding that whiche must be done, & forbiddinge the contrarie. This law must man's heart fauour, and desire to do it, and exercise hym selfe therein, as it is sayde. psalm. i. a.

The. xx. psalme.

^c A prayer wherein the people despyeth health to king Dauid, goinge to a difficulte and iopardous battell, & also a thanksgyunge of health and victorie geuen from aboue.

a To the chaunter, a psalme of Dauid.

A The Lord heare the in þ tyme of trouble, the ^b name of the God of Jacob defende the. Sende the helpe from the Sanctuary, and strength out of Sion.

Remembze all thy offerynges, and accepte burnt sacrifice. ^d Selah.

Graunte the thy heartes desire, and fulfill al thy mynde.

We wyll reioyce in thy healthe, and triumphe in the name of the Lord our God: þ Lord performe al thy petitions.

Nowe knowe I, that the Lord helppeth hys annoynted, and wil heare him from hys holye heauen: mightye is the helpe of hys ryght hande.

Some put their truste in charettes, and some in hoxses: But we wyll remembze the name of the Lord oure God.

They are brought downe and fallen, but we are rylen and stande vpryghte.

Save, Lord, and helpe vs, O kyng, when we cal vpon the.

The Notes.

a. Loke in the tytle of the fourth psalme.

b. By this name of God is his maiestic.

c. By the God of Jacob or Israel is vnderstande the god of the whole stocke, progenie & offspring of Jacob or Israel, and further, al the people of the Lord, as in Esay. xliiii. a. The cause why, is, that Jacob, whiche as ye read. Gen. xxxv. b. was after called Israel: was father vnto the xii. patriarches of whome the xii. tribes and the whole people of Israel descended.

d. Loke in the thyrd psalme. a

The. xxi. psalme.

^e A thanksgyunge whiche the people vsed for the victorie and other benefites that Dauid abounds in receyued.

To the chaüter, a psalme of Dauid.

Lorde, howe ioyfull is the kyng in thy strength: O how exceedyng glad is he of thy sauynge health.

Thou hast geuen hym hys heartes desyre, and hast not putte hym from the request of hys lypes. ^b Selah.

For thou hast preuented hym wyth liberal & blessinges, and * set a crowne of golde vpon hys head. ^{ii. reg. xii. c.}

He asked life of the, and thou gauest hym a longe lyfe, euen for euer & euer.

Hys honour is great in thy sauynge health, glorie and greate worthyp thalt thou laye vpon hym.

For thou thalt geue hym euertlasting felicity, and make hym glad with the ioye of thy countenance.

And why: because the kyng putteth hys trust in the Lord, and in the mercy of the moste hyst he shal not miscarve.

Let al thynne enemies fele thy hande: let thy ryght hande fynde out all them that hate the.

Thou thalte make them like a fyze ouen in tyme of thy wyathe: The Lord shal destroye them in hys displeasure, and the fyze shal consume them.

Their fruite thalt thou rote oute of the earth, and their seed frome amonge the

To the chaunter the name of God. The God of Jacob

the chyldren of men

For they entended mischefe agaynst the, and ymagined suche deuyces, as they were not able to perfourme.

Therefore shalte thou put them to flighte, & with thy strynges thou shalte make ready thyne arrowes agaynste the faces of them.

Be thou exalted, Lorde, in thyne owne strengthe, so wyll we synge and prayse thy power.

The Notes.

a. Take in the title of the. iii. psal.

b. Take the. iii. psalme. a.

c. Here are byssinges taken for honoures. As in Gene. xii. I wyll blesse them & blesse the. &c.

d. This is a vsual thynge in scriptures, to take the hande of God for the vengeance whiche he taketh on sinners. Job. xix. a. ps. x. c. and. xxxix. c.

The. xxii. psalme.

David declareth verie euidentlye in this psalme that he was a figure of Christe. Firste he declareth Chyestes dejection and smal estimation, and then the exaltacion and dilatacion of his kyngdome, euen to the coastes of the earth and ende of the worlde, and all vnder the figure and shadowe of hym self.

To the chaunter vpon the. vii. cleth of the dawning, a psalme of David.

M* God, my God: why haste thou forsaken me: the wordes of my complaint are farre fro my health.

O my God, I crye in the day tyme: but thou hearest not: and in the nyght season also I take no reste.

Yet dwellest thou in the sanctuary, O thou worshyppe of Israel,

Our fathers hoped in the, they trusted in the, & thou dydest deliuer them

They called vpon the, & were helped: they put theyr truste in the, & were not confounded.

But as for me, I am a worme & no man: a very scoone of men and the out caste of the people.

* All they se me, laughe me to scoone: they shutte out theyr lippes, and make theyr heades.

* He trusted in God, let hym deliuer hi: let him helpe hi, yf he wil haue him.

* But thou arte he that toke me out of my mothers wombe: thou waste my hope, when I hanged yet vpon my mothers brestes.

I haue bene lefte vnto thee euer sence I was borne, thou art my God, euen fro my mothers wombe.

O go not fro me then, for trouble is

harde at hande, and here is none to helpe me.

* Great bulles are come about me, fat oxen close me in on every syde.

They gaue vpon me wyth theyre mouthes as it were a rampynge and roarynge Lyon.

* I am poured oute lyke water, all my bones are out of ioynts: my heart in the myddest of my bodye is euen lyke meltynge ware.

My strength is dyled vp lyke a potsherde, my tonge cleueth to my goim, and I haue brought me in to the duste of deathe.

* For dogges are come aboute me, the counsell of the wycked hath layde seage agaynste me.

They pearced my handes and my fete, I mighte haue tolde al my bones: as for them, they stode starynge and lookinge vpon me.

* They haue parted my garmentes amonge them, and cast lottes vpon my besture.

But be not thou farre frome me, O Lorde: thou art my succoure, haste thee to helpe me.

Deliuer my soule from the swerde, my darlyng from the power of the dogge.

Saue me from the Lyons mouth, & heate me frome amonge the hornes of the Unicorne.

So wyll I declare thy name vnto my brethren, in the myddest of the congregacion wyll I prayse the.

I prayse the Lorde ye feare hym: Magnifie hym al ye sede of Jacob, and let all the sede of Israel feare hym.

* For he hath not despyled nor abhorred the miserable estate of the poore: he hath not hydde his face frome me, but when I called vnto hym, he hearde me.

I wyll prayse the in the great congregacion, and perfourme my vowes in the syght of al them that feare the.

* The poore shall eate and be satysfied: they seke after the Lorde shal prayse hym: youre hearte shall lyue for euer.

All the endes of the worlde shall remembre them selues, and be turned vnto the Lorde: and all the generacions of the heathen shall worshyppe before hym.

For the kyngdome is the Lordes, & he shall

Josh. vii. a
2. re. xiii. b

Mat. 7. 8

psal. 24. 6
Hebr. xvi. 8

psalme. lx. 9

psa. 32. 6

To the
chaunter.
Selah.
Blessinges
Goddes
hande.

mat. xxvii. f
Mat. xv. e

psa. cix. d

Mat. 27. e.

psal. lxxi. 3.

i. Of Dauid Psalme. xxiii. and xxiiii.

shall be the gouernour of the heithen.

G All such as be & fat vpon earth, shall eate also and wurthyp I al they that lye in the duste, and lyue so hardlie, shall fall downe befoze hym.

The sede shall serue hym, and preach of the Lorde for euer.

They shall come, and declare hys ryghteousnes: vnto a people that shall be bozne, whome y^e Lorde hathe made.

The Notes.

To the chaunter Aielech. a. Loke the tytyle of the fourthe psalme. b. This signifieth a certayne instrumente of musike, or as some wil a certayne kinde of melody, dyuers authours do diuersly expounde it.

Of y^e dawnyng. c. This psalme was made of our sauour Christ, because it was not conueniente to describē hym without a mysticall woorde, he calleth hym the dawnyng, or (as some wyl) the morninge starre.

To crye. d. What is signified in the scripture by cryng, is declared in the xv. psalme. a.

Grete bulles. e. Under the name of great bulles & fat open, are vnderstande the heades, ruelars & mightie of power, which are fattened with the ryches of thys worlde. As in Amos. iiii. a.

To gape. f. This is expounded in Job. xvi. b.

Dogges. g. By dogges, is vnderstande the tyrannye and crueltie of the Jewes toward Christe. There are at al tymes some, which Jewishly and hainously persecute the membres of Christe, that is the faythfull.

Unicoznes. h. By these Unicoznes are vnderstande the common people of the Jewes, who cruelly & furiously put them selues in prease agaynst Christe, cryng, crucifie him, crucifie him. Math. xxvii.

the great congregacion. i. This congregacion, is the whole cōpany & multitude of them that feare God, as well of Jewes as of the gentiles throughte out the whole worlde, yf they beleue to receyue the promyses of God for Christes sake only, as it is sayde in Joel the. ii. g And the tyme shall come that whosoever cal, &c.

Fatte. al y^e lye in the duste. k. Loke in the psalme. lxxviii. l. Some vnderstand this of the dead, other of the riche, who for their meserpe are lyke vnto y^e dead and can not prolonge their lyfe.

The xxiii. psalme.

He describeth the wonderfull sweete & great grace of a faythfull and sure confidence in God.

A psalme of Dauid.

A The Lorde is my shepherde, I can want nothyng.

He feedeth me in a grene pasture, and leadeth me to a fresh water.

He quickeneth my soule, & bringeth me forth in the waye of ryghteousnes for hys names sake.

B Though I shoulde walcke now in the valley of the shadowe of death, yet I feare no euill, for thou arte with me: thy staffe & thy shephoake cōforte me.

Thou preparatest a table befoze me agaynste myne enemyes: Thou annoyntest my heade wyth oyle, and fyl-

lest my cuppe full,

Oh let thy louing kyndnes and mercye folowe me all the dayes of my lyfe, that I maye dwell in the house of the Lorde for euer.

The Notes.

a. This fresh water, is the healthful woorde of God, wherof is spoken Esay. lv. a.

b. Here is shadow taken for darkenes and affliction, as it is sayde. Esay, li. c.

c. Loke the psalme. lxxviii. c.

Fresh water.

Shadow

Table.

The xxiiii. psalme.

When the Lorde had shewed vnto Dauid that the thyrtyng flour of Dynan the Jebusite, whiche was in the hyll Moia, was the place where he woulde haue a temple buylded for hym, Dauid admyrned with the singular goodnesse of god toward the Israelites amongst whom he had chosen him a dwelling place, describeth to whome the place of god doth verely belong, and whych is the verye napou of god, and amongst whome he vouchsaureth to dwell. Then he exorteth them to the buyldinge of the temple.

A psalme of Dauid.

A The earth is the Lordes and all that there in is: the compassse of the whole world and al that dwel therein.

For he hathe founded it vpon the seas, and buylded it vpon the floudes.

* Who shall goe vp in to the hyll of the Lorde? Or, who shall remaine in his holpe place?

Euen he that hath innocente handes and a cleane heart: whiche a lyfeth not vpon hys mynde vnto vanite, & swea- reth not to disceane.

He shall receaue the blessinge frome the Lorde, and mercye frome God hys sauoure.

This is the generacion of the that seke hym, of them that seke thy face, O Jacob. Selah.

Open youre gates (O ye prynces) let the euerlastyng doozes be opened, that y^e kynge of glozy maye come in.

Who is thys kinge of glozy? It is the Lorde strong and myghtie, euen the Lorde myghtye in batell.

Open youre gates (O ye prynces) let the euerlastyng doozes be opened, that the kynge of glozy maye come in.

Who is this kynge of glozy? It is the Lord of hostes, he is the kynge of glozy. Selah.

The Notes.

a. He lyfeth not vpon hys mynde to vanite, & glorifyeth not hym selfe nor esteemeth or setteth by hym selfe as though he were somewhat, but taketh hym selfe for nothinge. Gala. vi.

To lyfte vp y^e mind to vanite.

b. That

I. of Dauid Psalme xxv. and xxvi. Ho. ix.

b. That is, the fauour of thy God.
c. Loke in the third psalm. a.

The. xxv. psalme.

A prayer of Dauid oppressed both with synnes & with enemies. He prayeth the Lorde to deliuer him from his synnes to shewe him his wayes and to ryde him from the furpe of his enemies. In the ende he prayeth for all the people.

Of Dauid.

Noto the (O Lorde) I lyfte vp my soule. My God, I trust in the: Oh let me not be confounded, lest myne enemies triumphe ouer me.

Roma ix. c.
and. x. b.
Esay. 28. c.

* For all they that hope in the shall not be ashamed: but suche as be scornfull despyers without a cause: they shall be put to confusyon.

Shewe me thy wayes, o Lorde, and teach me thy pathes.

Rede me in thy trueth and lerne me, for thou art the God of my health, and in the is my hope all the daye longe.

B Call to remembraunce, O Lorde, thy tender mercyes, and thy lounge kyndenes, whiche haue bene euer of olde.

Job. xli. d

Oh remembre not the * synnes and offences of my youth, but accordynge vnto thy mercy thynke vpon me, o lord, for thy goodnesse.

O holwe frendly and ryghtuous is the Lorde, therfore will he teache synners in the waye.

He ledeyth the simple a right, & such as be blynde the lerneth he his wayes.

C All the wayes of the Lorde are very mercy and faythfulnesse, vnto suche as kepe his c testamēt and couenaunt.

Esay. 43. d

* For thy names sake, o lord, be mercifull vnto my synne, for it is greate.

Whatsoeuer he be that feareth the Lorde, he shall shewe him the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the lande.

Psalm. xxi. f
and. xxi. g

The secrete of the Lorde is amonge them that feare hym, and * he sheweth them his couenaunt.

Myne eyes are euer lokinge vnto the Lorde, for he shall plucke my fete oute of the net.

Turne the vnto me and haue mercy vpon me, for I am desolate & in misery.

D The sorowes of my herte, are greate, O brynge me out of my troubles.

Loke vpon myne aduersyte & misery, and forgeue me all my synnes.

Consydre howe myne enemyes are many, and beate a malicious hate agaynst me.

O kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in the.

Let innocency and ryghtuous dealinge wayte vpon me, for my hope is in the.

Deliuer Israel, O God, out of all his trouble.

The notes.

a. To know the wayes of the Lorde, is, to lyue & lyfe that pleasech God: that is, to lyue in his sayth, and to let him leade vs by his goodnes: the same is the waye of lyfe, before in the. xvi. c.

b. Loke after in the psalm. xxxiii. a.

c. A Testamēt is properly the last wyll of hym that dyeth, which maye not be chaunged or altered. Wherfore the Testamēt of Christ is the promes & the word, wherby we be elect & chosen the chyldre of god throu him, as he sayth. Heb. ix. d.

The. xxvi. psalme.

He describeth to the example of the good, what reverence he gave to innocency, and howe warily he eschued the company of the euill: then prayeth he to escape the vengeance that abyedeth the wicked, & to be kepte holy, and deliuered from anye more the to seke oute the glory of God.

Of Dauid.



Bethou my * iudge, O Lorde, for I walke innocently: my trust is in the Lorde, therfore shall I not fall. Psal. 17. a

* Examine me, o lord, and proue me: trie out my a repnes and my hert. Psal. 139. i

For thy lounge kyndnesse is before myne eyes, and I walke in thy trueth.

I spt not amonge bayne personnes, and haue no fellowshippe with the B disceatfull.

I hate the cōgregation of the wicked, & I will not spt amonge the vngodly.

* I walche my hādes with innocēcy, O Lorde, and so go I to thyne aulter. Esay. 1. d

That I maye shewe the voyce of thy prayse and tell of all thy wōderous worckes.

Lorde, I loue the habitacion of thy house, and the place where thy honoure dwelleth.

O destroye not my soule with synners, nor my lyfe with the bloudthirstie.

In whose hands is wyckednesse, and their right hande is full of gyftes.

Bb. i. But

Of David Psalme xxxvii xxxviii

But as for me I will walcke innocently: O deliuer me, and be mercyfull vnto me.

My voice standeth right: I will prayse the (O Lord) in the congregacions.

The notes.

a. By the hert and reynes will be signified the delectacions and affections of the fleshe, which let him to folowe God. As about in the psalm. xvi. b.

b. To sit amonge vayne persones, is, to conspire with the vnbelyuing and to be a companio of their vnbefese, as about in the first psal. a of the scornful.

c. Of this, loke the psalm. lxxvii. a.

d. Fore in the Scriptures is taken for the affectio, desyre or will of the hert, as after in psal. lxxvi. b. I will not the fore of pryde ouer take me.

The. xxxvii. psalme.

This psalm made David vpon some greete and feoparous perill, against which he heertened him self not a lytell, with calling to remembraunce the promes of God: and thereby persuaded him selfe that he shoulde haue the victorie, and after lyue peaceably in the trade of godly lyuynge.

Of David.

In the Lord is my * lyght and my healthe: whome then shoulde I feare: the Lord is the strength of my lyfe, for whome then shoulde I be affrayed?

Therefore when the wycked, euen myne enemies and my foes, came vpon me, to eate vp my fleshe, they stombled and fell.

Though an host of men were layed agaynst me, yet shall not my hert be afrayed: & though there rose vp warre agaynst me, yet wil I put my trust in him.

* One thyng haue I desyred of the Lord, which I will requyre: namely, that I may dwell in * the house of the Lord all the dayes of my lyfe, to beholde the fayre beutie of the Lord, and to byset his temple.

For in the tyme of trouble he hath hyd me in his * tabernacle, yea in the secreete place of his dwellinge hath he kepte & set me vp vpon a * rock of stone.

And now hath he * lyfte vp my head aboute myne enemies, that compassed me rounde about.

Therefore will I offre in his dwellinge, the oblacyon of thankesgeuyng: I will synge and speake prayles vnto the Lord.

Hearken vnto my voyce, O Lord, when I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto the, my face

seeketh the, yea Lord, thy face will I seeke.

O hyde not thou thy face fro me, cast not thy seruaunt of in displeasure.

Thou art my succoure, leaue me not, nether forsake me, O God my sauoure.

For my father and my mother haue forsaken me, but the Lord hath taken me vp.

Shewe me thy waye O Lord, and lede me in the ryght path, because of myne enemyes.

Deliuer me not in to the wylls of myne aduersaries, for there are false wytnesses rylen vp agaynst me, & they ymagyn myschefe.

Nevertheless I beleue verely to se the goodnesse of the Lord in the * lade of the lyuing.

O tary thou the Lordes leysure, be * stronge, let thyn hert be of good comforte, & wayte thou styll for the Lord.

The notes.

a. The scripture dothe often take a rock, for strength & stables figured of Christ, which is the true & sure foundacion of the church. psal. xl. a.

b. That is, banquished myne enemyes.

c. To hyde his face from him, is, not to care for him, to trouble hym, and not to heare hym: And on the contrary parte not to hyde his face fro him is, to heare for hi, to heape him & succoure him & fauorably to heare hi. psal. lxxviii. li. cii. cxxiii.

d. This is expounded in the psalm. cxlii. b.

e. To tarye the Lordes leysure is, not to determyne God a tyme when he shoulde heape vs, but patiently to abyde, assured that heape will come. psalm. lxxvii. f. &c.

The. xxxviii. psalme.

The prayeth the Lord, not to forsake him in his greete necessitie. He desireth that he bying innocent, be not assenzed wth the wycked: and wissheth that euen they also maye not haue suche iudgment as they haue deserued: Then geureth he thanckes to God for the victorie, and prayeth for the people.

Of David.



Vnto the will I * crye, O Lord my strong defence: thinke no scoorne of me, lest, yf thou make the as though thou herdest not, I be come lyke them, that go downe in to the * pytte.

Heare the voyce of my humble petition, when I crye vnto the, and holde vp my handes towarde thy holy temple.

O plucke me not awaye wth the vngodly and wicked doers, * which speake freely to their neyghboure, but ymagyn myschefe in their hertes.

* Rewarde them accordyng to their dedes, and wyckednesse of their owne iuynge.

inuencions.

Mat. 16. d
Roma. ii. b

* Recompense them after the workes of their handes, paye them that they haue deserued.

For they regarde not the workes of the Lord, nor the operation of his handes: therefore shall he breake them downe, and not buylde them vp.

C Praise be the Lord, for he hath herde the voyce of myne humble petition.

The Lord is my strength and my shield: my heart hoped in him, and I am helped: therefore my heart daunteth not for ioye, & I will synge praises vnto him.

Deu. viii. d

* The Lord is the strength of his people, he is the defender and Saviour of his anoynted.

Deut. 32. b

O helpe thy people, geue thy blessing vnto * thyne inheritaunce: fede them, and set them vp for euer.

Lepe. 19. f

The notes.

a. Take in Exod. xiii. d. and i. Regum. vii. b.
b. This ps. signifieth the prison or gaule in the carthe, as in the lxxxviii. psalme. a.

C The. xxix. psalme.

C He prayeth God by the power that he sheweth in thunder & other teppes, and receiveth of his goodnes towards the people of Israel.

C A psalme of David.

A



Scribe vnto the Lord, O ye mightie, ascribe vnto y^e Lord worshippe and strength.

Geue the Lord the honour of his name, bowe youre selues to the holy magesty of the Lord.

Exo. vii. e.
and. vii. e.
Exo. 14. g.
Mar. 2. d.

* It is the Lord that commaundeth the waters: It is y^e glorious God that maketh the thoder: it * is the Lord that ruleth the sea.

The voyce of the Lord is mightye in operation, the voyce of the Lord is a glorious voyce.

Exo. 17. g.

B The voyce of the Lord breaketh the Cedre trees: yea the Lord breaketh the Ceders of Libanus.

He maketh them to skyppe lyke a calfe: Libanus & Sirion lyke a yonge byccone.

The voyce of the Lord deuydeth the flumes of fyre: the voyce of the Lord maketh the wyldernesse, yea the Lord maketh the wyldernesse of Cades.

The voyce of the Lord moueth the hyndes and disconcreth the thicke busshes: in his temple shall euery man speake of his honoure.

The Lord stilleth the water floude, & the Lord remaineth a kyng for euer.

The Lord shall geue power vnto his people, the Lord shall geue his people the blessing of peace.

The notes.

a. This voyce, is the will of the Lord whiche worketh all thynges euen at a worde, neyther is ther any thyng that can resist his will.

Thebold of y^e lord

b. The Lord maketh the wyldernes, when he maketh the bydouse and terrible beastes of the wyldernesse to quake.

To make the wyl derne.

C The. xxix. psalme.

C He geueth thanks for the obtaining of his health, he greatly prayeth the goodnes of God, whiche sendeth not aduersite vnto his people but for the best, and protesteth, that he despyeth not the lengthenyng of his lyfe for any other cause, then to restore and set forth the thynges that make for the glorie of God and profit of the saintes.

C A psalme and songe of the dedication of the house ^a, of David.

S For I will magnifye the, O Lord, for thou hast set me vp, and not suffred my foes to triumphe ouer me.

O Lord my God, I^b cryed vnto the, and thou hast healed me.

Thou Lord hast brought my soule out of hell: y^e hast kepte my lyfe, where as they go downe to the pytte.

Synge praises vnto the Lord (O ye saintes of his) geue thanks vnto hym for a remembraunce of his holynesse.

* For his wrath endureth but the twinkling of an eye, and his pleasure is in lyfe: heynesse maye well endure for a nyght, but ioye commeth in the morninge.

As for me, whē I was in prosperite, I sayde: Tush, I shall neuer fall moze.

And why: thou Lord of thy goodnesse haddest made my hyll so stronge.

But as soone as thou turnedest thy face fro me, I was brought in feare.

Then cryed I vnto the, O Lord, yea vnto the Lord made I my prayer.

What profyt is there in my bloude, yf I go downe to corruption?

Maye y^e dust geue thackes vnto the? Shall it declare thy saythfulnesse?

Heare, O Lord, & haue mercy vpon me: Lord be thou my helper.

And so thou hast turned my heynesse in to ioye: y^e hast put of my^d sache cloth, and gyrded me with gladnesse.

Wb. ii.

Chas

That myne honour myght synge
prayles vnto the without ceasinge: O
Lorde my God, I will geue thanckes
vnto the for euer.

The notes.

The house. a. Understand of God.
c. To crye. b. Take God. psalm. d. and. i. Regum. vii. b.
hell. c. Here is it manifest, that hell is take for the
estate of the dead, as well of the good as of the
euill. As it is sayed Genesis. xxxvii. g.
To put of d. He putteth of sackcloth, that putteth away
sackcloth. sadnes from his herte, for it was the maner of
the Jewes to weare sackcloth whē they were stricken
in sadnes by anye myfortune, or when they
bewayled theyr trespach, as ye see in Dauid
and manie other places.

The. xxxi. Psalme.

He sheweth wherewith he strengthened his hope,
what he desired for, what he complained of, in what case
he was, & howe he was mynded, when he and his were
besette rounde aboute in the wilderness of Moab and
sought a meane to escape. He prayeth the greates goodnes
of God, towards all suche as feare him: And moueth
men to the feare and loue of God, whiche can not forsake
them that leane vnto hym.

To the chaunter, a Psalme of David.

In the, O Lorde, is my trust:
let me neuer be put to confu-
sion, but deliuer me in thy
rightuousnesse.

Bow downe thyne care
to me, make haste to deliuer me: be
thou my stronge rocke & a house of de-
fence, that thou mayest saue me.

For thou art my stronge holde & my
castel: O be thou my guide, and lede me
for thy names sake.

* Draw me out of the net that they
haue layed priuely for me, for thou art
my strength.

* Into thy handes I cominende my
spete: thou hast deliuered me O Lord
thou God of trueth.

I hate them that holde of vanities,
and my trust is in the Lord.

I will be glad and reioyse in thy
mercy: for thou hast cōsolydred my trou-
ble, thou hast knowne my soule in ad-
uersite.

Thou hast not deliuered me ouer in
to the handes of the enemye, but hast
set my fete in a large rowme.

Haue mercy vpon me, O Lorde, for
I am in trouble myne eye is consumed
for very heynesse, yea my soule and
my body.

My lyfe is wæxen olde with heyn-
nesse, and my yeares with mournynge.

My strength fayleth me because of

myne aduersyte, and my bones are cor-
rupte.

I am become a very reprove amonge
all myne enemyes, my neyghbours and
they of myne owne acquaintance are
astrayed of me: they se me in the strete,
conueye them selues fro me.

I am cleane forgotten and out of
mynde, as a deed man: I am become
lyke a broken vessel.

For I haue herde the blasphemy of
the multitude: euery man abhorreth
me: they haue gathered a cōcell toge-
ther agaynst me, and are purposed to
take awaye my lyfe.

But my hope is in the Lorde, and I
saye: thou art my God.

My tyme is in thy hande: deliuer
me from the hande of myne enemyes, &
from them that persecute me.

Shewe thy seruauant the lyghte of
thy countenance, helpe me for thy mer-
cies sake.

Let me not be confounded, O Lord,
for I call vpon the: let the vngodly ra-
ther be put to confusyon, and brought
vnto the hell.

Let the lyenge lypes be put to sy-
lence, whiche cruelly, disdaynfully,
despytfully, speake agaynst the rygh-
tuous.

O how greate and manyfolde is thy
good, whiche thou hast hyd for thē that
feare the.

O what thynges bringest thou to
passe for thē, that put their trust in the,
euen before the sonnes of men.

Thou hydest them priuely by thyne
owne presence fro the proude men, thou
kepest them secretly in thy tabernacle,
from the strife of tonges.

Thankes be to the Lord, for he hath
shewed me maruelous greates kynde-
nesse in a stronge cytie.

For whē the todayne feare came vpon
me, I sayd: I am cast oute of thy sight.

Nevertheless, thou herdest myne hu-
ble prayer, when I cryed vnto the.

O loue the Lorde (all ye his sayn-
ctes) for the Lord preserveth the sayth-
full, and plenteously rewardeth he the
proude doer.

* Be stronge therfore & take a good
herte vnto you, all ye that put youre
trust in the Lorde.

The

i. of Dauid Psal. xxxij, and xxxiii. Fo. xi.

The Notes.

To the
Chaliter.
The right
tuoufnes
of God.
To cipe.

a. Loke the tytle of the. iiii. psalm.
b. In the psalmes, the rightuoufnes of God
in his goodnes merce and kindnes, wherby he
redemeth vs from the bondage of Satan and li-
berally geueth vs his kyngdome. As psalmc.
xxxv. b. and. xl. b. and. c.
c. Loke Exod. xliii. d. and. i. Regum. vii. b.

The. xxxii. psalme.

¶ He sheweth that all aduersities come of sin, & that he
therefore is happy, that hath his synnes forgiven: And
further, that both forgiveness of synnes and the prote-
ction and defence of God are obtained by earnest as-
knowledgyng of our offences, and frequent prayer.

An instruction of Dauid.

Blessed are they, whose un-
rightuoufnesse is forgiven, &
whose synnes are couered.

Rema. 4. a

* Blessed is the man, vnto
whom the Lorde imputeth no synne, in
whose sprete there is no gyle.

For while I helde my tounge, my bo-
nes consumed awaye thowow my daylye
complaynynges.

And because thy hande was so heuy
vpō me both daye and nyght, my moy-
sture was lyke the drouth in Sommer.
b Selah.

B Therefore I confessed my synne vnto
the, & hyd not myne vnyghtuoufnesse.

Job. xlii. c.
Luk. xv. d.

I sayde: I * wyll knowledgye myne
offence, & accuse my self vnto the Lorde,
and so thou forgauest me the wycked-
nesse of my synne Selah.

Ps. 18. b.

* For this shall euery sayncte make
his prayer vnto the in due season, ther-
fore shall not the greates water floudes
come nye him.

Thou art my defence in the trouble
that is come aboute me, O compasse
thou me about also with the roye of de-
lyuerance. Selah.

Ps. 2. 3.

* I will enforme the, and shewe the
the waye wherein thou shalt go: I wil
fasten myne eyes vpon the.

Job. 6. d.
Ps. 26. a.

* Be not ye now lyke hoxses and mu-
les, which haue no vnderstandyng.

Whose mouthes thou must holde
byt & bydle, yf they wyll not obeye the.

Greates plagis shall the vngodly ha-
ue, but who so putteth his trust in the
Lorde, mercy shall compasse him on eue-
ry syde.

Be glad, O ye rightuous, and reioy-
se in the Lorde, be ioyfull all ye that are
true of heart.

The notes.

a. Of intelligence.
b. Loke thy d psalm. a.
c. Of these water floudes ye haue in the. viii.
psalm. c. and of the floude. Genes. vi. c.
d. God fasteneth his eyes vpon vs, whē by his
prouision he seeth vnto vs, helpeth and succu-
reth vs.
e. Of this loke the psalm. lxxiii. b.

An instru-
tion.
Selah.
Warce
flods.
To fasten
the eyes.
Trest of
heart.

The. xxxiii. psalme.

¶ He exhorteth and moueth men diligently to prayse
God: And sheweth that all thyngs are full of hys
goodnes.



Reste in the Lorde, * O ye ri-
ghtuous, for it becometh
well the iust to be thankfull.

Psal. 97. b

* Prayse the Lorde in harpe: Psal. v. d.
syng psalmes vnto him wth the lute Collo. i. c.
and instrument of ten stringes.

Synge him a new songe, yea synge
lustely vnto him, & with a good corage.

For the worde of the Lorde is true,
and all his worckes are faythfull.

He loueth mercy and iudgemēt, the
earth is full of y goodnesse of the lord.

B

* By the worde of the Lorde were the
heauens made, and all the hostes of
them by the bryth of his mouth.

Gen. i. a.
Collo. i. b.

* He gathereth the waters together
as it wer in a bottel, and layeth vp the
depe in secret.

Job. 38. a.

* Let all the earth feare the Lorde,
and let all the that dwell in the worlde,
stande in awe of him.

Esaie. 8. c.

* For loke what he sayeth, it is done:
and loke what he commaundeth, it sta-
deth fast.

Pla. 148. a

The Lorde byngeth the * counsell
of the heithen to naught, and turneth
the deuices of the people.

Psal. i. a.
Esaie. 8. b.

But the counsell of the Lorde en-
dureth, and the thoughtes of his herte
from generacion to generacion.

Blessed are the people that holde
the Lorde for their God, and blessed are
the folke whome he hath chosen to be
his heritage.

The LORD loketh downe from
heauen, and beholdeth all the chyldren
of men: from hys a stronge seate he
consydreth all them that dwell in the
worlde.

He only hath fashyoned all the
hertes of them, and knoweth all their
worckes.

A kynge is not helped by his owne
Bb. iiii. greas

i. of David Psalme xxxiii and xxxiiii

great Hoost, nether is a gyaunte saued
thorow the myght of his owne strenght.

E A horse is but a hayne thyng to
saue a man, it is not the power of hys
strength that can delpyer him. Behold,
the eye of the Lorde loketh vnto them
that feare him, and put their trust in
his mercy.

That he maye delpyer their soules
from death, and to fede the in the deare
tyme.

Let oure soule patiently abyde the
Lorde, for he is oure helpe and shyld.

So shall oure herte reioyse in him,
because we haue hoped in his holy name.

Let thy mercifull kyndnesse, O Lorde,
be vpon vs, lyke as we put oure trust
in the.

The notes.

Beauen. a. Beauen is called a stronge seat, habitacle or
dwelling place of God, because it is perpetuall &
perisheth not, but dureth euer. Psal. ii.

The. xxxiii. Psalme.

David prayeth the Lorde, because he prouideth for
his chosen in tyme of neede: and moueth all men to en-
deuer themselves to innocencye and godlynes because
such as are indued therewith, are rewarded with all va-
riety & abundantly rewarded with all goodnes.

b. * Of David, when he sayned him selfe
to be madde before Abimelech: whiche
droue him awaye, and he departed.

A I will alwaye geue thackes vnto
the Lorde, his prayse shall euer
be in my mouth.

My soule shall make her boast in the
Lorde: the humble shall heare therof,
and be glad.

O prayse the Lorde with me, and let
vs magnifye his name together.

1. Be. xxi. b. * I sought the Lorde, & he hearde me:
yea, he delpyered me out of al my feare.

They that haue an eye vnto hym,
shall be lightened, and their faces shall
not be ashamed.

B This pooze mā cryed vnto the lord,
and he hearde hym: yea, and delpyered
hym out of all his troubles.

3. Jo. a. b. d
4. Be. xii. g * The Angell of the Lorde ppycheth
his tente rounde aboute him that feare
him, and delpyereth them.

O taste & se how frendly the Lorde is,
Psal. ii. b. * blessed is the mā that trusteth in him.

Psal. 128. a * feare the Lorde, ye that be is-
sayntes: for they that feare hym, lacke
nothyng.

The b. ryche shall want and suffre

* hunger, but they which seke the Lorde, **Mat. 23**
shall want no maner of thyng, that is
good.

Come hyther, O ye chyldren, hearken
vnto me, I will teach you the feare of
the Lorde.

* Who so lysteth to lyue, and wolde **1. Pet. iii. 9.**
sayne & see good dayes.

Let him refrayne his tonge fro euell,
& his lippes that they speake no gyle.

Let him eschue euell, and do good:
Let him seke peace and ensue it.

For the eyes of the Lorde are ouer
the rightuous, and his eares are open
vnto their prayers.

But the face of the Lorde beholdeth
the that do euell, to destroye the remem-
braunce of them out of the earth.

When the rightuous crye, the Lorde **D**
heareth them, and delpyereth them out
of all their troubles.

The Lorde is nye vnto them that are
contrite in hert, and will helpe such as
be of an humble sprete.

* Greate are the troubles of y right-
tuous, but the Lorde delpyereth them
out of all. **Psa. 34. b.**
Act. 14. d.
2. Tim. ii. 9.

He kepeth all their bones, so that
not one of them is broken.

But myffortune shall slaye the vn-
godly, and they that hate y rightuous
shall be gyltpe.

The Lorde delpyereth the soules of
his seruauntes, and all they that put
their truste in him, shall not offende.

The notes.

a. Such as haue determined with them selves **Hable &**
to beare the crosse, and are euell entreated of the **meke.**
worlde because they are not of the worlde (as in
Jhon. xv.) are they, that are called humble and
meke. These are displeased w their owne euels,
and thyrp righteousnes, and do in renoucyngne
them selves, commit them selves, into the hande
of God, as before in the. xxv. b.

b. By the ryche are vnderstande the cruel rauer-
ners, vsurars, and such as lyue of the swette and
laboure of other men. As Psal. ix. e.

c. Be seerth good dayes, that sitteth in peace &
liueth quietly in tranquillitie, and leadech a pea-
seable lyfe. 1. Pet. iii. d.

d. The Lordes eyes do commonlye signifie his
fauour. As Psal. xi. b.

e. Loke after in the. li. Psal. b.

The. xxxv. Psalme.

The desireth the Lorde to fight for him against Saul
& his adherentes, & to deliuer him forth of their handes.

Of David.

Streue

Truie thou with the, o Lord,
that styeue wyth me, fyght
thou agaynst them that fyght
agaynst me.

Laye hande vpo the shyld & speare,
and stande vp to helpe me.

Draue out thy swearde, and stoppe
the waye agaynst them that persecute
me, saye vnto my soule: I am thy
helpe.

Let them be confounded and put to
shame, that seke after my soule: let the
be turned backe and brought to confu-
sion, that ymagyn myschefe for me.

Psal. 83. c. * Let them be as the dust before the
winde, and the aungell of the Lord sea-
terunge them.

Let their waye be darke and syp-
pery, & the aungell of the Lorde to per-
secute them.

For they haue pryuely layed their
net to destroye me without a cause, yea
and made a pytte for my soule, whiche
I neuer deserued.

B Let a soden destruction come vpon
him vnawares, and y net that he hath
layed pryuely, catch him selfe: that he
maye fall into his owne myschefe.

But let my soule be ioyfull in the
Lord, and reioyse in his helpe.

All my bones shall saye: Lord, who
is lyke vnto the: whiche delyuerest the
pooze from those that are to stronge for
him, yea the pooze and the nedye from
his robbers.

Falſe wytnesses are ryſen vp, & laye
to my charge thyges that I knowe not.

They rewardē me euell for good, to
the greate discomfort of my soule.

C Neuerthelesse, when they were syck,
I put on a sack clothe: I humbleth my
soule with^b fastyng, & my prayer tur-
ned into myne owne bosome.

I behaued my selfe as though it had
bene my frende or my brother, I wente
heuely, as one that mourneth for his
mother.

But in myne aduersite they reioy-
se, and gather them together: Yea, the
very lame come together agaynst me
vnawares, makinge mowes at me, and
ceasse not.

Wyth the gredy and scornfull ypo-
crites they gnashed vpo me with their
teeth.

Lord, when wilt thou loke vpo this?
O restore my soule from the wycked
rumoure of them, my dearynge from
the Lyons.

So wyll I geue the thanckes in the
greate cōgregation, and prayse the a-
monge much people.

O let them not triumphe ouer me,
that are myne enemyes for nought:
O let them not wincke with their eyes,
that hate me without a cause.

*Psal. 69. d.
John. xxi.*

And why? their comening is not for
peace, but they ymagyn false wordes a-
gaynst the outcastes of the lande.

They gape vpon me with their mou-
thes, sayinge: there, there: we se it wyth
oure eyes.

This thou seist, O Lord: holde not
thy tounge then, go not farre fro me,
O Lord.

Awake Lord, and stande vp: auenge
thou my cause, my God, and my Lorde.

Judge me, O Lord my God, accor-
dyng to thy ryghtuousnesse, that they
triumphe not ouer me.

O let them not saye in their hertes:
there there, so wolde we haue it: O let
them not saye: we haue overcome hym.

Lette them be put to confusion
and shame, that reioyse at my troubles:
let them be clothed wyth rebuke and
dishonoure, that boost them selues a-
gaynst me.

Let them also be glad and reioyse,
that fauoure my ryghtuous dealyng:
yea, let them saye alwaye: blessed be the
Lord, which hath pleasure in the pro-
ſperite of his seruauant.

And as for my tounge, it shalbe tal-
kyng of thy rightuousnes and of thy
prayse, all the daye longe.

The notes.

a. What the standyng vp or the arisynge of God do stand
signifieth, loke in the psal. lxxviii. a.

b. By this fastyng is ment in the scripture is fasting,
vnderstande all maner of chastenynge the bodye,
and mortification of the fleshe. Rume. xxi. c.

iii. Reg. xxi. c. Tob. xii. c. Judith. iiii. c.

The xxxvi. psalme.

The prayseth the goodnes of God exceedingly, in that
he sheweth not vpo his mercy from the vngodly, when
they haue greuously offended him. He sheweth also, that
the chosen receaue his goodnes before other, & prayeth
that more largely to dyscrepate his benefices vnto the
that knowe him: and to deliuer him fro the violence of
the wicked: whose fall & ruine he also propheseth.

Bb. iiii.

a. Cc

I, of David Psalme xxxvi and xxxvii

^{a.} To the Chaunter, of David the ser-
uaunt of the Lorde.

MY hert sheweth me y wickednesse
of the vngodly, that *there is no
feare of God befoze his eyes.

For he dyssembleth befoze his face,
so long tyll his abhominable synne be
founded out.

The wordes of his mouth are vn-
rightuousnes and disceate, he will not
be lerned to do good.

He ymagyneth myschese vpon his
bedde, he wyll come in no good waye,
nor refuse the thinge that is euell.

Thy mercy, O Lorde, reacheth vn-
to the heauē, and thy faithfullnesse vnto
the cloudes.

Thy ryghtuousnesse standeth lyke
the stronge mountaynes, and thy iudge-
ment lyke the greates depe.

^{Elia. xxx. d.} * Thou Lorde preferuest both men
and beastes.

Bow precious is thy mercy, O God,
that the chyldzen of men may put their
trust vnder the shadow of thy wynges.

They shalbe satysfied with the ple-
teousnesse of thy house, and thou shalt
geue them dryncke of the ryuer of thy
pleasures.

^{Ierem. li. b.} * For by the is the well of lyfe, and
in thy lyght, shall we se lyght.

O sprede forth thy louynge kynd-
nesse vnto them that know the, and thy
ryghtuousnesse vnto the that are true
of hert.

O let not the fote of pryde ouertake
me, O let not the hande of the vngodly
cast me downe.

As for wycked doers, they fall, they
are cast downe, & are not able to stande.

The notes.

a. Loke the title of the. iiii. psalme.

^{Bedde.} b. After the scripture, bedde signifyeth the se-
crettes of the hert. As in the. iiii. psalme. b. and
Eccl. i. p. d.

^{Welles.} c. By welles, cloudes, ryuers, and springes, are
vnderstande, the helpes, consolacions, and cofor-
tes of God, and the fertilitie and fruitfulness of
the holy Ghoſte. Eccl. vii. a.

^{Fote of pryde.} d. By the fote of pryde and hande of vngodly-
nes, he signifyeth the violence, oppreſſion and ty-
ranny of the euell. Eccl. iiii. g.

The xxxvii. psalme.

Let the prosperite of the euell shoulde geue the good,
he sayth: that vnto suche as feare God and lyue rygh-
tously, all thynges shall happen well, and that they
shall in very deade be happy: where as the vngodly al-
though they seeme to prosper for a tyme, shall at the last
be roted, and wiped cleane out of the waye.

A psalme of David.

Ret not thy selfe at the vn-
godly, be not thou enuyous
against the euell doers.

* For they shall soone be cut
downe lyke the grasse, and be wythered
euen as the grene herbe.

* But thou thy trust in the Lorde,
* and be doing good: so shalt thou dwell
in the lande, and verely it shall fede the.

Deſyre thou in the Lorde, & he shall
geue the thy hertes deſyre.

* Commytte thy waye vnto the Lord,
set thy hope in him, and he shall bringe
it to passe.

He shall make thy rightuousnesse as
cleare as the light, and thy iust dealing
as the noone daye.

Holde the ſtyll in the Lord, and abyde
patiently vpon him: but greue not thy
selfe at one that hath prosperite, and ly-
ueth in abhominacyon.

Leaue of from wrath, let go displea-
sure, let not thy gelouſy moue the also
to do euell.

For wycked doers shalbe roted oute,
but they that paciētly abyde the Lorde,
shall enherit the lande.

Suffre yet a lytle whyle, and the
vngodly shalbe clene gone: thou shalt
loke after hys place, and he shalbe
awaye.

* But the meke ſpzyted shall pos-
ſeſſe the earth, and haue pleasure in
much rest.

The vngodly layeth wayte for y iust,
& gnasheth vpon him with his tethe.

* But the lord laugheth him to scozne,
for he seyth that his daye is comynge.

The vngodly draw out the swerde
and bende their bowe, to cast downe the
ſymple and pooze, and to haue ſuch as
go the ryght waye.

Neuertheles, their swerde shall go
thorowe their owne herte, & their bowe
shalbe broke.

* A ſmall thyng that the ryghtuous
hath, is better then greates riches of the
vngodly.

For the armes of the vngodly shalbe
broken, but the Lorde vpholdeth the
ryghtuous.

The Lorde knoweth the dayes of the
godly, and their inheritaunce endureth
for euer.

They

i. Of Dauid Psal. xxxvii, xxxviii Fol. xliii

They shall not be confounded in the perilous tyme, and in the dayes of deth they shall haue ynough.

D As for the vngodly, they shall perishe: and when the enemyes of the Lorde are in their floures, they shall consume, yea euen as the smoke shall they consume awaye.

Some read thus The vngodly leu-
deth vpon
vsurp and
not for
noughte.

The vngodly* boroweth and payeth not agayne, but the rightuous is merciful and lyberall.

Such as be blessed of hym, shall possesse the lande: and they whome he curseth, shall be rote out.

The Lorde ordreth a good mans goinge, and hath pleasure in his way.

Isa. xlii. b
ps. xlii. c
and. 145. b.

* Though he fall, he shall not be hurt, for the Lorde vpholdeth him with hys hande.

I haue bene younge, and nowe am old: yet saw I neuer the rightuous forsaken, nor his seede to seke their breade.

E psal. cxlii. a.
ps. xli. c.

* The rightuous is euer merciful, and lendeth gentyltye, therefore shall hys seede be blessed.

Flee from euil, and do the thyng that is good, so shalt thou dwel for euer.

For the Lorde loueth the thyng that is right, he forsaketh not his sayntes, but they shall be preserued for euermore as for the seede of the vngodly, it shall be rote out.

Yea the rightuous shall possesse the lande, and dwell therein for euer.

Prouer. 7. b

* The mouth of the rightuous is exercised in wisdom, and his tonge talketh of iudgement.

The lawe of his God is in hys hert, therefore shall not his fote steppes slide.

The vngodly seyth the rightuous, and goeth aboute to slaye him.

But the Lorde wyl not leaue him in his handes, nor condemne him when he is iudged.

Hope thou in the Lorde, & kepe hys waye, and he shall so promote thee, that thou shalt haue the lād by enheritaunce, and se, when the vngodly shall perishe.

I my selfe haue sene the vngodly in great power, and flourishing like a greche baye tree: but when I wente by, lo, he was gone: I soughte him, but he coude no where be founde.

G kepe innocency, and take hede vnto the thyng that is righte, for that shall

bring a man peace at the laste.

As for the transgressours, they shall perishe together, and the vngodly shall be rote out at the laste.

The helpe of the rightuous cometh of the Lorde, he is theyr strength in the tyme of trouble.

The Lorde shall stande by them, and saue them: he shall deliuer them from vngodlye, and helpe them, because they put theyr truste in him.

The notes.

a. This is the true honour and seruice of God. As it is sayd. Exod. 1. g.

b. This is expounded before in the xxxiii. psal. a. Not that they shall be lordes of the earth, but shall continue longer then they that desyre vengeance, and shall haue the fruition of good thinges as muche as shall suffice them.

d. These are borrowed speches, by which is signified, that the wicked are prest and readye to desert the godly, as before in the xi. psalm. a.

c. That is the poore of the vngodlye. As psalm. xliii. a.

But thy
truste. &c.
Aghe sp
rite.
Dofast.

Drawout
theyr
sworde.
Arme of
vngodlye

The xxxviii. psalme.

Dauid taken with a feruent disease, desyeth to be red therof, although hys synes haue deserued so to be chastened. He complayneth wonderfully of the intollerable violence of his sykennes, of the sayntnes of his frenches, whiche forsake him, and of the cruelties of hys enemies: then requiereth he the helpe of God, vnto whome he wholy comytteth him selfe.

To the chaunter, to bring to remembrance. b.

a. Take
title of
liii. psal.

Wat me* not to rebuke (O lord) in thyne anger: O chasten me not in thy heuy displeasure.

psal. vi. a.
Iere. x. b.

For thyne arrowes stycke fast in me, and thy hand presseth me sore.

Ther is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synes.

For my wickednesse are gone ouer my heade, and are lyke a soze burthen, to heuy for me to beare.

My woundes syncke and are corrupt, thorow my folyshnesse.

B

I am brought in to so great trouble and mysery, that I go mournyng al the daye longe.

For my loynes are cleane dreyed by, and there is no whole parte in my body. I am feble and soze smytten, I roare for the verye dysquyetnes of my herte.

Lorde, thou knowest all my desyre, and my gromyng is not hyde from the.

My hert panteth, my strength hath fayled me, and the lyghte of myn eyes

Is

ii. Of David Psal. xxxviii. and xxxix

is gone from me.

C * My louers and frendes stande lo-
Job. xix. b. kynges vpon my trouble, and my kyns-
Psal. lv. b. men are gone a farre of.

They that soughte after my lyfe, and
to do me euell, spake of lyes and yma-
gined disceat al the daye longe.

As for me, I was lyke a deafe man &
herde not: and as one that were domme,
not openyng his mouth.

I am become as a man that heareth
not: and that can make no resistance
with his mouth.

For in the, O Lord, is my trust, thou
shalt heare me, O Lord my God.

D My desire is, that myne enemyes
trumphe not ouer me: for yf my fote
slippe, they reioyce greatlye agaynste
me.

I am redy to suffre trouble, and my
heynesse is euer in my syghte.

For I confesse my wyckednesse, and
my synne greueth me.

But myne enemyes lyue, and are
mightie: and they that hate me without
a cause, are many in nombre.

They that reward me euell for good,
speake euell of me, because I folowe
the thyng that good is.

For sake me not (O Lord my God)
O go not farre from me.

Haste the to helpe me, O Lord my
succoure

The notes.

b. Understande, the benefite of God into the
herres of the people, because he hadde deliuered
him from so paynfull a disceat & restored hym
to his health. Howbeit somethynke that this
whole psalme entreateth of the sicknes of the
soule, that is, of the synnes wherewith David
was exercised. And they vnderstande the tytle
thus: To bringe to remembraunce, and to knowe
our corruption & feaplines, take away by Christ,
to as many as repent and beleue.

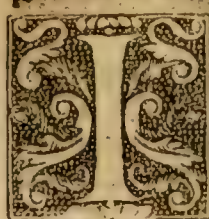
c. Some suppose that this psalme, and the. vi. &
the. xxi. and. xxxii. do describe some great and fer-
uente sicknes, wherewith David was sore trou-
bled and vexed: And that he in this, and the other
aboue rehearsed psalmes, complaineth vpon the
greuous paines, which he suffered by the meanes
of that synne. Whiche paynes (saye they) he
here calleth a chastenynge in anger and heauye
dyspleasure. The arrowes & hādes, that is, the
plage of God. Take before in the. vi. psal. a.

The. xxxix. psalm.

C He sheweth that althoughe he were vexed with the
greuous paynes of hys synnes, yet he kepte hym selfe
so wyth in hys boundes, that he let no vnspyring wor-
des escape hym in the tyme of hys complainynge: cheefly
whyle the wycked hearde hym.

a. To the chaunter for **b** * Iudithun, a

Psalme of David.



Sayde: I will kepe my
wayes that I offende
not in my tonge.

And so I shute my
mouth, while the vngod
ly layed wayte for me.

I helde my tonge, I was domme, I
kept silence, yea euen from good wor-
des, but it was payne and greife to me.

My herte was hote within me, and
whyle I was thus musynge, the fyre
kindled: so that I spake with my tonge.

* Lorde, let me knowe myne end, and
the nombre of my dayes: that maye be
certyfied what I wante.

* Behold, thou hast made my dayes
a spanne longe, and my lyfe is as it wer
nothyng before the.

O howe bayne are all men lyuinge-
c Selah. Yea euery manne walketh as
it were a shadow, and disquieteth hym
selfe in bayne: he heapech bp ryches,
* and can not tell to whome he gathe-
reth them.

And nowe Lorde wherein shall I
comfort me: my hope is in the.

Deliuer me from all myne offences,
and make me not a scozne vnto the fo-
lyshe.

I kepe silence, & open not my mouth,
for thou haste done it

Turne thy plagis away from me, for
I am consumed thorow the feare of thy
haunde.

When thou punyhest man for synne,
thou chastenest him: so that his beutye
consumeth away, lyke as it wer a moth.
O howe bayne are all menne: Selah.

Heare my prayer O Lorde, and con-
sydere my callynge: shewe not thy selfe
as thoughe thou sawest not my teares.

* For I am a straunger and pilgrimme
with thee, as all my forefathers were.

O spare me a lyttle that I maye
restreth my selfe, before I go hence, and
be no more sene.

The notes.

a. Take the title of the. ii. psal.

b. Iudithun is the name of a chaunter. i. Paral. i.
xvi. d. and. xxi. a. Whiche thynketh that David,
made this psalme, and that it was wouite to bee
songe of that kinde of syngers, ouer whome Iud-
ithun bare rule. Some thinke it to be a certen tune
after whose the psalme was songe.

c. Take the. iiii. psalme. a.

b. Of this is spoken before in the. xxi. psalme.

To the
Chaunter
Iudithun

The

i. Of Dauid Psal. xxxix, and xl Fol. xiii

The. xl. psalme.

He reioyseth that he is rydde forth of his greatesc
parde by the helpe of God, and wondreth at hys un-
speakeable goodnes towarde them that feare hym: and
for it, by the he setteth not by sacrifices, but requirerh the
whole manns, he committeth hym selfe vnto him: and
sayeth that he wyll prayse hys ryghtwysnesse and good-
nes continuallye: Then sheweth he the greuousnes of
the iopardye wherein he was, and the cause thereof,
whiche was hys synnes. At the last he beseecheth God to
ouerthowe hys enemyes, and to gladden the hertes of
the good.

a. To the chaüter, a psalme of Dauid.



Waxed pacientlye for the
Lorde, whiche enclpned him
selfe vnto me: and herde my
callynge.

He broughte me oute of
the horrible pytte, oute of the myre and
clay: he set my fete vpon the rocke, and
ordred my goinges.

He hath put a new song in my mouth
euen a thankesgeuinge vnto oure God.

Manye men seynge thys, shall feare
the Lorde, and put theyr truste in hym.

Jer. xli. b.

* Blessed is the man that setteth hys
hope in the Lorde, and turneth not vn-
to the proude, and to suche as go about
with lyes.

b. O Lorde my God, great are thy wo-
derous worckes whych thou hast done:
and in thy thoughtes towarde vs there
maye none be lyckened vnto the.

I woulde declare them, and speake
of them: but they are so many, that they
can not be tolde.

Hebr. x. b.

* Sacrifice and offeryng thou woul-
dest not haue^b but a bodye haste thou
ordreyned me: burnt offerynges and sa-
crisyce for synne thou hast not alowed.

Then sayd I: Lo, I come. In the
begynnyng of the booke it is wrytten
of me, that I shoulde fulfyll thy wyll O
my God, and that am I contente to do:

Jer. xxxi. f.

* yea thy lawe is within my hert.

psal. xli. e.

* I wyll preache of thy ryghtuous-
nesse in the greates congregation: Lo, I
wyll not restryne my lippes, O Lorde,
and that thou knowest.

Math. xli. b

* I do not hyde thy ryghtuousnesse
in my herte, my talkyng is of thy truth
and sayyng healthe: I kepe not thy lo-
uinge mercye and faithfulness backe
from the greates congregation.

c. Turne not thou thy mercye fro me
O Lorde, but let thy louyng kyndnesse
and trueth alwaye preserue me.

For innumerable troubles are come

about me: my synnes haue taken suche
holde vpon me, that I am not a ble to
loke vp: yea, they are mo in noubre
then the heeres of my heade, and my
herte hath fayled me.

* O Lorde, let it be thy pleasure to de-
lyuer me, make hast (o lord) to helpe me.

psa. lxx.

Let them bee ashamed and confoun-
ded, that seke after my soule, to de-
stroye it: let them fall backwarde and
be put to confusion, that wysh me euil.

D

Job. xxxi
p. xlii.

Let them soone be brought to shame,
that crye ouer me: there there.

But lette all those that seke the, be
ioyful and gladde in the: and let al such
as delyte in thy sauyng health, saye al-
waye: the Lorde be praysed.

As for me, I am poore and in mys-
erye, but the Lorde careth for me.

Thou arte my helper and redemer,
make no longe tarynge, O my God.

The notes.

a. Loke the title of the. xlii. psalme.

b. Some reade thus. But myne cares haste thou
opened. Understande to heare roundlye and to
obeye.

c. Soule for lyfe, as in Math. vi. f. xvi. and in
Luke. ix.

To t
Chaunt
But a l
dye haste
et.
Soule.

The. xli. psalme.

In this psalme also speaketh he of a dyscase, wher-
in whyle he was holden hys enemyes were greatlye re-
ioyced, hopinge that he shoulde be made awaye with
the dyscense of hys dyscase. And in which also hys fren-
des had forsake him, but God holpe him, which alwayes
woulde preferre hym: And therefore in the begynnyng,
he pronounceth hym happye whiche perceaueth the
councell of God concernyng hym.

a. To the chaunter, a psalme of Dauid

Blessed is he* that considreth
the^b poore: the Lorde shall de-
lyuer hym in the time of trou-
ble.

J
Psa. lxx.

The Lorde shall preserue hym, and
kepe hym alpye: he shall make hym to
prosperer vpon earthe, and shall not
delyuer hym in to the wyll of hys ene-
myes.

The Lorde shall refrefhe hym, wher
he lyeth sycke vpon his bed, yea thou
makest hys bedde in all hys sycknesse.

I sayde: Lorde bee mercyfull vnto
me, heale my soule, for I haue synned a-
gaynst the.

Myne enemyes speake euell vpon
me: when shall he dye, and hys name
peryshe?

Thoughe he came in to se, yet mea-
ned he falsshed in hys hearte, heapyng
myschefe vpon hym selfe.

D

All they that hate me, rullne together agaynst me, and ymagyn euyl agaynst me.

They haue geuen a wicked sentence vpon me: when he lyeth, he shal ryle vp no more

C Yea euen myne owne famylier frende whome I trusted, whiche dyd eate my bread, hath lyft vp his hele agaynst me.

But be thou mercyfull vnto me (O Lorde) rayse thou me vp, and I shall rewarde them.

By thys I know thou fauourest me, that my enemye shall not triumph ouer me.

Thou haste vpholden me because of my innocenye, and sette me before thy face for euer.

O blessed be the Lorde God of Israell, fro hence forth and for euer more. Amen. Amen.

C The second treatyse

The Notes.

a. Take the tittle of the. iiii. psalme.

b. In the scripture, poore signifieth not only hym that hath no monye or goodes of thys world: but also him that hath a sorowful herte, and him in whome there is no hygh mynd, but only mekenes and lounge lowlines.

C The. xlii. psalme.

C He sheweth howe sorowfull he was, because he was let from the holy assemble and feaste of the Lord by the conspiraie of hys sonne Absolon: and how he was disquieted with the voyce of the wyched, whiche blasphemed the desyre of Godlynes, whereunto he was geuen, for a bayne and vnprospitable thyng.

a. To the chaunter, a monicion of the sonnes of Corah.

A Like as the herte desyrez the water brokes, so longeth my soule after the, O God.

My soule is a thirst for God, yea euen for the lyuinge God: when shall I come, and beholde the face of God.

C * My teares are my meate day and nyghte whyle it is dayly sayd vnto me: where is now thy God.

Nowe when I thincke there vpon,

B * I poure out my herte by my selfe: for I would faine go hence with the multitude, and passe ouer with them vnto the house of god, in the voyce of prayse and thanckesgeuyng, among such as kepe holy daye.

C * Why arte thou so full of heynnes (O my soule) and why arte thou so vnquiete within me.

O put thy truste in God, for I wyll yet geue him thakes, for the helpe of his cōtenaunce.

My God, my soule is vexed within int: therfore I remembre the lande of Iordane, and the litle hil of Hermonim

One depe calleth another wyth the voyce of thy whystles, * all thy waues and waterfloodes are gone ouer me.

The Lorde hath promysed hys louynge kindnesse dayly, therfore wyll I praise him in the nyghte season, and make my prayer vnto O God of my life.

I wyl say vnto God my stony rock: why hast thou forgotten me? why go I thus heuely, while the enemye oppresseth me.

Whyle my bones are broken, and while mine enemyes cast me in the teth, daylye sayinge vnto me: where is now thy God.

Why art thou so heup (O my soule) & why art thou so disquieted within me

O put thy trust in God, for I wil yet thanke hym for the helpe of his countenance, and because he is my God.

C The. xliii. psalme.

C He desyrez to be deliuered from the conspirers with Absolon, that he maye worshippe God in hys holy temple.

G A Cue sentence vpon me (O God) and defende my cause agaynst the vnholly people: Oh deliuer me from the disceatfull, and wyched man.

For thou (O God) art my strength: why hast thou shot me frome the? why go I then so heuely, whyle the enemye posseseth me.

Oh sende oute thy lyghte and thy truth, that they may leade me and bring me vnto thy holy hyl, & to thy dwelling.

That I maye go into the aulter of God, euen vnto the God whiche is my ioye and pleasure, and vpon the harpe to geue thankes vnto the, O God, my God.

* Why arte thou so heupe (O my soule) and why arte thou so dysquieted within me.

O put thy truste in God, for I wyll yet geue hym thankes for the helpe of hys countenance, and because he is my God.

C The. xliiii. psalme.

C He complayneth that Israell lacketh so generous pcc & fruey

ij. of David Psal. xliiij. and xlv. For. xv.

Securpon for the honour of god and holpe lyunges sake, and that yet God is not present with them in myracle doynge, as he in tymes past was: And prayeth hym to put forth his power, and deliuer hym from the iniuries of the wicked.

Ca. To the chaunter an instruccion of the sonnes of Corah.

We haue herde with oure cares (O God) our fathers haue tolde vs, what thou haste done in their time of olde.

How thou hast driuen oute the heithen with thy hande, and planted b̄ the m̄: how thou hast destroyed the nations and cast them out.

* For they gat not the lande in possession thorowe theyr owne swerde, nether was it theyr owne arme that helped them.

But thy ryght hand, thyne arme and the lyght of thy countenance, because thou haddest a fauoure vnto them.

* Thou arte the kinge and my God, thou sendest helpe vnto Jacob.

Thorowe thee, wyll we ouerthrowe oure enemyes: and in thy name wyll we treade them vnder, that ryse vp agaynst vs.

For I wyll not truste in my bowe, it is not my swearde that shall helpe me.

But it is thou that sauest vs frome oure enemyes, and putteth them to confusion that hate vs.

We wyll alway make oure boaste of God, and prayse thy name for euer. **Selah.**

But now thou forsakest vs, and puttest vs to confusyon, * and goest not forth with oure hostes.

Thou makest vs to turne oure backs vpon oure enemyes, so that they whych hate vs, spoyle our goodes.

Thou lettest vs be eatē vp lyke shepe, and scattrest vs among the heithen.

Thou sellest thy people for naught, and takest no money for them.

* Thou makest vs to be rebuked of oure neyghboutes, to bee laughed to scorne and had in derisyon, of them that are rounde about vs.

Thou haste made vs a very byword amonge the heithen, and that the people shake their heades at vs.

My confusyon is daylie before me, and the shame of my face couereth me.

For the voyce of the sclauderer and

blasphemer, for the enemy and auenger.

Al this is come vpon vs, and yet haue we not forgotten the, nor behaued oute selues vnfaithfully in thy couenaunt.

Oure herte is not turned backe, nether oure steppes gone out of thy way.

For thou haste smytten vs in the place of dragons, and couered vs with the shadowe of deathe.

If we had forgotten the name of our God, and holden vpon our handes to any straunge God.

Should not God fynde it out: for he knoweth the very secretes of þ hert.

* But for thy sake we are kylled al the daye longe, and are counted as shepe appointed to be slayne. **com. v. l. r.**

Up Lord, why sleepest thou: Awake, and cast vs not of for euer.

Wherefore thyddest thou thy face: wilt thou cleane forget our mysery and oppression:

* For oure soule is brought lowe euen vnto the duste, and oure belye cleueth vnto the grounde.

Aryse O Lord, helpe vs and deliuer vs for thy mercy sake.

¶ The notes.

a. Take the title of the. iiii. psalme.

b. That is our fathers.

c. The arme is generally taken for anye thinge wherunto we leane and trust, as here for a chyld and worldlye power. And in the. p. psalme.

d. It foloweth. But thy ryght hande. &c. that is thy strength, thyne helpethyne ayde. &c.

e. Take the thyrde psalme.

f. God smyteth vs in the place of dragons, wher he condemneth vs to the place of dragons. That is to be in captiuitie and bondage to oure enemyes, beyng heathen who for cruelties, maye be called dragons. The same callen he the shadow of deathe, for it is worse then deathe, and more to be feared. To be put in al thinges to the arbitramente and pleasure of the vngodlye to heare the name of God continually blasphemed, all Godlynes despyfed, and all maner of iniuries and wronges done to the fauourers thereof. Therefore sayth he. Thou hast couered vs with þ shadow of deathe that is with the very darkenes of deathe. & say. **Selah.**

g. God is sayde to hyde hym face, when he suffereth the good to bee persecuted of the euil, as it is sayd of his awaking psalme. lxxviii. g

¶ The. xlv. psalme.

The sonnes of Corah praye Salomon for the bewty cloquence, strength, power, and noblenes bothe of him and of hym wyfe: and also for the noblyty of theyr chyldren. In them do they also figure Christ, and the power and noblytie of hym kyngdome.

To the chaunter, vpon þ Sossanin, an instruccion of the chyldren of Corah, a songe of loue.

¶

ij. of David Psalme. xlv xlvj

My hearte is endyng of a good matter, I speake of that whiche I haue made of the kyng: My tonge is the pen of a ready wyttter.

Thou arte the sayrest amonge the chyldren of menne, full of grace are thy lippes, therfore God blesseth y for euer.

Syde thee with thy swerd, vpon thy thyghe (O thou myghty) with worship and renowne.

Good lucke haue thou with thynne honoure, ryde on with the trueth, mekenesse and rightuousnesse: and thy ryght hand shal teach the wonderful thinges.

Thy arrowes are sharpe, the people shal bee subdued vnto thee, euen in the myddest amonge the kynges enemies.

Thy seate (O God) endureth for euer: the scepter of thy kyngdome is a ryghte scepter.

Thou hast loued rightuousnesse, and hated iniquite: wherfore God (whiche is thy God) hath anoynted the wyth the oyle of gladnes aboue thy felowes.

All thy garmentes are lyke myrrour, Aloes and Cassia, when thou comest oute of thynne puerie palaces in thy beu- tiffull gloire.

Kynges daughters go in thy goodly araye, and vpon thy ryght hande stanz- deth the quene in a besture of the moste fyne golde.

Herken (O daughter) consydre, and enclyne thynne eare: forget thynne owne people, and thy fathers house.

So shall the kyng haue pleasure in thy beutye, for he is thy Lorde, and thou shalt worshype hym.

The daughters of * Cire shall bee there with gyftes, the ryche among the people shall make theyr supplicacyon before thee.

The kynges daughter is all glori- ous within, her clothing is of wrought golde.

She shal be brought vnto the kyng in rayment of nede worcke, and may- dens after her: such as be next her shal be brought vnto the.

Wyth ioye and gladnesse shall they be brought, & go into the kynges palace.

In stead of thy fathers thou hast got ten children, whome thou shalt make

prynces in al landes.

I wyll remembre thy name from one generacion to another: therfore shal the people geue thanks vnto thee, worlde without ende.

The Notes.

- a. Take the title of the. iiii. psalme.
- b. This is a certayne instrumente of musike.
- c. Gods arrowes may signifie the wordes wherewith the conscience is pricked, thorow the feare of the iuste iudgement of God. Job. vi. a
- d. By these chyldre, are figured the Apostles who some tyme are called prynces or iudges. Esay. i. Math. ix.

To the chaunter. Sofapim Arrowes of God. Chyldren

The. xlvj. Psalme.

The swerth wherewith the godlye be in al manner of tes- pardes, by the helpe of God.

To the chaunter, a songe of the chyldren of Corah vpon a alinuth.

Our troubles & aduer- site, we haue found, that God is our refuge, our strengthe and helpe.

Therfore wyll we not feare, though the earthe fell, and though the hylls were caried in to the myddest of the sea.

* Though the waters of the sea raged and were neuer so troublous, & though the mountaynes shoke at the tempest of the same. Selah.

psal. cxviii. b

For there is a floud, which with his ryuers reioyceth the cytie of God, the holy dwellynge of the moste hyest.

God is in the myddest of her, therfore shall he not bee remoued: for God hel- peth her, and that right earlye.

The heithen are mad, y kingdomes make muche a do: but when he sheweth his voyce, the earth melteth awaye.

The Lorde of hostes is with vs, the God of Jacob is our defence. Selah.

O come hither, and behold the wor- kes of the Lorde, what destructions he hath brought vpon the earthe.

psal. lxxviii

* He hath made warres to cease in al the worlde: he hath broken the bowe, he hath snapped the speare in sonder, and brente the charrettes in the fyre.

Be styl then and confesse that I am God: I wyll be exalted amog the heithen and I will be exalted vpon earthe.

The Lorde of hostes is with vs, the God of Jacob is our defence. Selah.

The notes.

- a. Take the title of the. iiii. psalm.
- b. Take the title of the. ix. psalm. a.
- c. Take the. iii. psalm.
- d. Of this you haue in the. xx. psalm. a.

To the chaunter. Almud. Selah. The god

Thee

ii. of David Psal. xlvii. xlviii. xlix F. o. xvi

The. xlvii. psalme.

Of the excellencie glorie of God declared thowme the whole worlde. Of the conuersion of kinges and people vnto God.

To the chaunter, a psalme of the chyl-
dren of Corah.

Clap your handes together (all
ye people) O syng vnto God with
the voyce of thanckesgeuinge.

psal. xlvii. a

For the Lorde the most hycht is to
be feared, and he is the greates kyng
vpon all the earthe.

He shal subdue the people vnder vs,
and the heithen vnder our fete.

He cholet vs for an heritage, the
beuty of Jacob whom he loued. **Sclah**

God is gone vp with a mery noise, &
the Lord with y lownde of the trompet.

O syng prayles, sing praises vnto
God: O syng prayles, syng prayles
vnto our kyng:

For God is king of al y earth, O sing
prayles vnto him with vnderstanding.

God is kinge ouer the heithen, God
sytteth in his holy seate.

The prynces of the people are gathe-
red together vnto the God of Abraham
for God is farre hycht exalted, then the
mightye lordes of the earthe.

The notes.

a. Take the title of the. iiii. psalme.

b. Take the thyrd psalme.

c. Some reade. The protectours or defendours
of the earth belong to God. Roma. xiii. a.

To the
chaunter.
Sclah.
For god is

The. xlviii. psalme.

The greates glorie and telyptie of the Church & con-
gregation, in that they haue God euer present wth the
to be the defende: described vnder the figure of Je-
rusalem.

A songe of a psalme of the c h yldren of
Corah.

Greate is the Lorde and hylpe to
be prayled, in the cytie of our God
euen vpon his holy hyll.

The a hyll of Sion is lyke a fayre
plante, wherof al the land reioyleth: vp
on the nozhe syde lyeth the cytie of the
great kyng.

God is well knowen in her pala-
ces, that he is the defence of the same.

ii. per. xx. a

* For lo, kynges are gathered, and
gone by together.

They marche, to se such thynges:
they wer astonied, & sodenly cast downe.

Feare came there vpon them, & sorow
as vpon a woman in her trauayle.

Thou shalt breake the shippes of the
sea, thozow the east wynde.

Lyke as we haue herde, so se we in y
cytie of the Lorde of hostes, in the cytie
of our god. God vpholdeth the same
for euer. **Sclah,**

We wayte for thy louynge kindnesse
(O God) in the myddest of thy temple.

O God, accordyng vnto thy name,
so is thy praise vnto the worldes ende:
thy right hand is ful of rightuousnes

C

* Oh let the mount Sion reioyce, and
the daughters of Iuda be glad because
of iudgementes.

psal. xlviii. b

Walke aboute Sion, go rounde a-
boute her, and tell her c towres.

Harken well her walles, set vp her
houses, that it maye be tolde them that
come after.

For this god is our God for euer and
euer, and he shal alwaye be our guyde.

The notes.

a. By the byll of Sion is vnderstande the church
As in the. ii. psalme. b. and lxxviii. g

b. Take the title of the. iiii. psalme. a

c. By the name of God is signified hys maiesty,
power, wisdom, and goodnes, as aboue in the.
viii. psalme. a. xxi. b. and. xxxiii. a. b. and. xlii. b.

d. That is, that which thou doest is righteouse.

e. Take in the psalme. xxxii. b.

Sion.
Sclah.
The name
of God.

The. xlix. psalme.

The miserie and madness of them that set by tyeche
whiche steale they felicity in this worlde, and shall
after continually remayne in hell: where as the vertuo-
us & all haue euylastynge ioye.

To the chaunter, a psalm of the chyl-
dren of Corah.

Heare this, all ye people: pondre
it wel, al ye that dwel vpon y erthe
ye and owe, riche & poore, one
with another.

My mouth shal speake of wysdome,
& my hert shal muse of vnderstanding.

I wyl enclyne myne eare to the para-
ble, and shewe my darcke speache vpon
the harpe.

Wherefore shoulde I feare the euell
dayes, when the wickednesse of my he-
les compasseth me rounde aboute.

* They that put theyr truste in theyr
good, and boaste them selves in the mul-
titude of theyr riches.

psal. lli. b.
Luke xii. a
B

No manne may deliuer his brother,
nor make agremente vnto God for him

* For it costeth more to redeime their
soules, so that he muste let that alone
for euer.

psal. lli. c.
i. Jon. ii. a

Yea though he lyue longe, and se not
the graue.

For

ij. of David Psalme. I.

Eccl. ii. c.
and. iii. a.

* For it shall be sene, that suche wylse men shall dye and perishe together, as wel as the ignoraunt and folysh, and * leue theyr goodes for other.

Job. 27. d.
Luk. xii. c.

Take what is in theyr houses, it cō-
tynueth styll: theyr dwelling places en-
dure from one generacion to an other,
and are called after theyr owne names
vpon the earthe.

C Neuerthelesse man abydeyth not in
suche honoure, but is compared vnto
the brute beastes, and becommeth lyke
vnto them.

Thys waye of theyrs is very folysh-
nesse, and yet theyr posterite prayse in
wyth theyr mouth. ^b Selah.

They lye in the hyl like shepe, death
shall gnawe vpon them, and the rygh-
tuous shall haue domination of them
in the morning by times: theyr strength
shall consume. And hell shall bee theyr
dwellynge.

But God shall deliuer my soule from
the cōpower of hell, when he receaueth
me. Selah.

D hee not thou afrayed, when one is
made ryche, and the glory of his house
increased.

Job. 17. d.

* For he shall carpe nothyng awaye
wyth hym when he dyeth, neyther shall
his pompe folow him.

Whyle he lyueth, he is counted an
happie man: and so long as he is in pro-
sperite, men speake good of hym.

But when he foloweth his fathers
generacion, he shall neuer se lyghte any
more.

When a man is in honour and hath
no vnderstandinge, he is compared vnto
the brute beastes, and becommeth
lyke vnto them.

The notes.

a. Take the tytle of the. iiii. psalme

b. Take the iii. psalme.

Power of **hell.** c. That is from perdition & eternal damnation.

The. I. psalme:

The prophesieth that God wyll call all nacions of the
earthe vnto him, by the Gospel: And that he wyl require
the confession and praylinge of hys name, and not sacri-
fyce: And how greatly he wyl abhoire them, which boast
them selues to be religious and holpe, and are in dede no
thyng less.

A psalme of Asaph.

The Lorde euen the myghty God
hath spoken, and called the world
frome the rysinge vp of the sunne
vnto the goynge downe of the same.

* Out of Sion appeareth the glory: ^{Eccl. ii. a.}
ous beuty of god.

Dure God shall come, and not kepe
silence: there goeth before him a consu-
ming fyre, and a mighty tempest round
about hym.

He shall cal the heauens from aboue,
and the earthe, that he maye iudge hys
people.

Gather my saintes together vnto
me, those that sette more by the coue-
naunt then by any offerynge.

And the heauen shall declare his righ-
tuousnesse, for God is iudge hym selfe.
^a Selah.

Hear, O my people: let me speake,
let me testifie amonge you, O Israell:
I am God, euen thy God.

I reprove thee not because of thy sa-
crifice, thy burnt offerings are alwaye
before me.

* I wyll take no bullockes oute of
thy house, nor goates out of thy foldes. ^{Eccl. i. c. Amos v. d. Jer. vii. f}

For all the beastes of the felde are
myne, and thousandes of cattell vpon
the hylls.

I knowe all the foules vpon the
mountaynes, and the wyde beastes of
the felde are in my syghte.

If I be hongrye I wyll not tell the:
for * the whole worlde is myne, and all
that therein is. ^{Leu. xvi. b. psal. 24. a. i. Corin. i. f}

Thynkest thou, that I wyll eate the
fleshe of oxen, or dryncke the bloude of
goates

Offre vnto God prayse and thanke-
singes, and pay thy bowes vnto **C**
the moste hyghest.

And cal * vpon me in the tyme of trou-
ble, so wyll I heare the, that thou shalt
thanke me. ^{ii. par. xv. a}

But vnto the vngodlye say the God:
Why dost thou preach my lawes, and
takest my couenaunt in thy mouth:

Where as thou hatest to be refour-
med, and castest my wordes behind the:

If thou seist a thefe, thou runnest with
hym, and arte partaker with the aduou-
terers.

Thou lettest thy mouth speake wyc-
kednesse, and thy tonge paynteth dys-
ceate.

Thou syttest and speakest agaynste **D**
thy brother, yea and sleaundrest thyne
owne mothers sonne.

Thys

ii. of David Psalme li. and lii. Fol. xvii.

This thou doest, whyle I holde my
tonge: and thynckest me to be euen such
one as thy selfe: but I wyl repproue the,
and set my selfe agaynste the.

O conydyre this, ye that forget God:
lest I plucke you awaye, and there be
none to deluyner you.

Whoso offereth me thanckes and
praysse, he honoureth me: and this is the
waye, wherby I wyl shewe him the sa-
uynge healthe of God.

The Notes.

Selab.
Pape thy
vowes, &c

a. Take the .iii. psalm, a.
b. That is as muche to saye, as tryste not with
God but performe that thou vowest vnto hym.
Yet foloweth it not by this that we maye conty-
nue in the purpose of a wycked vowe (for god ab-
horreth bothe the makinge and performaunce of
suche vowes) but this is rather to be gathered of
it, that oure vowes reuende wholly to goddes glory,
and then we muste in no wyse beset in p per-
formaunce.

The. li. psalme.

A prayer of David wherein he earnestly acknow-
ledgeth his synnes, he despyeth the holy Golte, and pray-
eth for the church, whiche is the true Jerusalem.

To the chaunter, a Psalm of David,
when the Prophet Nathan came vnto
him, after he was gone in to Bethsabe.

Hue mercye vpon me (O God)
after thy goodnes, and ac-
cording vnto thy great mer-
cyes, do awaye myne offences.

Wathe me well fro my wickednesse,
and cleanse me fro my synne.

* For I knowlege my fautes, and my
synne is euier before me.

Agaynst the onely, agaynst the haue
I synned, and done euell in thy syghte:
that thou myghtest be iustified in thy
sayynges, and shouldest ouer come when
thou arte iudged.

Beholde, I was borne in wycked-
nesse, and in synne hath my mother con-
ceaued me.

But lo, thou haste a pleasure in the
trueth, and hast shewed me secrete wyl-
dome.

O purge me with * Ilope, and I shall
be cleane: wathe thou me, and I shall be
whyter then snowe. Oh let me heate of
ioye and gladnesse, that y bones whiche
thou hast broken, maye reioyse.

Turne thy face from my synnes, and
put out all my mysdedes.

* Make me a cleane herte, O god, and
renue a ryghte spirite within me.

Cast me not away from thy presence, C
and take not thy holy spirite from me.

O geue me the comforte of thy helpe
agayne, and stablyshe me with thy fre
spirite.

Then shall I teache thy wayes vnto
the wycked, that synners maye be con-
uerted vnto the.

Deliuert me from bloude gyltynesse
O God, thou that arte the God of my
health, that my tonge maye prayse thy
ryghteousnesse.

Open my lyppes, O Lorde, that my
mouthe maye shewe thy prayse.

For yf thou haddest pleasure in sa-
crifice, I woulde geue it the: * but thou
delytest not in burnt offerynges.

The sacrifice of God is a troubled
spirite, a * broken and a contrite hert, O
God, shalte thou not despyse.

O be fauourable and gracious vnto
Sion, that the walles of Ierusalem maye
be buylded.

For then shalt thou be pleased * with
the d sacrifice of ryghteousnesse, with
the burnt offerynges and oblacions:
then shall they laye bullockes vpon thine
auter.

The Notes.

a. Take the title of the .iii. psalm.

b. That is, had companied with her. For so bled
the Jewes to speake of the natural companyng
of man and woman together.

c. In the solemne sacrifice for synne (wherof is
spoken Numeri. xix. a) and in y cleansing of the
leapre, wherof is spoken Leuit. xiiii. there was
Ilope annexed & ioyned to. By that sprinkelinge
was signified right purenes of herte, for y prai-
eth he here, that is, for ful remission of his synne,
whiche once had, and the fauoure of God obtay-
ned: the mynde reioyced in unspeakable ioye, &
becommeth much whiter to the eye of the soule,
then is any snowe to the eye of the bodye. Some
vnderstande by that Ilope, the passion of Christ
by whiche onely we are purged from oure
synne.

d. This sacrifice is the mortifyinge of the fleshe,
and mekenyng of the hart, the praysyns of god,
& knowledgyng our selues sinners. As. psa. lvi. b

The. lii. psalme.

He describeth the feowardes mynde and intente of
Doeg, and after that, his banishment, and the ioyful-
nes that the ryghteous had therof.

To the chaunter, an exortacio of Da-
uid, when Doeg the Edompte came to
Saul, and shewed him, sayinge: David
is come to the house of Achimelech.

By boatest thou thy selfe, thou
W Traunte, that thou canste do
mylschefe:

C. i.

where

Psalm. a.
Esai. i. c.
Amos. v. d.
Ierem. vii. l.
Esai. 66. a

Rom. xii. a

To the
chaunter
had go-
ne in to
Bethsabe
Ilope.

Sacrifi-
ce of righ-
teousnes

Job. xlii. c
Luke. xv. d

Rom. iii. a

Rom. xii. d

Esai. 36. a
Ierem. ii. a

ii. Of Dauid. Psalm, liii, liiii.

where as the goodnesse of God en-
dureth yet daylye.

Thy tonge ymagineth wickednesse,
and with lyes it cutteth lyke a sharpe
rasoure.

Thou louest vngenerousnesse more
then good, to talke of lyes more then
ryghteousnesse. Selah.

Thou louest to speake al wordes that
maye do hurte. O thou false tonge.

Therefore shall God cleane destroye
the, smyte the in peces, plucke the oute
of thy dwellinge, and rote the out of the
lande of the luynges. Selah.

The ryghteous shall se this, and
feare, and laughe him to scorne.

B Lo, this is the man, that toke not
God for his strengthe, but* trusted vnto
the multitude of his ryches, and was
mightie in his wyckednesse.

As for me, I am lyke a grene olyue
tree in y^e house of god: my truste is in the
tender mercie of God for euer and euer.

I wyll alwaye geue thakes vnto the,
for that thou haste done: and wyll hope
in thy name, for thy sayntes lyke it
well.

The notes.

To the chaunter. a. Take the title of the. liii. psalme.
The storie of this title is in the. ii. Regum. ii. b.

The. liii. psalme.

He complayneth that all places are full of the wy-
cked and vngodly, as befoze in the. xiiii. psalme.

To the chaunter vpon b^e Malahath,
an instruccion of Dauid.

A He* folp the bodyes save in theyr
herthes: Tushe, there is no God.

Corrupte are they, & become
abhomynable in theyr wyckednesse:

*there is not one, that doeth good.

God looked downe from heauen vpon
on the chyldren of men, to se yf there
were any that would vnderstande, or
seke after God.

But they are all gone oute of the
waye, they are al become vnprofytable:
there is none y^e doeth good, no not one.

B Howe can they haue vnderstādyng,
that are the worckes of wyckednesse,
eatynge vpon my people as it were bread,
and call not vpon God?

They are atraied, where no feare is:
for God breaketh the bones of them
that besege the: thou puttest them to
confusion, for God despyseth them.

Oh that the sauynge health were ge-
uen vnto Israel oute of Sion: Oh that
the Lorde would deliuer his people out
of captyvittie.

Then shoulde Jacob reioyse, and
Israel shoulde be ryght glad.

The notes.

a. Take the title of the. liii. psalme.

b. This is a certen songe or instrumente of mu-
sycke signyfenge dyscase, or heretage.

c. He sekerh after God, that sekerh not his owne
in any thyng that he doeth, but sekerh that all
his doynges maye tende to the glorie of god, and
to the profyte of his neighbours, and that he may
in his vocation serue all men. And this is the spe-
cial poynte of godlynes, agaynst whiche no man
stryue more dyspse, then the bloude thirke and
dysceatful which thyne they seke god, and do in
dede seke the miselues.

d. The meanyng therof shall ye fynde in the
psalm. xiiii. a.

e. Of this ye haue Esai. lxiii. c.

The. liiii. psalme.

He sheweth howe he despyed helpe of the Lorde, and
was heard, when he was brought in to great Jeopar-
dy, by the treason of the zephites: and howe God toke
vengeaunce of his enemyes.

a. To the chaunter in Regimoth, an in-
struccion of Dauid, when the zephites
came and sayde vnto Saul: Dauid is
hydde amonge vs.

Merpe me (O God) b^e for thy
names sake, and deliuer me
in thy strength.

Hearc my prayer (O God)
consydre the wordes of my mouth.

For straungers are rylen bp agaynst
me, and the myghtye (whiche haue not
God befoze theyr eyes) seke after my
soule. Selah.

But lo, God is my helper: it is he that
b^epholdeth my soule.

* He shall rewarde euell vnto myne
enemyes: and in thy trueth shalt thou
destroye them.

A fre wyll offerynge wil I geue the,
and prayse thy name O Lorde, because
it is so comfortable.

For thou haste deliuered me oute of
all my trouble, so that myne eye seith his
despyre vpon myne enemyes.

The Notes.

a. Take in the title of the. liiii. psalme.

The storie of this title, is in .p. i. Regum. xlii. d

b. These wordes of the Hebrewes, for thy names
sake, in thy name, for thy name, or by thy name:
signifie as much to vs, as, in, for, or by thy ma-
iestye, glorie, goodnes, magnificence, power and
wyfedom. &c. As in the. xlv. psalm c.

c. This is expoundeth in the. iii. psalme. a.

d. Take the. xlviii. c

To the
chaunter.
Malah-
ath.
To seke
after god

To oute
&c.

Call not.
&c.

To the
chaunter.
For thy
name. &c.

Selah.
Name. &c.

The

ii. of David Psalme lv. and lvi. Fol. xviii.

The. lv. Psalme.

The complayneth that he was broughte in to a greate strait, throughe moost wicked and craftye men, whome he toke for his chief frendes.

^a To the chaunter in Pegimoth, an instruccion of David.

A Care my prayer, O God, and hide not thy selfe fro my petition.

Take hede vnto me and heare me, how pitouslye I mourne and complayne.

The enemy cryeth so, and þ vngodlye comineth on so faste: for they are mynded to do me some mischefe, so maliciouslye are they set agaynste me.

My herte is henpe within me, and the feare of death is fallen vpon me.

B Fearfulnesse and tremblyng are come vpon me, and an horrible drede hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue, that I might fle somwhere, and be at rest.

Lo, then woulde I get me awaye farre of, & remayne in the wyldernesse.

^c Selah.

I woulde make haste to escape, from the stormy wynde and tempest.

Gen. xi. b.

Destroye theyr tonges (O Lorde) and * deuyde them, for I se vntygheousnes and stryfe in the cytie.

This goeth daye and nyght aboute the walles, mischefe and vyce are in the myddest of it.

C Wickednes is therein, dysceate and gyle go not out of her stretes.

If it were myne enemye that reuyld me, I coulde beare it: or yf one that ought me cruel wil dyd threaten me, I woulde hyde my selfe from hym.

Isa. xli. e.
Job. xiii. b.

* But it is thou my companyon, my gyde and myne owne famylier frende.

We had swete and secrete communycacion together in the house of God.

Let death come hastily vpon them, and let them goe downe quicke in to hell, for wyckednes is amonge them in their dwellynges.

As for me, I wyl cal vnto God, and the Lorde shall helpe me.

In the cuenyng, moornyng and at noone daye wyl I mourne & complayne: and he shall heare my voyce.

It is he that deliuereth my soule in peace, from the that laye wayte for me:

for they are manye agaynste me.

Yea euen God that endureth for euer, shall heare me, and byngge them downe. Selah.

For they wil not turne: and why: they feare not God.

Yea they laye handes vpon suche as be at peace with him, & so they breake his couenaunte.

Their mouthes are softer then butter, and yet haue they battell in theyr mynder: theyr wordes are smother then oyle, and yet be they very swerdes.

* O cast thy burthen, or care, vpo the Lorde, he shall bryng the, and not leaue the tyghteous in vnguyetnesse.

Mat. vi. b.
Luke. xii. c.
1. Pet. v. c.

But as for them, thou (O God) shalt caste downe in to the pytte of destruction.

The bloude thurstye and dysceatful shall not lyue oute halfe theyr dayes.

Neuerthelesse my truste is in the.

The Notes.

a. Take the tytle of the fourthe psalme.

b. Take in the. iii. psalm. a.

To the chaunter
Selah.

The. lvi. Psalme.

The sheweth howe he called on the helpe of the lord, when he was in leoparde before Achis kynge of Geth: and howe he accused the wyles and vyolence of Saule and his adherentes, which had dyuen hym into þ perel.

^a To the chaunter, vpon ^b the domme stocke doue: whiche flyeth farre of, ^c Michtam of David, when the Philistines toke him in Geth.

B Merciful vnto me (O God) for men wil treade me downe: they are dayly fyghtyng and troublinge me.

Myne enemyes treade me dayly vnder their fete, for they be manye that proude fyghte agaynst me.

Neuerthelesse, when I am astrayed, I put my truste in the.

I wyl comforte my selfe in Goddes worde, yea I wyl hope in God, and not feare: What can ^d fleshe the do vnto me?

They bere me dayly in my wordes: al that they imagin, is to do me cruel.

They holde al together, & kepe them selues close: they marcke my steppes, howe they maye catche my soule.

B

But in bayne, for it shall escape them: and why: thou (O God) in thy dyspleasure, shalt caste downe suche people.

Thou tellest my syttinges, þ puttest my teares in thy bottel, and nōbreest the.

Cc. ii.

When

ii. Of Dauid. Psalm, lvi, lviii.

C When soeuer I call vpon the, myne enemyes are put to flight: wherby I knowe that thou art my God.

In Goddes worde wil I reioyse, in y^e Lordes worde wil I comforte me.

Pea in God do I trust, & am not a-
fraid: what can man than do vnto me?

Psalm. 61. b * Vnto the (O God) will I paye my bowes, vnto the will I geue thanks & prayse.

Psalm. 116. a * For thou hast delyuered my soule from death, and my fete from fallynge, that I maye walke before God in the lycht of the luynges.

The Notes.

To the a. Take the title of the. liii. Psalm, chaüter. b. Abraham Esca thincketh that the dumble A dumble Rock doue. Rock doue. c. Looketh how he committed hym selfe to the Lord and escaped all leopardy, when he was in the caue and his souldiers with hym, and with what assercion he gaue thanks vnto the Lord therfore: with a description of the malice and hate of his enemies toward him. d. To the Chaüter, Destroye not Mich: tam of Dauid, when he fledde fro Saul into the caue.

c. Take before in the title of the. xvi. Psalm. d. Of tynes in the scriptures, fesse doeth signify as much as man. Rom. iii. c. For by y^e dedes of the law, thal no flesch be iustified, that is no man, and likewise here.

The. lvi. psalme.

C He sheweth how he committed hym selfe to the Lord and escaped all leopardy, when he was in the caue and his souldiers with hym, and with what assercion he gaue thanks vnto the Lord therfore: with a description of the malice and hate of his enemies toward him. a To the Chaüter, Destroye not Mich: tam of Dauid, when he fledde fro Saul into the caue.

A **B** E mercyfull vnto me, O God, be mercyfull vnto me, for my soule trusteth in the: and vnder * the shadowe of thy wynges shalbe my refuge, vntyl wyckednesse be ouer paste.

I call vnto God the most hyst, euen the God that shall helpe me vp agayne he shall sende from heauen, & saue me from the reproche of him that woulde swallowe me vp. **Selah.**

B This shall God sende, for his mercy and faythfulnes sake.

I lye with my soule amonge the cruell lyons: euen amonge the chylzen of me, whose tethe are speares and arrowes, and theyr tonge a sharpe swerde.

Set vp thy selfe, O GOD, aboue the heauens, and thy glorie aboue all the earthe.

They haue layed a neet for my fete, and pressed downe my soule: they haue

dygged a pyt before me, and are fallen in to it them selues. **Selah.**

* My herte is readye, O GOD, my herte is readye to synge and geue prayse. **Psalm. ciii. a.**

Awake, O my fglorpe, awake lute and harpe, I my selfe wyll awake right earlye.

I wyll geue thanks vnto the, O Lorde, amonge the people, I wil synge prayles vnto the amonge the heythen.

* For the greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the cloudes. **Psalm. ciii. b.**

Set vp thy selfe, O GOD, aboue the heauens, and thy glorie aboue all the earthe.

The Notes.

a. Take the title of the. liii. Psalm. b. Or thou shalt not destroy or make awaie? (as some wil). By this he signifieth, after the mind of Kimhi that he twise withstode & styllled his souldiers, who moued him to destroye and kyll Saule: Ezra thynketh it to be a certayne tunc and maner of singing. c. Of this, loke the title of the. xvi. Psalm. d. Take the. liii. Psalm. a. e. Of this is saide Proverbes. xxx. b. f. Here glorie signifieth the songe or Psalm wherby he prayseth God. And after some, y^e soule of him that prayseth.

To the chaüter. Destroye not.

Micht. Selah. Teeth. Glorpe.

The. lviii. psalme.

C An innuence agaynst the flatterers and adherentes of Saule, with whose punishment he prophesieth that the ryghteous shal be wonderfullpe reioysed.

a To the chaüter Destroye not Mich: tam of Dauid.

I f y^e youre myndes be vpon A ryghteousnesse in dede, then iudge the thing that is right, O ye sonnes of men.

But ye ymagin myschefe in youre hertes, and youre handes deale with wyckednesse.

The vngodlye are stowarde, euen from their mothers wombe: as soone as they be bozne, they go a straye and speake lyes,

They are as furious as the serpent, euen lyke the deafe Adder that stoppeth her eares. **Actu. vii. g**

That he shoulde not heare the boice of the charmer, charme he neuer so wyselye.

* Breake theyr tethe (O GOD) in theyr mouthes, smyte the chaste bones of the lyons whelpes in sonder, O Lorde.

That they maye fall awaye, lyke water

water that runneth a pace: and þ when they shote their arrowes, they may be broken.

Let the consume awaye like a snail, and lyke the vntimely frute of a womā, and let them not se the sunne.

Or euer youte thornes be sharpe, the wrath shal take the awaye quicke, lyke a stormy winde.

1. Reg. 25. 9 * The righteous shall reioyse whē he seyth the vengeance, and shall wash hye fete in the bloude of the vngodly.

So that men shall saye, verely there is a rewarde for þ righteous: doubtles, there is a God that iudgeth the earth.

To the chaunter
Destroie
not.
Michtā.
If your
mindes.
etc.

The notes.

- Take the title of the. liii. psalm.
- Of this in the title of the psalm before.
- The signification of this, ye haue in the title of the. xvi. psalm.
- Or, is the iustice in dede dombe, þ ye ought to pronounce: and the righteous thinges that ye ought to iudge: O ye sonnes of men? Or ye that holde the counsaile, pronounce ye in dede, þ which is righteous: Ye sonnes of mē, iudge ye after the thinges that be right?
- That is bringe to nought the blasphemye of them that call me seducer. psalm. ii. b.

Break
they
rectly.

The. lix. psalme.

He desireth helpe against hye enemies. He boasteth his innocency. He describeth the maners of his enemies, and prophesieth their auengement.

a To the chaunter, **b** destroie not **Michtā** of Dauid, when Saul sende to watch the house, to thintēt to kyll him.

A Deluyet me fro myne enemies (O my God) & defende me from them that ryle vp agaynst me.

O deluyet me fro the wycked doers, & saue me from the bloudthursty men.

For lo, they lye wayting for my soule: þ myghty men are gathered together against me, without any offence or faute of me, O Lorde.

They runne, and prepare the selues, wout my faute: Arise, come thou helpe me, and beholde.

B Stand vp O Lorde God of Hostes, thou God of Israel to viset al Heithē: be not mercyfull vnto them that offēde of malycious wickednesse. Selah.

Psalm. lix. c * Let them go to and fro, and runne aboute the cytpe, houlinge lyke dogges.

Beholde, they speake (agaynst me) wyth theyr mouth, swerdes are vnder

theyr lippes, for who reproueth them?

But thou (O Lorde) shalt haue the **Psalm. li. a** in derision, thou shalt laugh all Heithē to scoorne.

* My strength do I ascrybe vnto þ, **Psalm. li. b** for thou (O God) art my defender.

God sheweth me his goodnes plentifully, god letteth me se my desire vpon myne enemies.

Slaye them not, lest my people for get it: but scatre the abroad with thy power, and put them downe, O Lorde my defence.

For the synne of their mouth, for the wordes of their lippes, and because of their pryde, let them be takē: and whyr their preachinge is of cursinge & lyes.

Consume them in thy wrath, consume them that they maye perishe, and knowe that it is God, which ruleth in Jacob and in all the worlde. **c** Selah.

Let them go to and fro, and runne aboute the cytie, houlinge like dogges.

Let them runne here and there for meate, and grudge when they haue not ynough.

As for me, I will synge of thy power, and praise thy mercy by tymes in the morning: for thou art my defence & refuge in the tyme of my trouble.

Vnto the (O my strength) wyl I synge, for thou (O God) art my defence, & my mercyfull God.

The notes.

- Take the title of the. liii. psalm.
- Of this in the. liii. psalm.
- The signification hereof, is shewed before in the. xvi. psalm. The scope of this title shal ye finde in the. xvi. psalm, the. xix. Chapter.
- One of the kyndes of goddes visitacion, is his playngge and challyenge. As in the psalm. lxxix. c.
- Take the psalm. liii. a.

To the chaunter
Destroie
not.
Michtā.

To visite

Selah.

The. lx. psalme.

He sheweth howe God bringe dyspleased, had in tymes paste geuen the people of Israel into the handes of theyr enemies, but yet did mercifully helpe the agayne. He sheweth also the power and dominion of the Israelites, vnto whome nowe are subdued the Moabites, & the Philistynes: and hopeth by þ power of God to haue the victorie of the Amorytes.

a To the chaunter, vpon the rose of witnesse, **b** Michtam of Dauid, for to teache: when he fought against Syria of Mesopotamia, and Syria of Zoba: and when Joab turned backe, and Que. xii. thousand Edomites, in the valley of Salt.

Cc. iii. O God,

ii. Of Dauid. Psalm. .lx. lxi. lxii.

God, thou that hast cast vs out and scatered vs abroad, thou p^r hast bene so sore displeased at vs, comforte vs againe.

Thou p^r hast remoued the lande, and deuided it, heale the sores therof, for it maketh.

Pla. li. b.

Iere. 25. b.

Thou hast shewed thy people heuy thinges * thou hast geue vs a d^r drinke of wine, that we stombe with all.

Yet hast thou geue a token for suche as feare the, that they maye cast it vp in the trueth. Selah.

That thy beloued might be deliuered, helpe the with thy right hande, and heare me.

Pla. ciii. b

* God hath spokē in his Sanctuary (which thig reioiseth me) I wil deuide Sichē, & meate out the valley of Sichoth.

Gilead is mine, Manasses is myne, Ephraim is the strength of mine head, Iuda is my Captaine.

Moab is my washpotte, ouer Edom wil I stretche out my shooe, Phylpstea shalbe glad of me.

Who wil leade me into p^r strōg cite: who will brynge me into Edom?

Pla. 44. c

Shalt not thou do it O God, thou p^r hast cast vs out: thou God, p^r * wentest not out with oure hostes?

O be thou oure helpe in trouble, for bayne is the helpe of man.

Thow god we shal do great actes, for it is he that shal treade downe oure enemyes.

To the chaunter.

Micha.

Siria.

Drinke

Selah.

The notes.

a. Take the title of the. iiii. Psalm.

b. What is ment by this word: ye shall fynd in the title of the. xvi. Psalm.

c. That is part of Syria, that is called Mesopotamia, and that whiche is called zoba.

d. This drinke signifieth, the anger of p^r lord, or p^r sufferance of some plage, or p^r cup of anger. As Apocal. xiii. b.

e. Take. iii. Psalm. a.

The. lxi. Psalme.

He despyeth to be deliuered from perill, and straighe wayes, w^rth a p^romes of thankesgeyng boaste, p^r hys despye is heard. He maketh hym selfe a fygure of Chryl reioysinge of his kyngdome, whych lasteth euer.

a To the chaunter vpon b Regi- noth, of Dauid.

Care my crying (O God) geue hede vnto my prayer.

c f^ro the endes of p^r earth wil I call vnto the, whē my

heart is in trouble: Oh let me vp vpon an hye rocke.

For thou art my hope, a strōg tower for me against the enemye.

I will dwel i thy tabernacle for euer, that I maye be safe vnder the couerig of thy winges. Selah.

For thou, O Lord, hast herde my desires, thou hast geue an heritage vnto those that feare thy name.

Thou shalt graunte the kyng a lōge lyfe, that his yeares maye endure thow out all generacions.

That he maye dwell before God for euer: Oh let thy louing mercy & faithfulness preserue him.

So wyl I allwaye syng prayes vnto thy name * p^r I maye dayly praysse fourme my bowes.

Pla. 56. c.

The Notes.

a. b. Take the title of the. iiii. Psalm. for them bothe.

To the chaunter.

c. He crieth from the endes of the earth, that being in a farre contrie: banyshed or otherwyse holde from hys countrey: syngeth with affection and prayer, with feruente desyre to come out of tribulation and aduersitie wherin he is oppressed in those far contries, & to be brought agayne to his natural contrie, or other place wher he despyeth to be. Read the. iiii. of the kynges the. viii. Chapter. It maye all so be spirituallly vnderstand, of him that feruently desirerh to be deliuered out of this bodie and to bewith Christ. Dauid as (it appereth in the. viii. of the. iiii. kynges) was driuen in the vttermoost coastes of al Israel, both whē Saule and Absolon persecuted hym. And therefore he saith. How far soeuer I be outlawed yet wyl I call vpon the Lord, & trust sure ly to obtaine my rest.

To crye from the endes of p^r earth.

The. lxii. Psalme.

He teacheth to trust to God onely, and not to me, neither to any of their strengthes or armies: And describeth their frowardenes and vanytie, w^rth the vengeance p^r abyedeth it from aboue.

a To the chaunter, for b Iouthun, a Psalme of Dauid.

My soule wapteth only vpon God, for of him commeth my helpe.

He only is my strength, my saluatio, my defence, so that I shal not greatly fall.

How longe will ye ymagyn mischefe against euery man: ye shalbe slayne all the sorte of you: yea as a tottringe wal shal ye be, and lyke a broken hedge.

Their deuice is only how to put him out, their delite is in lyes: they geue good wordes w^r their mouth, but curse with their herte. Selah.

Neuerthelesse, my soule abideth only vpon

bpon God, for he is my God.

He onely is my strength, my salua-
cion, and my defence: so that I shal not
fall.

In God is my health my glozve, my
might, and in God is my truste.

I put youre truste in him allwaye
(ye people) *poure out your hertes be-
fore him, for god is our hope. **Selah.**

As for men, they are but bayne, men
are dysceatful: vpo the weyghtes they
are all together lyghter than banyte it
selfe.

Truste not in wronge and robberie,
geue not your selues vnto banyte: ye
tyches encrease, set not youre herte vpon
them.

God spake once a worde, twyse haue
I hearde the same: that power belon-
geth vnto God.

That thou Lord arte metcyful, and
that thou *rewardest euery man accor-
dyng to his workes.

The Notes.

To the chaunter
Iduthun
To fal.

Selah.
a. Take in the title of the fourth psalme.
b. Of this is sayd in the title of the xxxix psalm
c. Defalleth or is remoued, after y manner of spea-
kyng in the scripture, that is confounded, trou-
bled, and hathe a quakinge and tremblunge con-
science. Before in the. xv. And. xx. psalm. b
d. Take in the. iii. psalm, a.

The. lxi. psalme.

He sheweth howe he geue his mynde to the contem-
placion of the goodnes and power of God, & was there
with wonderfully comforted, when he was absent from
the holy feast in the wyldernes of Iuda, throughe y per-
secution of Saul: and howe he sawe by the spirite, both
his exaltacion and the destruction of his enemies: wher-
in he also figureth Christ vnder the person of hymselfe.

A psalme of David, when he was in
the a wyldernes of Iuda.

God, thou art my god: early wil
I seke the.

My soule thrusteth for the, my
soule longeth after the in a baren and
drye lande, where no water is.

Thus do I loke for the in thy Sac-
tuarie, that I myghte beholde thy po-
wer and glozve.

For thy louynge kindnesse is better
then lyfe, my lippes shal prayse the.

As longe as I lyue wil I magnifye
the, and lyfe by my handes in thy name.

My soule is satysfied euē as it were
with marie & fatnesse, when my mouth
prayseth the with ioyfull lippes.

In my bedde wil I remēbre the, and
whē I wake my talkynge shalbe of the,

for thou hast bene myne helper, and
vnder the shadowe of thy wynges wyl
I reioyse.

My soule hangeth vpon the, thy
ryght hande vpholdeth me.

They seke after my soule, but in
vayne, for they shal go vnder y earth.

They shal fal into the swerde, and
be a porcion for foxes.

But the kynge shal reioyse in God:
* all they that sweare by hym, shalbe
commended, for the mouthes of lyers
shalbe stopped.

The Notes.

a. He meaneth the wyldernes of ziph, whiche fell
to the lot of Iuda.

b. He meaneth Saule and his hoste.

The. lxi. psalm.

A prayer agaynst betrayers, whose disposicion he
describeth, and prophesyeth theyr auengement.

To the chaunter, a psalme of David.

Care my voyce, O God, in
my complaynte, preserue my
lyfe from feare of the enemye.
Hyde me from the gathe-
ryng together of the frowarde, fro the
heape of wycked doers.

Whiche whet their tonges lyke a
swerde, and shote with their venomous
wordes lyke as with arrowes.

That they maye preuēlye hurte the
innocente, and sodenlye to hit him with
oute any feare.

They haue deuyfled myschefe, and
continued amonge them selues, howe
* they may laye snares: tush (say they)
who shal se them?

They ymagyn wyckednes, and kepe
it secrete amonge the selues, euery man
in the depe of hys herte.

But God shal sodenly shote with an
arrowe, that they shalbe wounded.

Yea, their owne tonges shal make
them fal, in so muche that who so seeth
them, shal laughe them to scozne.

And all men that se it, shal say: this
hathe God done, for they shal perceaue
that it is hys worcke.

The ryghteous shal reioyse in the
Lorde, and put his truste in hym: and
all they that are true of herte, shalbe
glad therof.

The Notes.

a. Take in the title of the fourth psalme.

b. Such are true of herte, as neyther for the prof-
peritye of the vnsaythful, nor the pouertye of the

Cc. lxi.

godlye

To the
chaunter
True of
herte.

ii. Of Dauid. Psalm. lxb. and lxvi.

godlye are seduced: but alwaies iudgyng wel of God, are pleased with that he doeth contented onely with his promyse conteyned in his worde. psalme. lxxiii.

The lxb. psalme.

The sheweth that God whiche principally and properly ruleth in Zion (by whiche is signified the congregation of the faithful) ought to be knowne & worshipped of all men: because he giveth aboundaunce (bothe of thynges pertaining to this lyfe, and of heavenly thynges) also.

* To the chaunter, a psalme and song of Dauid.

Thou, O God, art prayesed in Zion, and vnto the is the bow perfourmed.

Thou hearest the prayer, therfore comineth all fleashe vnto the.

Oure mynnynges preyayle againste vs, Oh be thou mercyfull vnto oure synnes.

Eph. i. a.

* Blessed is the man whose thou choicest and receauest vnto the, that he may dwell in thy courte: he shalbe satysfied with the pleasures of thy house, euen of thy holy temple.

Hearce vs, accordynge vnto thy wonderfull ryghteousnesse, O God our saluacion: thou that arte the hope of all the endes of the earth, & of y^e broadesea.

Whiche in his strength setteth fast the mountaynes, and is gyrded aboute with power.

Whiche styllleth the ragynge of the sea, the roarynge of his waues, and the woodnes of the people.

They that dwel in the uttermoste partes are afrayed at thy tokens, thou makest bothe the moornyng & euenyng starres to prayse the.

Thou visitest the earthe, y^e waterest it, and makest it very plenteous.

The ryuer of God is full of waters, thou preparatest man his corne, and thus thou proudest for the earthe.

Thou waterest her forowes, y^e breakest the harde clottes therof, thou makest it softe with the droppes of rayne, and blestest the increase of it.

Thou crownest the yeare with thy good, and thy^e fote steppes droppe fatnesse.

The dwellynge of the wylbernes are fat also, that they droppe with all: and the lytle hylles are pleasaunte on euery syde.

The foldes are full of shepe, the val-

leys stode so thicke with corne that they laughe and synge.

The Notes.

a. Take the tyle of the. liii. psalm.

Rabby.

b. Rabbi Kim, vnderstandeth this of the cloudes, as Ezra rennyng waters.

The lxvi. psalme.

Thanksgyvinge for the deliuerance of the people of Israel, wherein the psalmist moueth all men to the prayynge of the Lord.

* To the chaunter, a psalme of Dauid.

Be*topful in God, all ye landes, synge prayses vnto the honoure of his name, make hys prayse to be glorious.

Psalm. c. a

Saye vnto God: O how wonderful are thy workes: thorow the greatnesse of thy power shal thine enemyes be confounded.

O that all the worlde woulde worshyppe the, synge of the, and prayse thy name. Selah.

O come hyther and beholde y^e workes of God, whiche is so wonderfull in hys doynges among the chylde of me.

Exo. xlii. b. Jos. iii. d.

* He turned the sea into drye lande, & so that they wente thorow the water on fote: therfore wyll we reioyse in him.

He ruleth with his power for euer, hys eyes beholde the people: the rennagates shal not be able to exalte them selues. Selah.

O magnifye oure God, ye people, make y^e voice of his praise to be hearde.

Whiche holdeth oure soule in lyfe, and suffreth not oure fete to slyppe.

For thou, O God, haste proued vs, thou haste tryed vs lyke as syluer is tryed.

Thou haste broughte vs in to captiuite, & lated trouble vpon our loines.

C

Thou haste suffred men to ride ouer oure heades, we went thorow fyre and water, but thou hast broughte vs out, and refreshed vs.

Exa. xlii. a

Therfore wyll I go into thy house with brente offerynge, to paye the my bowes, * whiche I promysed with my lyppes, and spake with my mouth, whē I was in trouble.

Deu. xxi. d. Eccl. v. a. Baruc. vi.

I wyll offre vnto the fat brente sacrifices with the smoke of rammes, I wyll offer bullockes & goates. Selah.

O come hyther & hearken, all ye that feare God, I wyl tel you, what he hath

D

done

ii. Of Dauid Psalme, lxxii. lxxiii Fol. xxi

done for my soule.

I called vnto hym wyth my mouth,
and gaue hym prayes with my tounge.

If I enclyne vnto wickednesse wyth
my herte, the Lorde wyll not heare me.

Therefore God hath hearde me, and
considred the voyce of my prayer.

Prayed be God, whyche hath not
cast out my prayer, nor turned his mer-
cy fro me.

The notes.

To the
chaucer.
Selah.

a. Take the tytyle of the. iiii. psalme.
Take the. iiii. psalme. a.

C The. lxxii. psalme.

He wytheth the fauour of God to the people of Is-
rael, to thyntent that thereby the knowledge & prayse of
his godly goodnes maye be spred thorow y hole world.

a To the chaunter, in b Reginoth, a
psalme and songe.

Sam. v. b



GOD* be mercyfull vnto
vs, blesse vs, & shew the
light of his countenaunce
vpon vs. Selah.

That we may knowe
thy way vpon earth, thy
sauynge healthe amonge all heithen.

Let the people prayse the, O God, yea
let all people prayse the.

O let the people reioyse & be glad,
that thou iudgeth y folke rightuously,
and gouernest the nations vpon earth.

Let the people prayse the, O God, let
all people prayse the.

God, euen oure owne God, geue vs
hys blessinge, that y earth maye brynge
forth her encrease.

God blesse vs, and let all the endes of
the worlde feare hym.

The notes.

To the
chaucer.
Selah.

a. b. Take the tytyle of the. iiii. psalme.
c. Take the. iiii. psalm. a.

C The. lxxiii. psalme.

He sheweth the great goodnes and wonderfull po-
wer which the Lord exercised towards his people and
the holy citie Jerusalem, in geuing them the victory (as
some expounde) of the Syrians, the Edomites, and the
Ammonites: figuringe openly therein the kyngdome of
Christ, vnto whom he saue by the spirite that the whole
world should obey: wherefore he exhorteth all men to geue
praise vnto the Lorde.

a To the chaunter, a psalme and
songe of Dauid.

Sam. x. b.



Et b God arple, so shall hys
enemies be scattered, & they
that hate hym, shall flee be-
fore him.

Lyke as the smoke vanissheth, so shall

thou dyspue them awaye: and lyke as
waxe melteth at the fyre, so shall the vn-
godlye perishe at the presence of God.

But the ryghtuous shall be glad and
reioyse before God, they shall be mery
and ioyfull.

O hynge vnto God, synge prayes
vnto his name: magnifie him that ry-
deth aboue the heauens (whose name
is the Lorde) and reioyse before him.

* He is a father of the fatherlesse, he Deut. x. v.
is a defender of wyddowes: euen God B.
in his holy habitation.

He is the God that maketh men to
be of one mynde in a house, and bryn-
geth the prisoners out of captiuite in
due season, but letteth the rennagates
continue in scarcenesse.

* O God, when thou wentest forth Exo. xiii. b
before the people, when thou wentest
thorow the wyldernes. Selah.

* The earth shoke, and the heauens Exod. xx. c.
dropped at the presence of God in Si- Iudi. v. a.
nai, at the presence of God, which is the
God of Israel.

Thou O God sendest a c gracyous
rayne vpon thyne enheritaunce, and re-
fresheth it, when it is drye.

That thy beastes may dwell therein,
whiche thou of thy goodnesse hast pre-
pared for the poore.

The Lord shall geue the worde, with C
greate hostes of Euangelistes.

* Kynges with their armyes shall fle, Iosua. x. b.
and they of the houtholde shall deuyde
the spoyle.

If so be that ye lye amonge the pa-
les, the doves fethers shall be couered
with syluer, and her wynges of the co-
lour of golde.

When the Almyghty setteth kynges
vpon ther earth, it shall be cleare euen in
the darcknes.

The hyll of Basan is Gods hyll, the
hyll of Basan is a plenteous hyll.

Why hoppe ye so, ye d greate hylls?

It pleaseth God to dwell vpon this
hyll, yea the Lorde wyll abyde in it for
euer.

The charettes of God are many D
tymes a thousande, the Lord is amonge
them in the holy Sinai.

* Thou art gone vpon an hye, thou Eph. 4. b
hast led captiuite captiue, and recea-
ued gyftes for men: yea euen for thyne
enmyes,

ii. Of Dauid Psalme. lxviii. and lxix.

enemies, that they myght dwell wyth the Lorde God.

Prayled be the Lord dayly, euen the God whiche helpeth vs, and poureth his benefytes vpon vs *Selah.

The God that is oure Sauour, euen God the Lord by whom we escape death.

E The God that smyteth the enemies vpon the heades, & vpon y^e heerte scalpes: suche as go on styl in their wickednes.

The Lorde hath sayde: some wyl I brynge agayne fro Balsan, some wyl I brynge agayne from the depe of the sea.

That thy fote may be droppd in the bloud of thyne enemies, and that thy dogges may lycke it vp.

It is well sene, O God, howe thou goest, how thou my God and kyng goest in the Sanctuary.

The syngers go befoze, and the mynstrels amonge the maydens wyth the tymbrels.

I O geue thanks vnto God the lord in the congregacion, for the welles of Israel.

Jud. ii.

* There lytle Benjamin, the princes of Iuda, the princes of Zabulo, and the princes of Nephtaly beare rule amonge them.

Thy God hath comytted strength vnto the, stablyshe the thinge, O God, that thou hast wrought in vs.

For thy temples sake at Ierusalem shal kynges brynge presentes vnto the.

Reproue the beastes amonge the reedes, the heape of bulles with y^e calves: those that dyue for money.

G Oh scatze the people that delyte in batayle.

The princes shal come out of Egypt, the Moziars land shal stretch out her handes vnto God.

Syng vnto God, O ye kingdomes of the earth: O synge prayles vnto the Lorde *Selah.

Psal. iii. a.

Whiche sytteth in the heauens ouer all from the begynnyng: Lo, he shall sende out his voyce, yea & that a myghty voyce.

Ascrybe ye the power vnto God, his glory is in Israel, and his might in the cloudes. God is wonderfull in his Sanctuary, he is the God of Israel, he wyl geue strength and power vnto his

people.

Blessed be God.

The Notes.

a. Take the title of the. lxxi. Psalm.

b. God ariseth, when he sheweth that he hath a will to helpe and to saue. Psalm. xli. b. xxxv. a. xliii. d. &c.

c. By this gratiose rayne, is signified, the worde and Gospel, which is the lawe of the spirit and of lyfe. Psalm. cxi. b.

d. That is myghty kynges.

e. Take the. lxxi. Psalm. a.

To the chaunter. Let God arise. Bration: se rayne. Great billes. Selah.

The. lxix. Psalme.

A complaynte of the great aduersities of Dauid, bearyng the figure of Christ, and of the sayntes and Christe, his members. And after, a prayer for deliuerance ther fro: Then a ioyfull reioysing for helpe geue, with a prophete of the encrease of the church ioynd therunto.

a To the chaunter vpon b Sossanin of Dauid.



Elpe me, O God, for the waters are come in euē vnto my soule.

I stycke fast in the depe myre, where no ground is: I am come into depe waters, and the floudes wyl drowne me.

I am weery of cryinge, my throte is drye, my syght fayleth me, for wayting so longe vpon my God.

They that hate me without a cause, are mo the heeres of my head: they that are myne enemies & wolde destroye me giltylesse are myghty: I am fayne to paye the thynges that I neuer toke.

Psal. 35. a. Job. xlii. c.

God thou knowest my synplenesse, and my fautes are not hyd from the.

Let not the that trust in the, O Lord God of hostes, be ashamed for my cause: let not those that seke the be confounded thowow me, O God of Israel.

And why: for thy sake do I suffre reprofe, shame couereth my face.

I am become a straunger vnto my brethren, and an aleaunt vnto my mothers chyl dren.

For the zeale of thyne house hath euen eaten me, and the rebukes of the that rebuked the, is fallen vpon me.

John. ii. b. Rom. xv. a.

I wepte & chastened my selfe wyth fastyng, and that was turned to my reprofe.

I put on a sacke cloth, and therfore they iested vpon me.

* They that sate in the gate, spake agaynst me, & the dzonckardes made songes vpon me.

Job. xxx. a. Gen. iii. a

But Lorde I made my prayer vnto the in an acceptable tyme.

Heate me, O God, with thy greates mercy

mercy and sure helpe.

D Take me out of the myre, & I sincke
not: Oh let me be deliuered from them
that hate me, & out of the depe waters.

Let the water floude drowne me that
the depe swalowe me not vp, and that
the pytte shut not her mouth vpon me.

Hear me, O Lorde, for thy louynge
kyndnesse is comfortable: turne the vn-
to me accordyng vnto thy great mercy.

Hyde not thy face from thy seruaunt,
for I am in trouble: O hast thou to helpe
me.

E Drawe nye vnto my soule, and saue
it, Oh deliuer me because of myne ene-
myes.

Thou knowest my reprofe, my shame
and my dishonour: myne aduersaries
are all in thy syghte.

The rebuke breaketh my heart, and
maketh me heuie: I looke for some to
haue petye vpon me, but there is no mā:
& for some to comfort me, but I find none.

*** They gaue me galle to eate, and
when I was thurstye, they gaue me
vineger to drinke.**

*** Let their table be made a snare to
take them selues wyth all, an occasion
to fall and a rewarde vnto them.**

Let their eyes be blynded, that they
se not: & euer bowe downe their backes.

Poure oute thyne indignacion vpon
them, and let thy wrathfull displeasure
take holde vpon them.

*** Let their habitation be voyde, and no
man to dwell in their tentes.**

For they persecute hym whome thou
hast smytten, and besyde thy woundes
they haue geuen him moo.

Let them fall frome one wyckednesse
to another, and not come into thy righ-
teousnes.

*** Let them be wyped out of þe boke
of the lyuynge, and not bee wyrtten a-
monge the ryghteous.**

As for me, I am poore and in he-
uiness, let thy helpe defend me, O God.

That I may prayse the name of God
wyth a songe, and magnifie it with thā-
kelgeuyng.

Thys shall please the Lorde better
then a bullocke, that hathe hooves and
hoofes.

O consider thys and be glad (ye that
be in aduersite) seke after God, & poure

soule shall lyue.

For the Lorde heareth the poore, and
despyeth not hys prisoners.

Let heauen and earth prayse hym, the
sea and al that moueth therein.

For God wyll saue Sion, & buylde
the cytyes of Iuda, that men may dwel
there, and haue them in possession.

The seide of hys seruantes shall en-
herit it, and they that loue hys name
shall dwel therein.

The Notes.

a. Take the tytle of the fourthe psalme.

b. Take in the tytle of the. xlv. psalme.

c. Here waters are the grefes & pangues of death.

d. Of this zeale or ielousye, ye haue in Exod. xx. and
Deut. xiii. d. iii. Reg. xix. b.

e. That is let their opinion and doctrine be the
cause of their synnes and destruction, as it is come
to the Jewes. Romano. xi. b. The Hebrew para-
phrast sayeth let suche a dynner be set before the,
wherunto they may be so bounde, & they can not
escape. The scripture is a snare to the vngodlye,
wherewith they be reappd, although they be ne-
uer so well learned. For ouerly the spirituall per-
ceaueth the meanyng therof. On the other syde,
vnto the godlye though they haue neuer so lytle
learnynge or none at all it is the ryuer of the wa-
ter of lyfe. John. vii. f.

f. Lette them be wyped oute of the lyuynge, is as
much as, let them be wyped oute of the member of
them whom thou hast chosen to lyfe. This boke
of the lyuynge, is none other thinge, then the euer-
lastynge election and predestinacion of God, vpon
the whiche vndoubtedly foloweth vocacion, and
iustificacion. Daniell. xii. a. Philip. iiii. a. and
Apoca. iii. a.

The. lxx. psalme.

He despyeth helpe, and the auengement of hys ene-
myes, that the sayntes maye reioyce of hys ayde.

C To the chaunter of David to bynne
to remembraunce.

After the * O God, to deliuer I
me, and to helpe me, O Lord. Psalm xl. s.

*** Lette them be ashamed
and confounded that seke af-
ter my soule: Let them be turned backe
warde, and put to confusyon, that wishe
my euill.** Psalm. xl. s.

Let them soone be brought to shame,
that crye ouer me, there there.

But lette all those that seke thee, be
ioyfull and glad in thee: And let all suche
as delyte in thy sauynge health, saye:
The Lorde be praysed.

As for me, I am poore and in misery,
haste the God for to helpe me.

Thou art my helpe, my redemer and
my God: Oh make no longe taryenge.

The Notes.

a. Take

ii. Of Dauid Psalme. lxxi. and lxxii.

To the
chaunter.

a. Take the title of the. iiii. psalm.

C The. lxxi. psalme.

De theweth howe he was comforted of the Lorde, whiche as he had preferred hym sence he was a chyld, so he wold not forsake hym in hys age, when he desired help: agaynst them (as it is supposed) he conspired with Absalon: and how he gaue prayse and thanks to hym,

psal. xlv. a.
and. lxxi. a.

In the, O Lorde, is my trust, let me neuer be putte to confusion, but rydde me, and deliuer me thowowe thy ryghteousnes: enclyne thyne eare vnto me, and helpe me.

Be thou my stronge holde (where vnto I maye alway flee) thou that haste promysed to helpe me: for thou art my house of defence and my castell.

Deliver me, O my God, oute of the hande of the vngodlye, out of the hande of the vnrightheous and cruel man.

For thou, O Lorde God, art þ thing that I long for, thou art my hope euen fro my yowth.

psal. xlv. d
Iere. l. a.

I haue leaned vpon the euer sence I was borne, *thou arte he that tooke me out of my mothers wombe, therfore is my prayse alway of the.

I am become a wonder vnto the multitude, but my sure trust is in the.

Oh let my mouth be fylled with thy prayse and honour al the daye longe.

Cast me not awaye in mine olde age, forsake me not when my strengthe faileth me.

For myne enemyes speake agaynste me, and they þ laye wayte for my soule, take theiur counsell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

Goe not farre fro me, O God: My God, haste the to helpe me.

Let them be confounded and perishe, that are agaynste my soule: let them be couered with shame & dishonoure, that seke to doe me euill.

C As for me, I wyll pacientlye abyde allwaye, and wyll euer encrease thy prayse.

My mouth shall speake of thy ryghteousnesse and sayunge health al the daye longe, for I knowe no ende therof.

Let me goe in (O Lorde God) and I wyll make mencion of thy power and ryghteousnesse onelye.

Thou, O God, haste learned me fro

my yowthe by vntyll now, therfore wyll I tell of thy wonderous workes.

Forsake me not, O God, in myne olde age, when I am gray headed: vntyll I haue shewed thyne * arme vnto chyldrens chyldren, and thy power vnto all them that are yet for to come.

Deut. vi. d

Thy righteounesse, O God, is before hye, thou that doest great thynges: O God, who is lyke vnto thee?

What great troubles and aduersities haste thou shewed me? And yet dydest thou tourne and refreche me: Yea, and broughtest me frome the depe of the earth agayne.

Thou hast brought me * to great honour, and comforted me on euery syde.

ii. Re. vii. d

Therfore wyl I prayse thee and thy faythfulnesse, O God, playinge vpon the Lute, vnto the wyl I syng vpon the harpe, O thou holyc one of Israell.

My lyppes woulde sayne syng prayles vnto thee: And so woulde my soule whom thou hast deliuered.

My tonge talketh of thy ryghteousnesse all the daye longe, for they are confounded & brought vnto shame, that sought to doe me euill.

The Notes.

a. This is often tymes taken for continually and without ceasing. As in the Proverbs. xxi. d. and Esay. li. d.

Al þ daye.

b. The holyc one of Israell, signifieth Christe. Holy one of Israell

psalme. lxxix. c.

C The. lxxii. psalme.

De prayeth that the kyngdome of God maye come thowow Christ, and prophesyeth of the noblenesse, righteounesse, plentifulnes, and durableness of this kyngdome: But all vnder the shadowe of the kyngdome of Salomon.

Of Salomon.

Gue the kyng thy iudge: I ment, O God, and thy righteounesse vnto the kynges sonne.

That he maye gouerne thy people, * accordynge vnto ryghte, and defende thy poore.

Deu. xlviii. d

That the mountaynes maye bring peace, and the lytle hylles ryghteousnesse vnto the people.

He shall kepe the symple folcke by their ryght, defende the chyldren of the poore, and punishe the wrongous doer.

Thou shalt be feared as longe as * the sunne and the moone endureth, fro one generacion to another.

psal. xxi. e.

De

He shall come downe lyke the rayne into a fleete of wolfe, and lyke the dropes that water the earth.

In hys tyme shall ryghteousnesse flourish, yea, and aboundaunce of peace, so longe as the moone endureth.

B
ii. reg. liii. c.

* Hys dominion shall be from the one sea to the other, and from the foud vnto the worldes ende.

They that dwelle in the wyldernes shall knele befoze him, and hys enemies shall lycke the dust.

Math. ii. b
Esaie. lx. b

* The kynges of the sea and of the Isles shall brynge presentes, the kynges of Araby and Saba shall offer gyftes.

All kynges shall worshyppe hym, and all heathen shall doe hym seruyce.

C For he shall deluyter the poore when he cryeth, and the neadye that hathe no helpe.

He shall be fauourable vnto the simple and poore, he shall preserve the soules of suche as be in aduersite.

He shall deliuer their soules from extortion and wronge, & deare shall their bloude be in hys syght.

He shall lyue, and vnto him shall be geuen of the golde of Arabia: Prayer shall be made euer vnto hym, and daylye shall he be prayled.

There shall be an heape of corne in the earth hye vpon the hilles, his fruite shall make lyke Libanus, and shall be grene in the citie, lyke grasse vpon the earth.

D Hys name shall endure for euer, hys name shall remayne vnder the sunne amonge the posterities, which shall be blessed thowowe hym, and all the heathen shall prayse hym.

Jud. xliii. b
Psal. 136. a

Blessed be the Lorde God, euen the God of Israel, which only doeth wonderful thynges.

And blessed be the name of hys maiestye for euer, and all landes be fulfilled wyth hys glozve. Amen. Amen.

Here ende the prayers of David the sonne of Jesse.

The thyrd Treacyse.

The Notes.

Moun-
taines.

a. By the mountaynes, are vnderstand the great men and cruelers, that receyue the word of peace. And by the lytle hylles, these subiectes. Psalm. cxliii. a. cxlii. b. Luke. iii. b

Lyke the
dulle.

b. That is, shall be humbled euen to the kissing of the grounde. Esay. xlii. g

c. That is to wete, the kyng (after Rabbi Sal.) He shall lyue. But after some other, the poore.

The. lxxiii. Psalm.

He sheweth vnto the consolacion of the godly, which are greued and offended wyth the prosperite of the wycked, howe vngenerous an ende it shall haue. And agayne howe fortunate and happye ende the myserie wherwith the godlye seame here to be excerpced, shall be rewarded wyth.

A psalme of Asaph.



Howe lounge is God vnto Israel, to suche as are of a cleane hearte.

Neuerthelesse my fete were almoste gone, my treadinges had wel nye

Egypte. And why? I was greued at the wicked to see the vngodly in suche prosperite.

Job. xli. a.
Jere. xii. a.

For they are in no parell of deathe, but stande faste lyke a palace.

They come in no misfortune lyke other folke, neyther are they plagued lyke other men.

And thys is the cause that they be so puffed vp in pryde, & ouerwhelmed with crueltie and vnyghteousnes.

Their eyes swell for fatnes, they doe euen what they lyst.

Corrupte are they, and speake blasphemys maliciouslye, proude and presumptuous are their wordes.

They stretch forth their mouthes vnto the heauen, and their tonge goeth thowowe the worlde.

Therefore fall the people vnto them, and thereout sucke they no smal auantage.

* Tushe (say they) howe shoulde God perceyue it? Is there knowledge in the moste hyest?

Ps. cxliii. a

Lo, these are the vngodlye, these prosperere in the worlde, these haue ryches in possession.

Shoulde I then clense my hearte in bayne (thought I) and washe my handes in innocencye?

Math. iii. e

Wherfore shulde I be then punished daylye, & be chastened euery mornyng?

Yea, I had almoste also sayde euen as they: but lo, then shoulde I haue condemned the generacion of thy childre.

Then thought I to vnderstand this, but it was to harde for me.

Untyl I went into the Sanctuarie of

iii. Of Dauid Psalme. lxxiii.

of God, and consiozed the ende of these men.

Psalm. xlii. a. * Namelye, howe thou hast set them in a slippery place, that thou mayst cast them downe headlynges and destroye them.

Howe sodenlye doe they consume, peryshe, and come to a fearful ende.

Psalm. xc. a. * Yea, euen lyke as a dreame when one awaketh, so makest thou their bymage to banishe out of the citie.

D Thus my hearte was greued, and it went euen thozowe my reynes.

So folish was I and ignoraunt, and as it were a beast before thee.

Neuerthelesse I am alwaye by the, thou holdest me by my ryght hande.

Thou ledest me wyth thy counsell, and afterwarde receauest me vnto glorie.

What is there prepared for me in heauen? There is nothing vpon earth, that I desyre in comparison of the.

Psalm. xlii. c. My fleshe and my heart sayleth, but **Psalm. li. b.** God is the strength of my heart, **Psalm. lxxiii. c.** as my porcyon for euer.

For lo, they that forsake thee shall peryshe: thou destroyest all them that commit fornicacion agaynst thee.

But it is good for me, to holde me faste by God, to putte my truste in the Lorde God, and to speake of all thy worckes

The Notes.

To wash a. He washeth his handes in innocency, that he-
phades in with hys life to be pure and without reproche. As
innocency. it is sayd. **Psalm. xlii. b.**
Image. d. That is their estimacion and glorie.
to commit c. He that putteth any parte of his full trust and
fornicaci- hope in anye other then in God onelye: committeth
on agayn fornicacion agaynst God. For the matter stand-
God, deth betwene God and them that professe hys
name, as it doeth betwene a man and hys wyfe.

The lxxiii. psalme.

He complayneth of the destrucion of the temple, and of the blasphemie of the wyked people agaynst God and hys holpe thynges. And after he hath mentyoned the power of God in the pryncypall thynges of this worlde, to the strengthenyng and confyrmyng of hope, he prayeth that the sapientes and goodly persones maye be auctored, and the heathen brought vnder with wythy punishment.

An instruccion of Asaph.

A God, wherfore doest thou caste vs so cleane away: why is thy wrath so hooted agaynst the shepe of thy pasture.

Thynke vpon thy congregacion,

whome thou hast purchased frome the begynnyng: The staffe of thyne inheritaunce, whome thou hast redeemed, euen this hill of Sion wherein thou dwellest.

Treade vpon them wyth thy fete, and caste them downe to the grounde, for the enemye hath destroyed al togethet in the Sanctuarie.

Thyne aduersaries roare in thy houses, and sette by their banners for tokens.

Men maye see the are glyster as boue, lyke as those that hewe in the wodde.

They cutte downe all the syllynge worcke of the Sanctuarie with bylles and axes.

* They haue set fyre vpon the Sanctuarie, they haue despyled the dwellinge place of thy name, euē vnto the ground. **Psalm. lxxiii. c.**

Yea, they saye in their heartes: let vs spoyle them all together, thus haue they brente by all the houses of God in the lande.

We see oure tokens no moze, there is not one Prophete moze, no not one that vnderstandeth anye moze.

O God, howe longe shall the aduersarye doe this dishonoure: How longe shall the enemye blaspheme thy name: for euer?

Why wythdrawest thou thyne hand: why pluckest thou not thy right hande out of thy bosome, to consume thyne enemyes?

But God is my kynge of olde, the helpe that is done vpon earth, he doeth it hym selfe.

* Thou denidest the sea thozowe thy power, thou breakest the heades of the dragons in the waters. **Psalm. lxxiii. c.**

Thou smitest the heades of * Leuiathan in peccs, and geuest hym to be meate for the people in the wyldernes. **Job. xl. d.**

Thou dyggest by welles and brookes, thou dryest by myghtye waters. **Psalm. lxxiii. c.**

The daye is thyne, and the nyght is thyne: thou hast prepared the lychtes and the sunne.

Thou hast set all the borders of the earthe, thou hast made bothe sommer and wynter.

Remembre this, O Lorde, howe the enemye rebuketh, and howe the folyshe

Is the people blaspheme thy name.
O delpue not the soule of thy tur-
tle doue vnto the beastes, and forgette
not the congregacion of the poore for
euer.

D Looke vpon the couenaunte, for the
darcke houses of the earthe are full of
wyckednesse.

Oh let not the symple goe awaye a-
shamed: for the poore and nedye geue
prayles vnto thy name.

Arise, O God, and mayntayne thyne
owne cause, remembre howe the folye
man blasphemeth me daylye.

Forget not the voyce of thyne ene-
myes, for the presumption of them that
hate thee, increaseth euer more & more.

The Notes.

To the
wrath of
God.
poore,

a. Goddes wrath, is some tyme take for the ven-
geaunce wherewith he punisheth synners, as in
the psalm. cxlii. a. But here it signifieth the pu-
nishment wherewith he chasteneth hys. psal. lx. a
b. Take the. ix. psalme.

The. lxxv. psalme.

Our sauour here vnder the shadowe of David
gloryeth of the power geuen vnto hym, wherewith he
wyl restore the world nowe drawinge to an ende: and
warneth that no man be so hardye as to withstande his
kingdome: and also prophesyeth greuous vengeance
vnto all that goe there aboute, and all maner of prospe-
rite to them that belue in hym.

G To the chaunter b destroye not, a
psalme and songe of Asaph.

D To the, O God, wyl we geue
thanckes, yea, vnto thee. wyl we
geue thanckes, and seynge thy
name is so nye, we wyl tel of thy won-
derous workes.

When I may get a conuenient tyme,
I shall iudge accordynge vnto ryghte.

The earth is weake and all that is
therein, but I beare bp her pylers.

I sayde vnto the mad people, deale
not so madly, and to the vngodlye: c set
not bp youre hornes.

Set not bp your hornes on hye, and
speake not with a styfe necke.

For promociion commeth neither
from the East nor from the West, nor
yet from the wyldernesse.

B
Eccl. 35. d

And why? God is the Judge: he
putteth down one, & setteth bp another.

For in the hande of the Lorde there
is a cup ful of stronge wyne, and he
poureth out of the same.

Eccl. 31. d.
Jer. 51. d

As for the dregges therof, al the vn-
godlye of the earth shall dryncke them,
and sucke them out.

But I wyl talke of the God of Ja-
cob, and prayse hym for euer.

All the hornes of the vngodlye wyl
I breake, and the hornes of the ryghte-
ous shalbe exalted.

The Notes.

a. Take the tytle of the. iiii. psalm.
b. Of this ye haue in the psal. lxxi. Here it hap-
pely signifieth, that the wicked go aboute to de-
stroye Christ and suche as beleue in him, but that
it can not be when the Lorde forbiddeth.
c. In this place, is meante by the settinge vp of
the hornes, & weyng of power, as Amos. vi. d.
d. That is the south, by cause Jewry hath a wil-
dernesse toward the southe.
e. In the scripture cup signifieth affliction, and
al that is offered vs by the wyl of God.

To the
chastiter.
Destroye
not.
To set bp
horne.
The wyl-
dernes.
Cuppe.

The. lxxvi. psalme

The sheweth that Jerusalem was maru-
lously defended of the Lorde, and thereby declar-
eth his exceeding and terrible power.

C To the chaunter in b Reginoth, a
psal. and songe of Asaph.



M Juda is God knowen, his
name is great in Israell.

At Salem is hys taber-
nacle, and hys dwellinge in

psal. lx. b.

Sion.

* There breaketh he the arrowes of
the bowe, the shilde, the swerde, and the
whole battayle. d Selah.

psal. xli. b

Thou arte of more honour & myghte
then the hylles of robbers.

The proude shalbe robbed and slepe
their slepe, and the myghtye shall be a-
ble to do nothyng with their handes.

When thou rebukest them, O God
of Jacob, both the charrettes and hors-
men shal fall on slepe.

B

Thou arte fearfull, for who maye a-
byde in thy syghte, when thou arte an-
grye.

When thou lettest thy iudgements
be hearde from heauen, the earth trem-
bleth and is styll.

Yea, when God aryseth to geue
iudgement, and to helpe all them that
be in aduersyte vpon earthe. Selah.

* When thou punishest one man, he
muste knowledg that thou arte ready
to punyssh the other mo.

Exo. 23. d.

Looke what ye promyse vnto the
Lorde youre God, see * that ye kepe it,
al ye that be rounde aboute hym: bzing
presentes vnto hym that oughte to be
feared.

Deut. 32. d.
Eccl. 5. a.

Whyche taketh awaye the breath of
prynces

iii. Of Dauid Psalme. lxxvii. lxxviii.

Princes, and is wonderful among the
Kynge of the earthe.

The Notes.

Chaunter
Regi. a. b. Both these are expounded in the title of this
Salem. c. That is Ierusalem.
Selah. d. Like the. iii. psalme. a.
When I letted. e. This is spoken of the godlye and heavenly po-
wer whereby he doeth maruelles, suche as was
that of Semaherib. iiii. Reg. xix. and. ii. para.
xx. agaynst the sonnes of Ammon.

The. lxxvii. psalme.

He saith that he was grieved aboue measure for the
miserye of the hoipe people, and with sorrowful thought-
es is euen all moite myndlesse: And agayne that he came
to hym selfe, and was comforted, by the remembraunce
of the wonders and maruelles, whiche the Lorde had
done for his people.

To the chaunter for b. Iudithun a
psalme of Asaph.

Pls. 142. a



*Cried vnto God wth my
boyce, yea, vnto God cried I
with my boyce, and he heard
me.

In the tyme of my trouble I sought
the Lorde, I helde by myne handes vnto
him in the night ceason, for my soule
refused all other comforte.

When I was in heynnes, I thought
vpon God: when my hearte was vexed,
then dyd I speake. Selah.

Thou heldest myne eyes wakynge,
I was so feble, that I could not speake.

Then remembred I the tymes of
olde, and the yeares that were paste.

I called to remembraunce my song
in the nyghte: I continued wth myne
owne hearte, and sought out my sprete.

Wyl the Lorde caste oute for euer:
Wyll he be no moze entreated?

Is his mercye cleane gone?

Is his promise come vtterlye to an
ende for euer moze?

Hath the Lorde forgotten to be gra-
cious?

O, hathe he shutte by his lounge
kyndnes in displeasure? Selah.

At the laste, I came to thys poynte,
that I thought: O why arte thou so fo-
lyshe: the ryght hande of the most hyst
can chaunge all.

Therefore wyll I remembre the wor-
kes of the Lorde, and cal to mynde thy
wonders of olde tyme.

I wyl speake of all thy worckes, and
my talkynge shalbe of thy doynge.

Thy waye, O God, is holpe: who is
so great and mightye as God?

Thou arte the God that doeth won-
ders, thou haste declared thy power a-
monge the people.

Thou with thyne arme haste dely-
uered thy people, eue the sonnes of Ia-
cob and Joseph. Selah.

The waters sawe thee, O God, & wa-
ters sawe thee, and were afrayed, the
deapthes wete moued.

The thycke cloudes poured out wa-
ter, the cloudes thondered, and thyne
arrowes went abrode.

Thy thonder was hearde rounde a-
boute, the lyghtnynges shone vpon the
grounde, the earth was moued & shoke
wth all.

Thy waye was in the sea, and thy
pathes in the great waters, yet coulde
no man knowe thy fote steppes.

Thou leaddest thy people like a flock
of shepe, by the hande of Moses and
Aaron.

The Notes.

a. Like the title of the. iiii. psalme.

b. Of this psalme in the title of the. xxxix. psalm chaunter.

c. d. Like in the. iii. psalm. c.

e. By this arme is meane strength or power, as
in Job. xli. a.

f. The fote steppes of the Lorde signifie & knowe
ledge & perseruance of his worcke. i. Peter. ii. d. pes.

To the
chaunter.
Iudithun
Selah.
Arme.
Fote steps

The. lxxviii. psalme.

He sheweth that it is the commaundement of God
and a special good thyng, perfectly to remembre the ac-
tes and deedes of the Lorde done to his people. Then
saith he, that although they were vnfaithfull, yet dyd
he wonders in Egypte, and brought them from thence,
and thoughte they prouoked hym to anger in the wyl-
dernesse, gaue them aboundauntlye his benefytes. And
after that, when they were destroyed whiche came forth
of Egypte for their wickednesse: Yet broughte he their
sonnes (although they folowed their fathers vnfaith-
fulnes, and despyled the wonders done in the wylde-
nesse for their fathers) in to the lande promysed, and
droue out the enhabytors: In whiche, although he often
punished them greuously, whiche they prouoked and temp-
ted hym, and at the laste in token of a greateserue-
nt, helpe their great slaughter, suffered also the arch
to be taken from them, in the tyme of Ely the Philistyne:
behelde he them fauourably agayne, geuynge them Da-
uid to their kynge, and restorynge godlynes agayne at
Ierusalem. In whiche thyng he also prophesyeth of
Christe vnder the shadowe of Dauid.

An instruccion of Asaph.

Heare my lawe, O my people, en-
deare myne eares vnto the wor-
des of my mouthe.

* I wyll open my mouthe in para-
bles, and speake of thynges of olde.

Whiche we haue heard and knowen,
and such as our fathers haue told vs.

That we shoulde not hyde them from
the children of & generacions to come:

but

Mat. xlii. e

Dea. xlii. d.

vi. b. xi. c.

Eph. vi. a.

but to shewe the honour of the Lorde,
his myght and wonderful workes that
he hath done.

Exod. xii. d
Leu. xiii. d He made a couenaunt with Jacob, &
gaue Israell a lawe, * whiche he com-
maunded our forefathers to teache their
children.

That their posterite myght knowe
it, & the childre which wer yet vnborne
To thintent þ̄ whē they came vp, they
myght shewe their chyldren the same.

That they also myght put theyr trust
in God, and not to forget what he had
done, but to kepe his commaundemen-
tes.

Gen. xii. c
1. Sam. xii. a And not to be * as their forefathers,
a * frowarde and ouerthwarde gene-
ration, a generacion that sette not theyr
hert a ryght, and whose sprete was not
true towarde God.

B Lyke as the children of ^b Ephraim,
whiche beyng harnesssed and carryng
boowes, turned theym selues backe in
the tyme of batayll.

They kept not the couenaunt of God,
and woulde not walke in his lawe.

They forgat what he had done, and
the wonderfull workes that he hadde
shewed for them.

Maruelous thynges dyd he in the
syght of our fathers in the lande of E-
gipte, euen in the felde of ^c zoan.

Exod. xiv. d * He deuicid the sea & let the go tho-
rowe it, and made the waters to stande
lyke a wall.

Exod. xiii. f
Num. xxi. b * In the daye tyme he led the wyth a
cloude, & all the nyghte thorowe with a
lyght of fyre,

Exod. xv. b * He cloaue the harde rockes in the
wyldernesse, and gaue theym dryncke
therof, as it had bene out of the greate
deapth.

1. Cor. x. a He brought waters out of the * sto-
ny rocke, so that they gushsed out lyke
the ryuers.

Yet for all this they synned agaynst
him, and prouoked the most hyst in the
wyldernes.

They tempted God in their hertes, &
requyred meate for their lust.

C For they spake agaynst God, & sayd:
yea, yea, God shall prepare a ^d table in
the wyldernesse, shall he?

Lo, he smote the stony rocke, that the
water streames gushsed out, and the

streames flowed with all: but howe can
he geue breade & prouide fleshe for hys
people?

When the Lord heard thys, he was
wroth: so the fyre was kyndled in Ja-
cob, a heuy displeasure agaynst Israel.
Because they beleued not in God, and
put not their trust in his helpe.

So he commaunded the cloudes a-
boue, & opened the dozes of heauen.

He raigned downe Manna vpon them
for to eate, and gaue * them bread from
heauen.

Exod. xvi. b
Deu. viii. a
Isa. xvi. d
John vi. d

Then ate they angels eode, for he set
them meate ynough.

He caused the East wynd to blow vn-
der the heauen, & thorowe hys power he
brought in the south wynde.

Gen. xxi. d
Num. xxi. b

* He made fleshe to rayne vpon the as
thynke as dust, and fethered foules like
as the lande of the sea.

He let it fal among their tentes round
about their habytacions.

So they ate, and were fylled, for he
gaue them their owne desyre.

They were not disapoynted of their
luste.

Num. xxi. b

* But while the meate was yet in
theyr mouthes: the heuy wrath of god
came vpon the, shewe the wellthyest of
them, and smote downe the cholen men
of Israell.

Num. xxi. b

* But for al this they synned yet more,
& beleued not his wonderous workes.

Therefore theyr dates were consumed
in vanite, and sodely theyr peates were
gone.

Num. xxi. b
1. Cor. x. a

* When he shewe them, they sought
him, and turned them early vnto God.

They thoughte then that God was
their succoure, and that the hye GOD
was their redemer.

Neuertheles they did but flatter him
in their mouthes, and dyssembled wyth
him in theyr tonges.

For their hert was not whole w him,
nether cotinued they in his couenaunt.

But he was so merciful, þ̄ he forgauē
their myldeades, and destroyed the not.

Yea, manye a tyme turned he hys
wrath awaye, and wolde not suffice hys
whole displeasure to arysse.

For he considered that they were but
s fleshe: euen a wynde that passeth as
waye, and commeth not agayne.

Do. i. **Q** howe

iii. Of Dauid Psalme lxxviii.

E *Howe ofte haue they greued him
in the wilderness:

How many a tyme haue they prouo-
ked him in the deserte:

They turned backe, and tepted God,
and moued the holy one in Israell.

They thought not of his hand, in the
day when he deliuered them from the
hand of the enemye.

How he had wrought his myracles
in Egypt, and his wondres in the lande
of soan.

Exod. vii. d *Howe he turned their waters into
bloude, so that they myght not drinke
of the ryuers.

Exo. viii. d *Howe he sent lyce amonge them, to
eate the vp, & frogges to destroye the.

Exod. ix. c *Howe he gaue theyr frutes vnto
the catyppyller, and their labour vnto
the gresshopper.

Exod. ix. f. *How he bet downe their vynepar-
des wyth hayle stones, and their mol-
berrytrees with the frost.

Exod. ix. c. *How he smote their catel with hayle
stones, & their flockes wyth hote thon-
der boltes.

Howe he sent vpon them the fury-
ousnesse of his wrathe, anger and dys-
pleasure: with trouble and fallynge in
of euyl angels.

Exod. ix. a. *When he made a way to his feate,
full indignacyon, & spared not v their
soules fro death, yea, & gaue their cal-
tel ouer to the pestilence.

Exod. xii. c *When he smote all the first borne in
Egypt, the most principall and mygh-
tyest in the dwellinges of Ham.

I But as for his owne people, he led
them forth lyke shepe, and carped them
in the wyldernes lyke a flocke.

He brought them out safely, p they
shuld not feare, and ouerwhelmed their
enemyes with the sea.

He caried them vnto the borders of
hys Sanctuarie: euen into thys hyll,
whiche he purchased wyth hys ryghte
hande.

Deut. xli. a *He dyd cast oute the Heathen before
the, caused theyr lande to be deuided a-
mong the for an heritage, & made p tri-
bes of Israell to dwell in their tentes.

For all this they tempted and dys-
pleased the most hye God, and kepte not
his couenaunt.

But turned their backes, and fel a-

waye lyke their forefathers, startynge
asyde lyke a broken boowe.

And so they greued him with their hye
places, and prouoked hym wyth theyr
ymages.

When God heard this, he was wroth,
and toke sore displeasure at Israell.

* So that he forsoke the tabernacle **Iers. vii. a**
in Sillo, euen his habitation wherein he
dwelt amonge men.

* He deliuereth their power into cap-
tyuite, and their glorie into the ene-
mies hande. **I. Reg. xiii. d. and vi.**

He gaue his people ouer into p swerd,
for he was wroth with his heretage.

The fyre consumed their yong men,
and their maydens were not geuen to
marriage.

Their pziestes were slayne wyth the
swerde, and there were no widdowes to
make lamentacion.

So the Lorde ^m awaked as one out
of slepe, and lyke a gyaunte refreshed
with wyne.

* He smote his enemies in the hynder **I. Reg. v. b.**
partes, & put the to a perpetual shame.

He refused the tabernacle of Ioseph,
and chose not the trybe of Ephraim.

* Neuerthelesse, he chose the trybe of **Psal. 87. a**
Iuda, euen the hyll of Syon whyche
he loued.

And there he buylded hys temple on
hye, and layed the foundacyon of it lyke
the grounde, that it myght perpetually
endure.

* He chose Dauid also hys seruant, **I. Reg. xvi. c**
and toke him away fro the shepe foldes.

As he was folowing the poves great
with yonge, he toke him, that he mighte
fede Iacob his people, and Israell hys
enherytaunce.

So he fed them wyth a faythfull and
true herte, and ruled them with all the
dyligence of his power.

The Notes.

a. Of a frowarde generation, toke wrauth. **Iii. c.** **Fromward**
Ephraim.

b. Although in Iosue the. xiii. Ephraim signifie **Ephraim**
but one tribe of the children of Israhel: neuerthe-
les for the most part in the prophetes, by Ephra-
im, are vnderstande the. x. tribes which were vn-
der Ieroboam. As it apereth. **Dse p. iiii. d. & v. a. b.**

c. By the table is vnderstand al kyndes of vitayles **Table**
necessary for man: yet is it ofte taken for p bread
and water of the wisdom of the worde of God.
As in the. p. xiii. **Psalme. b.**

e. Manna. is called angels fode, not that the an- **Angels**
gelles vse such fode: but because it came downe fode
from

from heauen, whiche is the dwellinge place of the angelles. And therefore do some reade here the breade of the cloudes because it came from the cloudes. Some, the breade of the myghtye, because it came from the almyghtye. Exod. xvi. d. Sapien. xvi. c. and Job. vi. d.

Welthy.

fleshe.

Soules

frō death

Catell.

Ham.

unto the

horders

ac.

To a

wake.

Byll of

Sion

f. By the welthy or fat, and by the chofe are signified the noble and myghtye princes and prelates, and al those that are most esteemed and honoured in this worlde. Psal. xxi. g. fleshe, for man. As in the psal. lvi. h. That is, he put them to death. i. Some reade lyues. k. Ham for Egipte, because Egiptain of whom the Egiptians came, was the sonne of Ham. Genes. x. l. That is to say to the lande of promyse, where his sanctuary and holy place was. m. The Lorde awaketh when he overthroweth the wyched and scerch by the godly. n. Before in the. xliiii. psal. a

The. lxxix. Psalme.

The complayneth of the myserye done to Ierusalem by Antiochus, and despyeth the helpe of God agaynst him.

A psalme of Asaph.

il. par. 36. b



God, the * Heathen are fallen into thyne hermitage: the holpe temple haue they despyled, and made Ierusalem an heape of stones.

i. Mac. 7. b

Iere. xv. a

and. xvi. a.

* The deed bodyes of thy seruantes haue they geuen vnto the foules of the ayre to be deuoured, and the flesch of thy saintes vnto the beastes of the lande.

Their blood haue they shed lyke water on euery syde of Ierusalem, & there was no man to burye them.

B.

i. Reg. ix. d

Pla. 44. b

Iere. xix. a

* We are become an open shame vnto oure enemyes, a very scoone and despyson vnto them that are rounde aboute vs.

Lorde, how longe wilt thou be angrye: shall thy gelously burne lyke fyre for euer?

Iere. x. d

* Poure out thyne indignacion vpon the heathen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

Iere. x. b

* For they haue deuoured Jacob, & layed waste his dwellinge place.

Esa. 64. b.

* Remember not our olde synnes, but haue mercy vpon vs, & that soone, for we are come to greate misery.

Helpe vs, O God oure saupour, for y glory of thy name: O delpue vs,

and forgeue vs oure synnes for thy name sake.

* Wherfore shall the heathen saye: C Where is now their God?

psal. lxxix. b

O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the heathen in oure syght.

O lette the sorowfull syghynge of the prisoners come before the, and accordynge vnto the power of thyne arme, preserue those that are appoynted to dye.

And for the blasphemy wherewith out neyghbours haue blasphemed the, rewarde them, O Lorde, seuen folde in to their bolome.

So we that be the people & shepe of thy pasture, shall geue the thanckes for euer, & wyll allwaye be shewynge forth thy prayse more and more.

The notes.

a. God remembereth not our synnes, when he forgetteth them, and punisheth the not as they haue deserued, as he sayeth Ezechyell. xliiii. f. and Esai. lxxix. d. b. Loke in Job. xl. a. and in Esai. lxxix. d. Remember not. 16. Arme. 17.

The. lxxx. Psalme.

The people of God committed to the hands of the wicked despyeth to be rydde out of their bondage, & sheweth the former benefites of God vnder a borrowed speache of a byneparde conferred to their presente myserye, to the fortifyinge and strengthenyng of their hope.

To the chaunter, vpon b Sossanin, a psalme of Asaph.

Take O thou shepherde of Israel, thou that ledest Jacob lyke a flocke of shepe: shewe thy selfe, thou that syttest vpon the Cherubyns.

* Before Ephraim, Benjamin, & Manasse: styre vp thy power, and come helpe vs.

Rum. 4. a

Turne vs agayne, O God, shew the lyght of thy countenance, and we shall be whole.

O Lorde God of hostes, how longe wilt thou be angry ouer the prayer of thy people?

* Thou hast fedde them with the bread of teares, yea thou hast geuen them plenteousnes of teares to drinke.

psal. xliii. a

Thou hast made vs a berpe stryfe

Ad. ii.

unto

iii. Of Dauid Psalme lxxxi.

unto oure neyghbours, and oure enemies laugh vs to scoone.

B Turne vs agayne, thou God of Hostes, shewe the lycht of thy countenance, and we shalbe whole.

Thou hast brought a vineyarde out of Egypt, thou dydest cast out the heathen, and plante it.

Thou madest to wme for it, & caused it to take rote, so that it fylled the land.

The hylls were couered wyth the shadowe of it, and so were the stronge Cedre trees with the bowes therof.

She stretched out her braunches vnto the sea, & her bowes vnto the water.

Why hast thou then broken downe her hedge, that all they whiche go by, plucke of her grapes?

The wyld Beeste out of the wod hath rote it by, and the bestes of the felde haue deuoured it.

C Turne the agayne, thou God of Hostes, loke downe from heauen, beholde and byset this vineyarde.

Mainteyn it, that thy ryght hande hath planted, and the sonne whom thou madest so muche of for thy selfe.

3 par. 16. c. For why? it is brent with fyre, and lyeth waste: O let them perishe at the rebuke of thy wrath.

Let thy hand be vpon the man of thy ryght hand, & vpon the man whom thou madest so muche of for thyne owne selfe.

And so wyll not we go backe from the: Oh let vs lyue, & we shall call vpon thy name.

Turne vs agayne, O Lord God of Hostes, shewe the lycht of thy countenance, and we shalbe whole.

The notes.

- To the chauncer.** a. Loke in the title of the. lxxxi. psalm.
Solamini. b. This is expounded in the title of the. xlv. psalm.
Hand. c. Here is hand taken for authoritie, maiestie, strength and ayde as in the. lxxxi. psalm. f.
The man of thy right hand d. That is Christ, who after the maner of the speaking of the scripture, sitteth on the right hand.

The. lxxxi. Psalme.

The exhorteth to serue and worship God earnestly, & mentioneth his benefytes done vnto Israel: Then recyareth he bysely what aduersities they receaued for theyr settinge lycht by God, and howe muche felicitye they myght haue hadde, if they had bene obedient vnto him.

* To the chaunter vpon b Githith, of Naph.

Sing merely vnto god which is our strength, make a chearfull noyse vnto the God of Jacob.

Take the psalme, bynge hyther the tabret, the mety harpe and lute.

Blowe by the trumpettes in the new mone, vpon oure solempne feast daye.

* For this is the ble in Israel, and a lawe of the God of Jacob. **Num. x. a**

This he ordered in Joseph for a testimony, when he came out of Egypt, and had hearde a straunge language.

When he eased his shoulder from the burthen, and when his handes were deliuered from the pottes.

When thou calledst vpon me in trouble, * I helped the, and hearde the, **Exod. iii. b**
 * what tyme as the storme fell vpon the, **Exo. xix. c.**
 * I proued the also at the water of Strife. **Num. xi. b**
 b Selah. **Exo. 17. a**

Hearc, O my people, for I assure the O Israel, yf thou wilt hearken vnto me.

There shall no straunge God be in the, uether shalt thou worlhyppc any other God.

* I am the Lorde thy God, whiche brought the out of the lande of Egypt, & open thy mouth wyde, & I shall fyll it. **Exod. x. a**

But my people wold not heare my voyce, and Israel wolde not obey me.

* So I gaue the by vnto their owne hertes lust, and lette them folowe their owne ymaginacions. **Roma. i. b**

O that my people wolde obeye me, for yf Israel wold walke in my wayes.

I should soone put downe their enemies, and turne myne hande agaynst their aduersaries.

The haters of the Lorde shoulde myse Israel, but their tyme shoulde endure for euer.

He should feade them with the finest wheate flour, and satisfye them * with hony out of the stony rocke, **Deu. 32. b**

The notes.

- a. Of this loke in the title of the. lxxxi. psalm. **To the chauncer.**
 b. Loke this before in the title of the. viii. psalm. **Githith.**
 c. This is a maner of speakinge amonge the Hebrewes, for that we say, Aske what thou wilt and I wyll geue it the. **John. xiii. b.** **To open y mouth.**

The. lxxxi. Psalme.

The mony worth princes to endeuour them selues to ryghteousnes, and accuseth the moost of them of iniurie. He beseecheth God that he wyll vouchsafe to iudge the world by Christ, vnto whose inheritance he also prophesyeth that all the gentils shall fall.

* Psalme

A Psalme of Asaph.

God standeth in the congrega-
tion of the a Goddes, and is a
Judge among the Judges.
* How longe will ye geue
wrong iudgement, and accepte the per-
sonnes of the vngodly? Selah.

Mich. iii. a
Soph. i. a.

Defende the poore and fatherlesse,
se that suche as be in mede and necessite
haue ryght.

Deluyne the outcaste and poore, and
saue him from the hand of the vngodly.

B Neuerthelesse, they wyll not be let-
ted & vnderstande, but walcke on styll
in v darckenesse: therfore must all the
foundacions of the lande be moued.

I haue sayde: c ye are Goddes, ye
all are the chyldren of the moost hyst.

But ye shall dye lyke men, and fall
lyke one of the tyrauntes.

Arise, O God, and iudge thou the
earth, for all heathen are thynne by en-
heritaunce.

The Notes.

- Goddes. a. Kynges, Princes, & rulers, are in the scrip-
ture called goddes, as xxx. and Exod. xxi. d.
Darke- b. That is ignorance. As Ephes. iii. d.
nes. c. Christ expoundeth this in the. x. of John. f.
Goddes. d. God praiseth, when he declarerh his power
Arise o agaynst his enemyes. So that. Arise o God, is
God. no more to saye; but step forth and shewe thy
power agaynst myne enemye to my deliuerance,
as in the. iii. psalm. b. vp God & helpe me, &c.

The lxxxiii. Psalme.

The holy people complayneth that all the borderers
about the had conspired to destroye them, and prayeth
that they maye vntirely be consumed and wasted, eue as
their olde enemyes were consumed and wasted.

A songe and Psalme of Asaph.

Ielde not thy tonge, O God,
keepe not still silēce, restryne
not thy selfe, O God.

psal. iii. b.

For lo, * thyne enemyes
make a murmuringe, & they that hate
the, lyft vp their heade.

They ymagyne craftely agaynst
thy people, and take counsell agaynst
thy secreete ones.

Come (saye they) let vs rote them
out from amonge the people, that the
name of Israell maye be put out of re-
membraunce.

For they haue cast their heades to-
gether with one consent, and are con-
federate agaynst the.

B The tabernacles of the Edomites
and Ismaelytes, the Moabytes and
Hagarenes,

Gabal, Ammon, & Amalech: the phi-
listines with them that dwell at Tyre.

Assur also is ioyned vnto them, and
helpe the chyldren of Loth. a Selah.

But do thou to them * as vnto the
Madianites, vnto Siserā, and vnto
* Jabin by the broke of Kyslon.

Jud. vii. c.

Jud. iii. d.

Which perished at Endor, and be-
came as the donge of the earth.

* Make their princes lyke Oreb, and
Zeb. Yea make all their princes lyke as
zebea and Salmana.

Jud. vii. b.

Which saye: we wyll haue the hou-
ses of God in possessyon.

O my God, make them lyke vnto a
whele, & as * the stuble before y wynde.

psal. xxi. d.
and. lvi.

Lyke as a fyre that burneth vp the
wode, and as the flame that consumeth
the mountaynes.

Persecute them euen so with thy tē-
pest, and make them astrayed with thy
storme.

Make their faces ashamed, o Lord,
that they maye seke thy name.

Let them be confounded and vexed
euer more and more: let them be put to
shame and perishe.

That they may knowe that thou
art alone, that thy name is the Lorde,
and that thou only art the moost hyst
ouer all the earth.

The notes.

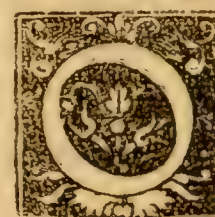
a. Of this ye haue psalm. iii. a.

Selah.

The lxxxiiii. Psalme.

There is described the exceeding seruice desyre of Da-
uid to come vnto the holy assemble, and the felicitye of
them that come vnto it, and that praye God in it.

Upon a Githith, a psalme of the
sonnes of Corah.



Howe amynable are thy
dwellynges, p Lorde
of hostes.

* My soule hath a de-
syre and longinge for the
courte of the Lorde, my
* hert & my flesh reioyse in y liuing god.

1. Cor. vii.

Psalm. lxxv.

For the sparow hath founde her an
house, and the swalowe a nest, where
she may laye her ponge: euen thy aul-
ters O Lorde of hostes, my kyng and
my God.

O how blessed are they that dwell
in thy house, they are allwaye prayling
the. Selah.

Blessed are the men whose strength
Do. iii. is

iii. Of Dauid Psalme lxxv lxxvi

is in the, in whose herte are thy wayes.

Whiche goinge thorow the vale of misery vse it for a well, and the poles are filled with water.

They go from strength to strength, and so the God of Goddes appeareth vnto them in Sion.

O Lorde God of hostes, heare my prayer: herken O God of Jacob.

C Beholde O God oure defence, loke vpon the face of thyne anoynted.

For one daye in thy courte is better then a thousande.

I had rather be a doze keper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lorde God is a lyght and defence, the Lorde wyll geue grace and worshippe, and no good thyng shall he wythholde from them that lyue a godly lyfe.

O Lorde God of hostes, blessed is the man that putteth his trust in the.

The notes.

Birthites dwellyn ges.

a. Of this ye haue in the title of the. viii. psal.

b. Here do dwellynge signyfy the congregacions of the faithfull people, as in Numeri. xxiij. How godly are the hertes of Jacob. &c. Wherby all tetes are signyfyed their dwellynge places. For at þ tyme they had none other thyng to dwell in.

God of Jacob. Loke vpon the, &c.

c. This is expounded in the. xx. psalm. a.

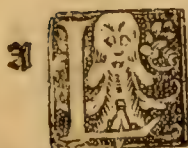
d. God loketh vpon the face, when he heareth graciously and sheweth a token of beniuolence, as in Rume. vi. d.

The. lxxv. psalme.

A prophete of the kyngdome of Christ, and a prayer for his church: with a description of the felicitie wherewith all thynges shal be full, when it shall happen

a To the chaunter, a Psalme of the sonnes of Corah.

psal. 32. a.



Ald, thou barest a loue vnto thy lande, þ dydest bringe a gayne þ captiuite of Jacob.

Thou dydest forgeue the offence of thy people, and couerdest all their synnes. **b Selah.**

Thou tokest awaye all thy displeasure, and turnedest thy selfe from thy wrathfull indignacyon.

Turne vs then, O God oure Saviour, & let thyne anger cease fro vs.

Wylt thou be displeased at vs for euer? wylt thou stretch out thy wrath from one generacyon to another?

Wylt thou not turne agayne and quyen vs, that thy people maye reioyse in the?

I wyll herken what the Lord God wyll saye, for he shall speake peace vnto his people and to his sayntes, that they turne not them selues vnto folyshnes.

For his saluacion is nye them that feare hym, so that glory shall dwell in oure lande.

Mercy and trueth are met together, rightuousnesse & peace kysse eche other.

Trueth shall ryse out of the earth, and rightuousnesse shall loke downe from heauen.

And why? the Lorde shall shewe loyunge kyndnesse, and oure lande shall geue her increase.

* Rightuousnes shall go before him, and prepare the waye for his comynge. **Or forth and fides: lirie,**

The notes.

a. Loke the title of the. viii. psalm.

b. Loke in the. iii. psalm. a.

c. The Lorde speaketh, when he manifestly sheweth and evidently declarerh his wyll in the hertes of men, as ye may se by the wordes of Matheas. iii. Regum. xxi. e. Bodily speche vserh he none, for he is a spirit, as John. iiii. **For the chaunter. Selah For he shall**

The. lxxvi. psalme.

A prayer wherin he first prayeth that he may lyue innocently, and then fortunately and in safetie from his enemyes. He mencyoneth also the power and goodnes of God, that hath & shal be moost abundantly shewed, both vnto hym and to other.

A prayer of Dauid.

Bowe downe thyne eare, O Lorde, & heare me, for I am comfortles and poore.

O kepe my soule, for I am holy: my God, helpe thy seruaunt that putteth his trust in the.

Be mercyfull vnto me, O Lorde, for I call dayly vpon the.

Comforte the soule of thy seruaunt, for vnto the, O Lorde, do I lyfte vp my soule.

* For thou Lorde art good and gracious, and of greate mercy vnto all the that call vpon the. **Pro. 34. a. Ecce. 1. d. Joel. ii. c. psal. 143. b. and. 145. b.**

Geue eare Lord vnto my prayer, and poundre my humble desyre.

In the tyme of my trouble I call vpon the, for thou hearest me.

* Amonge the Goddes there is none lyke vnto the, O Lord, there is not one that can do as thou doest. **psal. 82. b**

All nacions whom thou hast made, shall come and worshippe before the, O Lorde, and shall glorifie thy name.

For thou art great, thou doest wondrous

iii. of David Psal. lxxvii. lxxviii. Fo. xviii.

cous thynges, thou art God alone.

Leade me in thy waye, O Lord, that I may walke in thy trueth: O let my heart delyte in fearynge thy name.

I thanke the, O Lord my God, and wyll prayse thy name for euer.

Psal. xix. a. For great is thy mercy toward me, thou * hast deliuered my soule fro the b nethermost hell.

C O God the proude are rysen against me, and the congregacion of the mygh- tie seketh after my soule, and set not the before their eyes.

Exo. 34. a. * But thou, O Lord God, art full of **Exo. 31. d.** compassyon, and mercy, lōge suffrynge, **2. Pa. 70. d** great in goodnes and trueth.

O turne the thē vnto me, haue mer- cy vpon me: geue thy strēgth vnto thy seruaunt, and helpe the sonne of thyne handmayde.

Shewe some token bpō me for good, that they which hate me, maye se it, and be ashamed: because thou Lorde hast helped me, and comforted me.

The notes.

To cal. a. What, to cal or crye signifyeth in the scrip- ture, is sayde Exod. xiiii. d. and. i. Regum. vii. b. and Psal. xv.

Nether b. That is extreme feopardy. **most hell.**

C The. lxxvii. Psalme.

C he prayseth the heuenly Jerusalem, that is, the con- gregation of the faythfull, vnto whiche he prophesieth that very many shall come of all na: yons.

C A Psalme and songe of the sonnes of Corah.

A **E**t foundaciōs are bpō p holy hylls: p lord loueth the aga- tes of Sion more then al the dwellynges of Jacob.

Very excellent thynges are spoken of the thou b cyte of God. Selah.

That is, I wyll thyncke vpon * Rahab and **Egypte:** **which is** Babylon, so that they shall know me.

so called Yea the Philystines also, and they **in Esla. li.** of Tyre wyth the Mooryans. Lo there was he borne.

And of Sion it shalbe reported, that he was borne in her, enē the moost hyest which hath buylded her.

The Lord shall cause it to be prea- ched & written amonge the people, that he was borne there. Selah.

Therefore the dwellynge of all syn- gers and daunsers is in the.

Gates of **Sion.**

The notes.

a. These gates signifye the congregacions of

the faythfull, as before in the. ix. Psalme. c.

b. Goddes city. is his churche, as in the. xlv. The cite of god.

c. Some vnderstand this of Salomon, bearing the figure of Christ.

He was borne there.

C The. lxxviii. Psalme.

C A behemēt complaynte wherein he complayneth that he is oppressed, and euen all most deed, with extreme aduersyte: that as it seemeth, as well of some greuous spekenesse, as of persecucion of his enemyes.

C A Psalme and songe of the sonnes of Corah, to the chaunter vpon a Mahe- lath, for b affliction, an instruction of c Heman the Ezrahite.

D Lorde God my sauour, I crye daye and nyght before the: O let my prayer entre into thy pre- sence, enclyne thyne eare vnto my cal- lyng.

For my soule is full of trouble, and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte, I am euen as a man that hath no strength.

Ire amonge the deed, lyke vnto the that lye in the graue, whiche be out of remembraunce, and are cut a waye from thy hande.

Thou hast layed me in the lowest b pytte, in the darcknesse and in the depe.

Thyne indignacion lyeth harde bpō me, & thou vexest me wyth all thy flou- des. Selah.

Thou hast put awaye myne acquain- taunce farre fro me, and made me to be abhorred of them: I am so fast in pris- son, that I can not get forth.

My syght fayleth for very trouble: Lord I call dayly vpon the, and stretch out myne handes vnto the.

* Doest thou shewe wonders amonge **Psal. vi. a.** the deed?

Can the Phisicyns rayse them vp agayne, that they maye prayse the?

Maye thy lounge kyndnes be shew- ed in the graue, or thy faythfulnesse in destruction?

* May thy wonderous workes be knowne in the darke, or thy ryghteous- nes in the lande where all thynges are forgotten?

C **Esa. 38. d**

Vnto the I crye, O Lord, and early commeth my prayer before the.

Lord, why putttest p awaye my soule? Therefore hydest thou thy face fro me:

Do. iiii. **My**

iii. Of Dauid Psalme lxxxix

My strength is gone for very sorow
and misery, with fearfulnesse do I bea-
re thy burthens.

Thy wrathfull displeasure goeth
ouer me, the feare of the oppresseth me.

They come rounde about me day-
lye lyke water, and compasse me toges-
ther on euery syde.

My louers and frendes hast thou
put awaye fro me, and turned awaye
myne acquayntaunce.

The Notes.

- Gabelah a. What this signifieth, is before sayd in the
title of the. lxxxix. psalme.
Elictiō. b. Some reade. As touchyng discafe. The gre-
kes, to answer oylunge.
Hemon. c. Of that Hemo, which was one of the chiefe
syngars, read. i. Paralipo. vi. and. xxvi.
Gelah. d. Luke. iii. psalm. a.

The lxxxix. psalme.

He elegantly and copiously declareth that the newe
and euercallpyng couenaunte whiche is made by Christ
the sonne of Dauid betwixt God and the chosen, shall
neuer be broken, and that vnder the figure of Dauid &
his posterite, In the begynnyng of the psalme he extol-
leth the goodnes of God, by whiche he vouchsafed to
make a couenaunt with his saynctes.

An instruction of Ethan the Ezrahite.

My * songe shall be allwaye of
the louynge kyndnesse of the
Lord, with my mouth wyl I
neuer be shewynge thy fayth-
fulnesse fro one generacion to another.

For I haue sayde: mercy shall be set
vp for euer, thy faythfulnesse shall thou
stablysh in the heauens.

* I haue made a couenaunt with my
chosen, I haue sworne vnto Dauid my
seruaunt.

* Thy sede wyl I stablysh for euer,
and set vp thy trone from one genera-
cyon to another. ^a Selah.

O Lord the * very heauens shall
praple thy wōderous worckes, yea and
thy faythfulnes in the congregacyon
of the saynctes.

For who is he amonge the cloudes
that may be compared vnto the Lorde:

* Yea what is he amonge the gods,
that is lyke vnto the Lorde:

God is greatly to be feared in the
councell of the saynctes, and to be had
in reuerence of all them that are aboute
hym.

O Lord God of Hostes who is like
vnto the in power: thy trueth is rōude
aboute the.

* Thou rulest y pryde of the sea, y stil-
lest the waues ther of, when they aryse.

Thou breakest the proude, lyke
one that is wounded, thou scatere-
st thine enemyes abroade with thy migh-
tye arme.

The heauens are thyne, the earth
is thyne: thou hast layed the founda-
cion of the rounde worlde, and all that
therin is.

Thou hast made the north and the
south, Tabor and Hermon shall reioyse
in thy name.

Thou hast a mightye arme, strong is
thy b hand, and hye is thy ryght hande.

Ryghtuouines and equite is the ha-
bytacion of thy seate, mercy and trueth
go before thy face.

Blessed is the people, O Lord, that
can reioyse in the, and walketh in the
lyght of thy countenaunce.

Their delyte is in thy name * all the
daye longe, and thorow thy ryghtuou-
nesse they shall be exalted.

For y art the glory of their strength,
and thorow thy fauoure shalt thou lyft
vp oure hornes.

* The Lorde is oure defence, and the
holy one of Israel is oure kynge.

Thou spakest somtyme in visyons
vnto thy saynctes, and saydest: I haue
layed helpe vpon one that is myghty,
I haue exalted one chosen out of the
people.

* I haue founde Dauid my seruaunt,
w my d holy oyle haue I anoynted him.

My hande shall holde him fast, and
myne arme shall strengthen him.

The enemye shall not ouercome
him, and the sonne of wickednesse shall
not hurte him.

I shall smyte downe his foes before
his face, and plage the that hate hym.

My trueth also and my mercy shall
be with him, and in my name shall hye
f horne be exalted.

* I wyl set his hande in the sea, and
his ryght hande in the floudes.

He shall call me: thou art my father,
my God, & the strength of my saluaciō.

And I wil make him my first borne,
hyer then the kynges of the earth.

My mercy wyl I kepe for him for
euermore, & my couenaunt shall stande
fast with him.

His sede wil I make to endure for euer,
yea & his trone as the dayes of heaue.

But

That is,
cōtinual-
ly, as in p
ps. lxxi, c

Clay. i. a.
Abas. i. c
D

Actes. 13. b.
i Reg. 16. b
2 Reg. v. a.

1 Reg. 1. a

But yf hys chyldren forsake my law,
and walke not in my iudgemente.

ii. reg. vii. c.
iii. reg. ix. b

* If they breake myne ordinaunces,
and kepe not my commaundementes.

s I wyll byset their offences with the
rod, and theyr synnes with scourges.

Neuerthelesse, my louing kyndnesse
wyll I not vterly take from him, nor
suffre my trueth to fayle.

My couenaunte wyll I not breake,
nor dysanulle the thyng that is gone
oute of my lippes.

Act. vii. f.

I haue sworn once by my holinesse,
that I* wyll not fayle Dauid.

psal. lxxii. a

Hys sede shal endure for euer, and his
seate also lyke as* the sunne before me.

He shall stande fast for euermore as
the moone, and as the faythful witnesse
in heauen, b Selah.

But now thou forsakest and abhor-
rest thyne anoynted, and art dyspleased
at hym.

psal lxxx. b.

* Thou haste turned backe the coue-
naunte of thy seruaunte, and cast hys
crowne to the grounde.

Thou hast ouerthrowne al his hed-
ges, & broke downe hys strong holdes.

All they that goo by, spople hym, he
is become a rebuke vnto hys neygh-
bours.

Thou settest by the ryghte hande of
hys enemyes, and makest al his aduer-
saries to reioyse.

Thou hast taken awaye the strength
of his swerde, and geuest him not byc-
torpe in the battayle.

Thou hast put out hys glozpe, and
cast his Throne downe to the grounde.

The daies of his youth hast thou hoz-
tened, and couered him with dishonour.
Selah.

Lord, howe longe wylt thou hyde
thy selfe? For euer: shall thy wrathe
burne lyke fyre.

O remembre howe shorthe my tyme is,
haste thou made all men for noughte:

Genes. i. c.
Job. xi. b

* What man is he that lyueth, and shal
not se death?

May a man deliuer hys owne soule
from the hande of hell. Selah.

1. Reg. vii. c.

* Lord, where are thy olde loupnge
kyndnesse, whiche thou swozest vnto
Dauid in thy treuthe?

Remembre Lord the rebuke that y
multitud of the people do vnto thy ser-

uauntes, and howe I haue bozue it in
my bolome.

Wherwith thine enemyes blasphem
the, * and sclaunder the fote stepes of
thyne anoynted.

Chauces be to the Lorde for euer
more. Amen. Amen.

The Notes.

a. Loke the tytyle of the. iii. psalme.

a. Loke before in the psalme. lxxx. c

c. By the holypone of Israell, is alwaye signified
Christe.

d. By the holy oyle is vnderstande the holy ghost
the grace, merce, and word of God: by whiche
the soule is refreshed and deliuered from payne
to spirituall ioye. psalme. xlv. b. Iohn. iii. d. and
i. Iohn. ii. d.

e. The man that is geuen ouer to wychednesse is
called the sonne of wychednes, as Judas is cal-
led the sonne of perdition.

f. Here is borne taken for power, glozpe and ma-
iesty that be encreased. As psal. cxii. b. cxli. b

g. Here, to visit, is as muche as to punyche, as in
Exod. ix. a.

h. Loke the thyrde psalme. a

The fourthe treatyse.

The. xc. psalme.

The complayneth of the vanitie of this presente life,
desyryng the fauoure of God, that he wyll vouchsafe to
prosper the thynges which he goeth aboute.

A praye of Moles the man of God.

Lorde thou arte oure refuge from al
one generacyon to another.

Before the mountaines were
broughte forth, or euer the carthe and
the world were made, thou art God fro
euertlastinge and world without ende.

Thou turnest man to destruccion,
Agayne, thou sayest: come agayne ye
chyldren of a men.

* For a thousand yeaeres in thy sight
are but as yesterdaye that is paste, and
lyke as it were a nyghte watche.

As sone as thou scattest them, they
are euen as a slepe, and fade awaye so:
denlye lyke the grasse.

* In the moynunge it is grene and
groweth vp, but in the euenynge it is
cut downe and wythered.

For we consume awaye in thy dys-
pleasure, and are afrayed at thy wrath:
full indygnacyon.

Thou settest our mysdedes before the,
and oure secrete synnes in the lyghte of
thy countenance.

For when thou arte angrye, all oure
dayes are gone, wee byynge our yeaeres
to an ende, as it were a tale y is tolde.

Do. b. The

Selah.

Hande.

Holy one

Holy oyle

The sone
of wyched-
nes.

Borne.

To visit.

Selah.

ii. cor. vii. c.
ii. pet. iii. b.

B

psal lxxii. a
psal. lxxii. a
Clap. xl. a.

iiij. of David Psalme. xci. xci

D The dayes of our age are. iiii. scoze yeares and ten: and though men be so strong that they come to. iiii. scoze yeares, yet is theyr strengthe then but labour and sorowe: so soone passeth it awaye, and we are gone.

But who regardeth the power of thy wrath, thy fearful and terrible displeasure?

Psalm. xxi. a. * I teach vs to nombre our dayes, that we maye applye our hertes vnto wysdome.

D Turne the agayne (O Lorde) at the last, & be gracious vnto thy seruauntes. O satisfie vs with thy mercye, and that soone: so shall we reioyce and bee glad all the dayes of our lyfe.

Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the yeares wherin we haue suffered aduersyte.

Shewe thy seruauntes thy worke, and theyr chyldren thy Glorye.

And the glorious maiestye of the Lorde our God bee vpon vs: O prosper thou the worke of our handes vpon vs, O prosper thou our hande worke.

The notes.

Looke a- gaine ye childre. &c. The daies a. Understand to lyfe and welfare. Some thynke repentance.
b. The dayes of our age, for the dayes of our life.

The. xci. Psalme.

The declarer how safe and free from all euilles he is, whiche with a true fayth commytteth hym selfe to God.

Who so dwelleth vnder the defence of the most hest, and abydeth vnder the shadowe of the almyghtye.

He shall saye vnto the Lorde: O my hope, and my stronge holde, my God, in whome I wyll truste.

For he shall deliuer the frome the snare of the hunter, and from the noy, some pestilence.

He shall couer the vnder his wynges, that thou mayste be safe vnder his fethers: his faythfullnesse and truethe shall be thy shyld and buckler.

So that thou shalt not nedde to be asprayed for anye bugges by nyghte, nor for the arrow that flyeth by day.

B For the pestilence that creepeth in the darcknesse, nor for the sicknesse that decayeth in the noone daye.

A thousande shall fall besyde the, and

ten thousande at thy ryght hand, but it shall not come nye the.

Yea with thine eyes shalt thou behold, and se the reward of the vngodly for thou Lorde art my hope, thou hast set thine house of defence very hye.

There shall no euill happen vnto the, neyther shall anye plage come nye thy dwellinge.

* For he shall geue his angels charge ouer the, to kepe the in all thy wayes.

They shall beare the in theyr handes that þ hurt not thy fete against a stone.

Thou shalt go vpon the Lion and Adder, the younge Lyon and the dragon shalt thou treade vnder thy fete.

Because he hath sette his loue vpon me, I shall deliuer him: I shall defende him, for he hath knowen my name.

* When he calleth vpon me, I shall heare him: yea I am with hym in his trouble, where out I wyll deliuer hym, and bringe hym to honoure.

With longe lyfe will I satisfie hym, and shewe him my saluacion.

The notes.

a. This snare signifieth all noughty doctrine whether it be taken of the scripture euell expounded, or of the euell inventions of men, as it is sayd before in the psalm. lxi. c. and. c. xxi. o.
b. That is, he shall succour and defende the by his protection, and kepe the in lastre. These be speeches borrowed of the nature of an hen who with her wynges and fethers, defendeth and sauereth her chickens.

Snare.

He shall couer. &c.

The. xcii. Psalme.

The sabbathe daye is a mete and conuenient tyme to prayse the Lord, because there is then treasure to thinke of his benefites and to geue hym thanks therfore.

A Psalme of the songe for the sabbathe daye.

It is a good thing to geue thanckes vnto the Lorde, & to synge prayles vnto thy name, O moste hest.

To tell of thy louing kinnesse earlye in the morninge, and of thy truethe in the night season.

Upon an instrumente of ten strynges, vpon the lute and with a songe vpon the harpe.

For thou Lorde hast made me glad thorow thy workes, and I will reioyce ouer the operacion of thy handes.

O Lord, how glorious are thy workes, thy thoughtes are very depe.

An vnwysse manne wyll not knowe thys, and a foole wil not vnderstand it.

That

That the vngodlye are grene as the grasse, and that all the workes of wyckednes do flozyshe, to be destroyed for euer.

But thou Lorde O moste hyest, abydest worlde without ende.

For lo, thyne enemyes, O Lorde, lo, thyne enemyes shal peryshe, and all the workes of wyckednesse shalbe scatted abroade.

But my horne shalbee exalted lyke the horne of an Unicorn, and shalbee anoynted wyth freshe oyle.

C Myne eye also shall se his luste of myne enemyes, and mine eare shal heare hys despyze of the wycked that tise vp agaynste me.

The ryghtuous shall flozyshe lyke a palme tree, and growe lyke a Cedre of Libanus.

Such as be planted in the house of the Lorde, be frutefull, plenteous and grene.

That they maye shew, how true the Lord my strength is, and that there is no vnryghtuousnesse in hym.

The notes.

Wyttyse. a. An vnwise manne, is he that is vntraythfull, an hypocrite, or one that mistrusteth God. **Psalm. xii. a**

An vnwise corne b. In the scripture, an Unicorn is alowed and praysed, as in the. **psalm. lxxviii.** and sometyme dyspraysed, as in the **psalm. xxi.**

The. xciii. psalme.

The prayseth the maiesty of God for the creation of the worlde, and ouerthrowinge of fearfull and myghtie people.

psalm. 14. a. **A** The Lord is kynge, and hath put on glayous apparell, the Lorde hath put on hys apparell, and gyrded him selfe with strength: he hath made the rounde worlde so sure, that it can not be moued.

psalm. xli. a. From that tyme forth hath thy seate bene prepared, thou art from euerlastig

* The floudes aryle (O Lorde) the floudes lyfte vp theyr noyle, the floudes lyft vp theyr waues.

The waues of the sea are myghtye, and rage horriblye: but yet the Lorde that dwelleth on hye, is myghtyer.

Thy testimonys, O Lorde, are very sure, holynesse becommeth thyne house for euer.

The. xciii. psalme.

The callteth for the iudgement of god agaynste the wicked oppressours of the innocent and afflicte persones.

O Lorde God, to*whome vengeance belongeth: thou God to whom vengeance belongethe, shewe thy selfe.

A **Deut. 32. c.**
roma xii. d.
hebr. 1. c.

Arple thou iudge of the worlde and reward the proud after theyr deseruing
Lorde howe longe shal the vngodly, howe longe shal the vngodly triumph:
Howe longe shall all wycked doers speake so disdainfully, and make suche proude boastinge:

They Smyte downe thy people, O Lord, and trouble thyne heritage.

They murther the wyddowe and the straüger, & put the fatherlesse to deth.

psalm. xlii. a

And yet they sape: Tush, the Lord seyth not, the God of Iacob regardeth it not.

Take hede, ye vnwyse amonge the people: O ye fooles, when wyl ye vnderstande:

He that planted the eare, shall he not heare: he y made the eye, shall he not see:

He that nutureth the heat hen, and teacheth a man knowledge, shall he not punishe:

1. cor. iii. d.

* The Lorde knoweth the thoughtes of men, that they are but vayne.

* Blessed is the manne, whome thou learnest (O Lorde) and teachest him in thy lawe.

Baruc. 4. a

C That thou maist geue him patience in tyme of aduersite, vntyl the pytte be dygged vp for the vngodly.

For the Lord will not sayle his people, neyther wyl he forsake his inheritance.

And why: iudgemente shalbe turned againe vnto ryghtuousnesse, & al suche as be true of hert shal folow it.

Who tyleth vp with me agaynste the wycked: who taketh my parte agaynste the euell doers:

If the Lord had not helped me, my soule had almost ben put to sylence.

* When I sayde: my fote hath slip- ped, thy mercye (O Lorde) helde me vp.

psalm. xciii. a
Joh. xii. b.
1. John i. b.
1. cor. i. a.

* In the multitude of the sorowes I had in my heart, thy comfortes haue refreshed my soule.

wylt thou haue any thing to do with the stoole of wickednesse, whychymagineth myschefe in the lawe:

They gather them together agaynste the soule of the ryghtuous, & condemne the

liij. of David Psalme. xcvi. xcvi. xcvi.

the innocente bloude.

But the Lord is my refuge, my God is the strengthe of my confidence.

He shal recompence them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shal destroy them.

The Notes.

Fatherles. a. In the scriptur, they are called fatherlesse that are destitute of al thynges, and that haue no man to leane vnto, or any to care for them, psalme. ix.

The. xcvi. Psalme.

A An exhortacion to the earnest praylinge of God.

Ephc. v. v.

Come let vs praise the Lord, * let vs hertely reioyce in the strength of oure saluacion.

Let vs come before his presence with thankesgeuyng, and shewe oure selte glad in him with psalmes.

For the Lord is a greate God, and a great kinge aboue all goddes.

In his hande are all the corners of the earthe, and the strengthe of the hylles is his also.

The sea is his, for he made it, and his handes prepared the drye lande.

O come, let vs worshype and bowe downe oure selues: Let vs knele before the Lord oure maker.

psal. xlii.

For he is oure God: and we are the * people of his pasture, and the shepe of his handes.

To daye yf ye wyll heare his voyce, harden not your heartes, as when ye prouoked in tyme of a temptacion in the wyldernes.

Where your fathers tempted me, proued me, and sawe my workes.

Al. yeares longe was I greued wyth that generacio, and sayd: they euer erre in theyr heartes, they verely haue not knowen my wayes.

Therefore I sayde vnto them in my wrath, that they shoulde not entre into my reste.

The Notes

**Tempta-
cion.**

a. This temptation, was at the water of Arise wherof reade Numeri. xxi.

The. xcvi. Psalme.

The mouth all creatures to the prayse of God. A prophcy of the kingdome of Christ of the increase therof.

1. par. xli. c.

Synge vnto the Lord a newe longe, synge vnto the Lord al the whole earthe.

Synge vnto the Lord, and prayse his name, be tellynge of his saluacion

from day to daye.

Declare his honour among the heathen, and his wonders among al people

* For the Lord is great, and can not worthele be praysed: he is more to be feared then all goddes.

psal. xlii. a
Ecl. xlii. b
psal. 47. a

As for al the goddes of the heathen, they be but Idoles, but it is the Lord that made the heauens.

Thankesgeuyng and worshyp are before hym, power and honoure are in his Sanctuarie.

Ascribe vnto the Lord (O ye kynnes redes of the heathen) ascribe vnto the Lord worshype and strengthe.

* Ascribe vnto the Lord the honour of his name, byng presentes, and come in to his courte.

psal. xlii. a

O worshype the Lord in the beuty of holynesse, let the whole yearth stande in awe of hym.

Tel it out among the heathen, that the Lord is kinge: and that it is he whiche hath made the round world so fast, that it canne not be moued, and how that he shal iudge the people rightuously.

Let the heauens reioyse, and let the earth be glad: let the sea make anoyse, yea and all that therein is.

Let the felde be ioyfull and all that is in it, let all the trees of the wod leape for ioye.

Before the Lord, for he commeth: for he commeth to iudge the earth: yea wyth ryghtiounesse shall he iudge the world, and the people wyth his truthe.

The. xcvi. Psalme.

These prophcyeth he also of Christ, in whom God wonderfully shewed his power vnto the saluation of his chosen, and to the ouerthrowinge of theyr enemyes and of vayne superstitions: vnto the knowledgyng of whome he also exhorteth.

The Lord is kinge, the earthe may be glad therof: yea, the multitude of the Isles may be gladde therfore.

Cloudes and darcknesse are round about him, rightiounesse and iudgement are the habitation of his seate.

There goeth a fyre before hym, to burne by his enemyes on euery syde.

His lyghtenynge geue thyne vnto the worlde, the earthe seyth it, and is as frayed.

* The hylles melt like waxe at the presence of the Lord of the whol earth.

psal. xlii. a

The

liij. of David Psal. xcviij. xcix To. xxxi

psal. xix. a. * The very heauens declare his right-
tuousnes, and al the people se his gloze
psal. xv. a. * Confounded be all they that wor-
shype ymages, and delit in their Idols:
worshype hym all ye goddes.

B Sion heareth of it and reioysfeth: yea,
and all the ^a daughters of Juda are
glad because of thy iudgementes, O
Lorde.

For thou Lorde arte the most hpest
ouer all the earthe, thou art exalted far
abooue all goddes.

O ye that loue the Lorde, se that ye
hate the thyng which is euill: the Lord
preserueth the soules of his sainctes, he
shall delpyer them frome the hande of
the vngodlye.

There is sprong vp a lyght for the
ryghtuous, and a ioyfull gladnesse for
suche as be ^b true herted.

ps. xxxiii. a. * Reioyce therefore in the Lorde, ye
ryghtuous: and geue thanks for a re-
meinbraunce of his holynesse.

The notes.

Daugh-
ters.
True
herted.

a. That is towne and byllages.
b. What the true herted signifyeth in scripture,
is sayde in the psalm. lxxiii. b.

¶ The. xcviij. Psalme.

¶ He here declareth the same that he dyd in the psalme
next before, and in the xvi.

¶ A Psalme.

psal. xvi. a. **B** * Sprunge vnto the Lorde a newe
songe, for he hath done marue-
lous thynges.

With his owne ryghte hande and
with a his holye arme hath he gotten
the victorie.

The Lorde hath declared his sauing
helthe, and hys ryghtuousnes hath he
openlye shewed in the syghte of the
heathen.

He hath remembred his mercy and
truthe towarde the house of Israell:

esay. lii. c. * so that al the endes of the world se the
sauing health of oure God.

B Shewe youre selues ioyfull vnto
the Lorde all ye landes, sprunge, reioyse,
and geue thanks.

ephe. v. c. * Prayse the Lorde vpon the harpe,
sing to the harpe with a psalme of thac-
kelgeynge.

With trompettes also and shawmes:
shewe youre selues ioyfull before the
Lorde the kynge.

Let the sea make a noyse and al that

therin is, yea the whole worlde, and all
that dwell therein.

Let the floudes clap theyr handes,
and let al the hylles be ioyful together.

Before the Lorde, for he is come to
iudge the earth.

Yea, with ryghtuousnes shall he iudge
the world, & the people with equite.

The notes.

a. Christe is called the arme of God, because that
in him are al thynges contained esay. liii. c. The arme
of God.

¶ The. xcix. Psalme.

¶ This psalme declareth the goodnes and power of
God for the benefites and wonders done to Israell.

S The Lorde is kynge, be the people
neuer so vnpacient: he sytteth vp
on the Cherubins, be the earthe
neuer so vnquiet.

The Lord is great in Sion, and hys
abooue all people.

O lette men geue thanks vnto thy
great & wonderful name, for it is holpe.

The kinges power loueth iudgemēt,
thou preparest equyte, thou executest
iudgement and rightuousnes in a Ja-
cob.

O magnifie the Lord our God, fall
downe before hys ^b fote stole, for he is
holpe.

Moses and Aaron among his pree-
stes, and Samuell amonge such as call
vpon hys name: these called vpon the
Lord, and he hearde them.

He spake vnto them out of the clou-
de byllyer, for they kepte hys testimo-
nyes, and the law that he gaue them.

Thou heardest them (O Lord oure
God) thou forgavest them O God, and
pynishedst their owne inuencions.

O magnifie the Lord our God, and
worshipe him vpon his holy hyl, for the
Lorde our God is holy.

The notes.

a. What is signified by Jacob, ye haue in p. xliij
psalme. b. and. xx. a.

b. The fote stole was the mercye seate of God
wherat he would be worshipped, as it appeareth. fore stole
Exod. xxv. b. and psalm. cxxii. b. Jacob.

¶ The. c. Psalme.

¶ A motion to the prayse of God in the holy assemble
A psalme of prayse.

B Be ioyful in God (all ye landes)
serue y Lord with gladnes, come
before his presence with ioy.

Be ye sure, that the Lord he is God:
It is he that hath made vs, and not
we.

liij. of David Psalme. c. ci. cii.

we our selues: we are but his people, & the shepe of his pasture.

O go your way into his gates then with thankesgeyunge, and into his courtes with prayse, be thankfull vnto him, and speake good of his name.

For the Lord is gracious: his mercy is euerlastyng, and his trueth endureth from generacion to generacion.

The. ci. Psalme.

The promyseth that he will execute the office of a godlye and holy prince, that is to say, that he will both liue innocentlye, and also oppresse the euill and auance the good.

A psalme of David.

My song shalbe of mercy and iudgemente, yea vnto the (O Lord) will I synge.

O let me haue vnderstandyng in the waye of Godlynesse, vntyl the tyme that thou come vnto me: and so shall I walke in my house with an innocent heartte.

I wil take no wycked thing in hand, I hate the synne of vnfaithfulnesse, it shall not cleue vnto me.

A frowarde herte shall departe from me, I wil not know a wycked personne.

Who so preuelye sclaundreth his neyghboure, hym will I destroy: Who so hath a proud loke & an hie stomacke I maye not awaye with him.

Myne eyes shall loke for such as bee faythfull in the lande, that they maye dwel with me: & who so leadeth a godlye lyfe, shalbe my seruaunte.

There shall no dysceatull personne dwell in my house, he that telleth lyes shall not tarpe in my syghte.

I shall soone destroye al the vngodlye of the lande, that all wycked doers maye bee roted oute of the cytie of the Lord.

The notes.

A frowarde herte. a. That herte is frowarde that sayneth to loke the honour and wyl of god, and yet in dede sekerly nothyng les, as he sayeth prouerbc. vi. b.

The. cii. Psalme.

A vehement bewaypynge of the mysferry of the holpe people, in whiche they were almost oppressed with innumerable iniuries of the borderers & people that dwelte nexte vnto them, at theyr retuene from Babylon, when they came to repaire the temple and cite of Hierusalem.

A prayer of the afflict, when he was in woo, and powred oute his complaynte before the Lord.

Heare my prayer, O Lord, & and let my cryng come vnto thee.

Hide not thy face from me in the tyme of my trouble, enclpne thyne cares vnto me when I cal, O heare me, and that right soone.

For my dayes are consumed awaye lyke smoke, and my bones are brent vp as it were a fyre brande.

My heartte is smytten downe and wythered lyke grasse, so that I forget to eate my breade.

For the voyce of my grompynge, my bone will scarce cleue to my flesh.

I am become lyke a Pellycane in the wylbernes, and lyke an oule in a broken wall.

I wake, and am euen as it were a sparowe syttinge alone vpon the house toppe.

Myne enemyes reuile me all the day longe, they laugh me to scoorne, and are sworne together againste me.

I eate ashes with my bread, and mingle my dryncke with wepyng.

And that because of thyne indignacyon and wrath, for thou hast taken me vp, and cast me awaye.

My dayes are gone like a shadowe, and I am wythered lyke grasse.

But thou, O Lord, endurest for euer, and thy remembraunce thowow out all generacions.

Arise therfore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yea, the tyme is come.

And why: thy seruantes haue a loue to her & stones, and it pitteth them to se her in the duste.

The heathen shal feare thy name, O Lord, and all the kynges of the earthe thy maiestie.

For the Lord shall buylde vp Sion, and shall appeare in his glory.

He turneth him vnto the prayer of the poore destitute, and despyseth not theyr desyre.

This shalbe wyrtten for those that come after, that the people which shal be bozne, may prayse the Lord.

For he loketh downe from his Sanctuary, out of the heauen doth the Lord beholde the earthe.

That he may heare the mournynges of

of such as be in captiuite, and deliuer the chyldren of deathe.

That they maye preach the name of the Lorde in Sion, and his worship at Ierusalem

D When the people are gathered together, and the kingdomes also to serue the Lorde.

He hath brought downe my strength in my iourney, and shortned my dayes.

Yet wyl I saye: O my God, take me not awaye in the myddest of myne age: as for thy yeaeres, they endure thow oute all generacyons.

Gene. i. a.
Gen. vi. d.
Heb. i. b.

* Thou Lorde in the begynnyng hast layed the foundation of the earthe, and y heauens are y worckes of thy handes

Heb. x. a

* They shal perishe, but thou shalt endure: they all shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, & they shalbe chaunged.

But thou arte the same, and thy yeaeres shall not faile.

The chyliden of thy seruauntes shal contynue, and their seide shall prospere in thy syghte.

The notes.

Prayer.

a. True prayer is an earnest and effecteuouse communication of the hert with God, and a diligent consideration of the thynges that waunte in vs, concerning the seeking of hys glorie and doynge hys wyl, with a burning and feruente desyre of y spirit, that requireth hi to repayre and amend that which wanteth in vs, psalm. v. a. pro. xv. d. Every godly wishe, is also a good prayer.

Breade.
Stones.

b. That is, any maner of fode.
c. Heredostones signifie the men vpon whome the church of God is edified and buylded, as in i. Peter. ii. a. And ye as lyuyng stones, are made a spirituall house, &c.

De tuer.
neth.

d. God is counted to loke on and turne hym to whatsoeuer he approueth and alloweth, and to whatsoeuer he is pleased with all. Hieremi. v. a. Thou o Lorde, lokest only on faith and truthe.

The. ciii. Psalme.

The prayeth the goodnes of God toward men, which both forgereth them they synnes and aboutauntlye distributeth vnto them worldly goodes.

psal. ciii. a.

Raile* the Lorde, O my soule, & all that is within me prayse his holy name.

Prayse y Lorde O my soule, and forget not all his benefytes.

Which forgereth al thy synnes, and healeth all thyne infirmities.

Which saueh thy life from destruction, and crowneth the with mercy, and lounge kyndnesse.

Whiche satisfieth thy desyre with good thynges, makinge the yonge and

lusty as an Eggle.

* The Lorde executeth rightuousnesse and iudgement, for all them that suffre wronge. B
Gen. 34
Psal. 86
Jer. xxxii

He shewed his wapes vnto Moyses, & his workes vnto y children of Israel.

The Lorde is full of compassion and mercy, a longe sufferinge, and of greate goodnesse.

He wyl not alwaye be chydnyng, neether wyl he kepe his anger for euer.

He hath not dealt with vs after our synnes, nor rewarded vs accordyng to oure wyckednesse.

* For loke how hys the heauen is in comparisoun of the earthe, so greate is hys mercy also toward them that feare hym. psal. lvi. a

Loke how wyde the east is from the weste, so farre hath he set oure synnes from vs.

Yea, lyke as a father pitieth his owne chyliden, euen so is the Lorde mercifull vnto them that feare him.

For he knoweth wherof we be made, he remembreth that we are but dust. psal. 78. b.

That a man in his time is but as is grasse, & flourisheth as a floure of y felde.

For as soone as the wynde goeth ouer it, it is gone, and the place thereof knoweth it no more.

But the mercifull goodnesse of the Lorde endureth for euer and euer, vpon the that feare him, and his rightuousnesse vpon theyr childers chyliden. D

Suche as kepe his couenaunt, and thynke vpon his commaundementes to do them.

The Lorde hath prepared his seate in heauen, and his kingdome ruleth ouer all.

O prayse the Lorde ye angels of his, ye that be myghtye in strengthe, fulfilling his comaundement that men may heare the voyce of his wordes.

O prayse the Lorde all ye his hostes, ye seruauntes of his, that do his pleasure. O speake good of the Lorde al ye workes of his, in euerye place of his dominion: prayse thou the Lorde, O my soule.

The notes.

a. The Lorde is longe sufferinge, whiche is more then patient, for he not onely suffereth, but also differeth vengeance, desiring the amendemente of the synner, lounge better to pardone & forgue, then to punishe. Rom. ii. a. Eytter despisest thou Long suffer.
forgiue.

liij. of David Psalme. ciii.

the riches of hys goodnes, patience and longe
suffraunce. &c.

The. ciii. Psalme.

**He prayeth God for the creation of all thynges,
for his godly gouernance therof,**

a. ciii. a.

A

Rapsc* the Lorde O my soule: O
Lorde my God, thou arte become
exceedinge glorious, thou arte
clothed with maiestie and honour.

Thou deckest thy selfe with lychte,
as it were with a garmente, thou ipre-
dest out the heauen lyke a curtayne.

Thou boltest it aboue with waters,
thou makest the cloudes thy charer, and
goest vpon the wynges of the wynde.

Job. i. b.

* Thou makest thine angels spirites,
and thy ministers flammes of fyre.

Thou hast layed the earthe vpon her
foundation, that it neuer moueth at a-
ny tyme.

Thou couerest it wpyth the depe lyke
as with a garmente, so that the waters
stande aboute the hylles.

Sal. cxi. c.

* But at thy rebuke they fle, at the
voyce of thy thunder they are afrayed.

B (Then are the hilles sene alofte, and
the valleyes beneth in their place which
thou hast appoynted for them.)

Job. xxi. c.

and. 38. a.

Here. v. c.

* Thou hast set them their boundes,
which they may not passe, & they turne
not agayne to couer the earthe.

Thou causest the welles to sprynge
vp amonge the valleyes, and the waters
to run among the hylles.

That all beastes of the felde maye
haue dryncke, and that the wilde asses
may quench their thyrste.

Above vpon the hilles haue the fou-
les of the ayre theyr habitation, &linge
amonge the braunches.

Thou watrest the hilles from aboue,
the earth is filled with the frutes of thy
worckes.

Thou byngest forth the grasse for the
catell, and grene herbes for the seruice
of menne.

Gene. i. d.

* Thou bringest fode out of the earth:
wyne to make glad the hert of man, oyle
to make him a chearfull countenance
and bread to strength mans herte.

C The trees^a of the Lorde are full of
sappe, euen the trees of Libanus which
he hath planted.

There make the byrdes their nestes,
and the fyre hylles are a dwellinge for
the storcke.

The hilles are a refuge for the wilde
goates, and so are the stonye rockes for
the conyes.

Thou hast appoynted & Moone for
certayne seasons, the Sunne knoweth
hys goinge downe.

Thou makest darknesse, that it may be
night, wherein al the beastes of the forest
do moue.

Yea, and the yonge lions which roare
after their pray, and seke then meate at
God. But when the sunne aryseth, they
get them away together, and lye them
downe in their denues.

Gen. iii. d.

* Then goeth mā forth to his worcke,
and to tpyl his land vntyl the eueninge.

Psal. 92.

* O Lorde, how manifolde are thy
worckes, right wisely hast thou made them
all: yea, the earthe is full of thy riches.

So is this great and wyde sea also,
wherein are thynges creepinge innume-
rable, both small and greate beastes.

D

There go the shippes ouer, and ther
is & ^b * Leviathan, whome thou halte
made, to take his pastime therin.

Psal. cxi. b.

* They waite all vpon the, that thou
mayest geue them meate in due season.

When thou geuest it them, they ga-
ther it: when thou openest thynne hande,
they are fylled with good.

But when thou hydest thy face, they
are sorowfull: if thou takest away their
breythe, they dye, and are turned againe
to their dust.

Agayne, when thou lettest thy breth
goo forth, they are made, and so thou
renuest the face of the earthe.

The glorious maiesty of the Lorde
endureth for euer, and the Lord c. retoy-
seth in his worckes.

The yearth trembleth at & lode of hi,
he doth but touch & hilles & they smoke

I wyll synge vnto the Lord as long
as I lyue, I wyll prayse my God whyle
I haue my beinge.

O that my wordes myght please
him, for my love is in the Lorde.

As for sinners, they shalbe consumed
out of the earthe, and the vngodly shall
come to an ende: but * prayse thou the
Lorde, O my soule.

Psal. 103. a

Prayse the everlastinge.

The notes.

a. That is, that grow of them selues, and are not
grafted of men.

b. Of this ye haue in Job. xl. d.

The trees
of & Lord.
Leviathan

c. What

liii. of Dauid Psalme. cv. Fol. xxxiii.

Reioyse, c. What is signified by the reioysinge of y^e Lord
is sayed Est. xlv. d.

The. cv. Psalme.

He moueth to prayse God in the holy assemble at
the Beche of the witnes and receyterly hys benedictes done
to the holy people.

A * Genueth thanks vnto the Lorde,
and call vpon his name: tell the
people what thynges he hath done.

1. par. xvi. a
Esa. xlii. b

Let youre songes be of him, prayse
hym, and let your talkynge be of al his
wonderous worckes.

Genueth his holy name a good reposte,
let their hertes reioyse y^e seke the Lord.

Seke the Lorde, and his strengthe,
seke his face euermore.

Remembre the maruelous worckes
that he hath done, his wonders and the
iudgementes of his mouthe.

O ye sede of Abraham hys seruaunt,
ye children of Jacob his chosen.

He is the Lorde oure God, whose pu-
nishmentes are thorow out al y^e world.

He is alwaye myndefull of his coue-
naunte, and promyse that he made to a
thousande generacions.

Gen. xlvii. b

Gen. xvi. a

Gene. 28. a

* Yea, the couenaunte th at he made
with Abraham, and the ooth y^e he swate
vnto Isaac.

And appoynted the same vnto * Jac-
cob for a law, and to Israel for an eue-
lastynge testamente.

Sayinge: vnto the wyll I geue the
lande of Canaan, y^e lot of your heritage

B When there was yet but a fewe of
them, and they straungers therein.

What tyme as they wente from one
nacion to another, from one kyngedome
to another.

He suffred no man to hurte them, but
reproued euē kynges for their sakes.

Gen. xlv. b.

and. xx. a.

1. par. xvi. c

Touche not myne anoynted, do my
prophetes no harime.

Moreouer he^b called for a darth vpon
the lande, and destroyed al the pro-
uision of breade.

Gen. xlv. a

xxvii. c

Esa. xlv. a

* But he had sent a man before them,
euen Joseph whiche was solde to be a
bonde seruaunte.

They^d hurte his fete in the stockes
the yron pearced his herte.

Untyll the tyme that hys worde
calme, and tyl the worde of the Lord had
tryed hym.

Then sent the kyng and caused hym
to be deliuered, the prynee of the peo-

ple had let him go.

He made him Lord of his house, and
ruler of all his substance.

That he myght enfourme hys pry-
nces after his wyll, and teache his Se-
natours wysedome.

Israel also came into Egypte, & Jac-
cob was a straüger in the lade of Ham.

C

But he increased his people excea-
dynglye, and made them stronger then
theit enemyes.

Whose hert turned, so that they ha-
ted his people, and dealte vntuly with
his seruauntes.

* Then sente he Moses his seruaute.
and Aaron, whome he had chosen.

Exo. iii. 4. b
Actu. vii. d

These did his tokens amonge them,
and wonders in the lande of Ham.

* He sente darcknesse and it was
darke, for they were not obedyent vnto
hys worde.

Exo. x. c.

* He turned their waters into bloude,
and slewe their fysh.

Exo. vii. d.
Psal. 68. c.

* Their lande broughte forth frog-
ges, yea, euen in their kynges chābers.

Exo. viii. b

* He spake the worde, and there came
all maner of fyes and lyce in all they^r
quarters.

Exo. viii. d.

* He gaue them hayle stones for raine,
flammes of fyre in their lande.

Exo. ix. c

He smote their vineyardes and fygge
trees, and destroyed the trees that were
in their coastes.

* He spake the worde, & there were
greshoppers and catyppyllers innume-
rable.

Exo. x. d
Sap. xvi. b
Joel. i. a

These ate vp all the grasse in they^r
lande, and deuoured their frutes of the
grounde.

* He smote all the fyrste borne in the
lande, euen the chiefe of all their sub-
staunce.

Ex. ii. 12. e
Psal. 135. b
Sap. 18. c.

He broughte them forth with syluer
and golde, there was not one feble per-
sone amonge their trybes.

D

Egypte was glad of their departige,
* for they were attrayed of them.

Exo. xiii. b

* He spred out a cloud to be a couerig,
& fyre to geue lyght in the night reason.

Exo. xiii. d

* At their despyre, there came quailles,
& he fylled them with the bread of heauen.

Exo. xvi. c.

* He opened the rocke of stone, & the
waters flowed out: so that riuers ranne
in the wyldernesse.

Exo. xvii. b
Joel. i. c.

For why he remembred his holy pro-

Eccl. mes

iiii. of Dauid. Psalm, cxi.

mes' whiche he had made vnto Abrahā
hys seruaunte.

Thus he brought forth his people
with ioye, and his chosen wth gladnesse.

And gaue them the lādes of y^e Hea:
then, where they toke the labours of the
people in possession.

That they myght kepe his statutes,
and obserue his lawes. Praise the e:
uerlastynge.

The notes.

To cal of
a dearth.

a. God calleth for a dearth, when he causeth
dearth. This is a hynde of speache applyed vnto
them that haue thynges at commaundem^{nt} nre, in
such maner y^e they nede but to cal for it, & haue it.

All proui
ston.

b. That is all vitayle. For so signifieth breake
here, and in many other places of scripture. As
Genes. xlv. a. xxxvii. f. xxxix. a.

Hurt his
fete.

c. By the hurtynge of hys fete in the stockes, is
meant his unpaysonment. Whereof is spoken.
Genes. xxxix. d. By the Iron, pearlynge his herte,
is signified his great griefes, sorowes & careful-
nes of mynde, whiche are often signified by y^ero,
as after in the psalm. cxii. b. Fast bounde in
miserye and Iron.

The cxi. psalme.

The people of God, sparkled abroade for their offe:
ces in dyuers and straunge contreyes, exhorte them sel-
ues to praise the goodnes of God, whiche is euer ready
for them that feake hym: And do also recyte the synnes of
theyr elders and forefathers: and agayne, the b. nefytes
of God, whiche he shewed them, bothe in the wyldernes
and after in the lande of Canaan.

Praise the euerlastynge.

A

Genes. xlv. b. **B**ene*thanches vnto the Lorde,
for he is gracious, and his mer-
cy endureth for euer.

1. par. xvi. b
psal. cx. a.
1. Mac. 4. f
Jud. xii. c.
Ezra. xli. a.

Who can expresse the noble actes of
the Lorde, or shewe forth al his prayse:
Blessed are they that alwaye kepe
iudgement, and do ryghteousnes.

Remembze vs, O Lorde, accordyng
to the fauoure that thou bearest vnto
thy people: O byset vs with thy sa-
uynge healthe.

That we myghte se the pleasure of
thy chosen, that we might reioyse in the
gladnesse of thy people, and geue thanc-
kes with a thyne enherytaunce.

We haue synned with oure fathers,
we haue done amysse, we haue dealte
wyckedlye.

Oure fathers regarded not thy wō-
ders in Egypte, they kepe not thy great
goodnesse in remembraunce: but were
disobedient at the sea, euē at y^e read sea.

B

Neuertheles, he helped them for his
names sake, that he myght make hys
power to be knowne.

psa. cxiii. a

* He rebuked the read sea, and it was
dried vp: so he led them thorow the depe

as in a wyldernes.

Thus he saued them from y^e hande
of the hater, and deliuered the from the
hande of the enemye.

* As for those that troubled the the Exo. 14. g.
waters ouerwhelmed them, there was
not one of them left.

* Then beleued they in his word, and Exo. xv. a.
sange prayse vnto hym.

But within a whyle they forgat hys
worckes, and woulde not abyde hys
counsell.

Aluste came vpo them in the wilder- E
nesse, so y^e they tēpted God in y^e deserte.
Yet he gaue them their desyre, & sent
them ynoughe at their wylls.

They angred Moles in the tentes,
and Aaron the sapiente of the Lorde.

* So the earthe opened & swallowed Num. xvi. c
vp Dathan, and couered the congrega-
tion of Abiram.

The fyre was kindled in their com-
panye, the flame brent vp the vngodly.

* They made a calfe in Bozch, and Exo. 32. a
worshypped the molten ymage.

Thus they turned their glozpe in to
symilitude of a calfe, that eateth haye.

They forgat God their Sauoure, D
whiche had done so greate thynges in
Egypte.

Wonderous worckes in the lande of
Ham, and fearful thiges in y^e read sea.

So he sayde he would haue destroy-
ed them, had not Moles his chosen stād
before hym in y^e gappe: to turne awaye
his wrathful indignacion, lest he should
destroye them.

* Yea they thought scozne of y^e plea- Num. 14. g
saunte lande, and gaue no credence vn-
to his worde.

But murmured in their tentes, & her-
kened not vnto the voyce of the Lorde.

Then list he by his hande agāst the,
to ouerthrowe them in the wyldernes.

To cast out their sede among the naci-
ons, and to scater them in the landes.

* They forned the selues vnto Baal Num. 25. a
Peor, and ate the offeriges of the deade. Ios. 22. d.

Thus they prouoked him vnto an-
ger with their owne inuencions, and the
plage was greate amonge them.

* Then stode by Phinehes and exe- Num. 25. c
cuted iustyce, and so the plague ceased.

And y^e was couēted vnto him for righ-
teousn^{ess}, amōg all posterity for euermore

They

v. of Dauid Psalme. cxi. cxii. Jo. xxxiii.

exo. xlii. a.
Num. xx. b

* They angered him also at the waters of strife so that Moses was punished for their sakes.

Because they prouoked his spirite, and he tolde them playnly in his lippes.

Deu. vii. a
and. xi. a.
Iudic. ii. a.

Nether destroyed they the heathen, as the Lorde commaunded them.

But were mingled amonge þ heathē, and lerned their worckes.

In so muche that they worshypped their ymages, whiche turned to theyz owne decaye.

Deu. 32. i.
Act. xx. a
1. Cor. x. 5.
I. Cor. viii. 8
I. Cor. x. 19
I. Cor. xlii. b
Eze. xx. c.

* Yea they offred their sonnes & their daughters vnto deuils.

* And shed the innocēte bloude of their sonnes and of their daughters, whome they offred vnto the ymages of Canaan, so þ the lande was defyled with bloude.

Thus were they stayned with theyz owne worckes, and wente a whozyng with their owne inuencions.

Therefore was the wrath of þ Lorde kyndled against his people, in so much that he abhorred his owne inheritaunce.

And gaue them ouer in to the hande of the heathen, and they that hated thē, were lordes ouer them.

G Their enemyes oppressed them, and had them in subieccion.

Many a tyme dyd he deliuer them, but they prouoked him with their owne inuencions, and were broughte downe for their wyckednesse.

Nevertheless when he sawe their aduersyte, he herde their complaynte.

Deu. xxx. a

He thoughte vpon his couenaunte, and *pytied them, accordyng vnto the multitude of his mercyes.

Yea, he made all those that had leade them awaye captiue, to pytie them.

Deliuer vs, O Lorde oure God, and gather vs from amonge the heathen: that we maye geue thanckes to thy holy name, & make our boast of thy praise.

Luke. i. b

* Blessed be the Lord God of Israel from euerlastyng and worlde without ende, & let al people saye: Amen, Amen. Praise the euerlastyng,

The Notes.

The notes
described
the
their glo
rye,

a. The Christen, whose hearts the holy Ghost possesseth, are þ lordes inheritaunce, who gouerneth them by the vertue of his word, after his wil and pleasure.

b. That is God, who was their glorye.

c. That is Egypte, as before in the psalme. Dam. lxxviii. c.

The fyfth treatyse.

The cxii. psalme.

He sheweth that all euils and aduersities are bothe sente and taken awaye of God.

Geeue thanckes vnto the Lorde, A for he is gracious, and his mercy endureth for euer.

1. par. xlii. b
I. par. xlii. b
and. xlii. a
I. par. xlii. a
Iud. xlii. c
Eze. xlii. e.

Let them geue thanckes whome the Lorde hath redemed, & deliuered from the hande of the enemye.

And gather them out of the landes, from the East, from the West, from the North and from the South.

They wente astraye in the wyldernes in an vntroden waye, and founde no cytie to dwel in.

Hongrye and thirstye, and their soule faynted in them.

So they cryed vnto the Lorde in their trouble, and he deliuered them from their dystresse.

He led them forth by the right waie, that they myghte go to the cytie where they dwelte.

That men woulde praise the goodnesse of the Lorde, and the wōders that he doth for the chyldren of men.

B
Exo. xlii. a
Deu. viii. a

* For he satysfied the emptie soule, and fylled the hōgrye soule with good.

Suche as sat in darcknesse and in the shadowe of death, beyng faste bounde in myserye and prison.

Because they were not obediēte to the commaundementes of God, but lyghtly regarded the counsell of the most hygh.

Their herte was vexed w laboure, they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in their trouble, and he deliuered thē oute of their dystresse.

He broughte them out of darcknesse and oute of the shadowe of deathe, and brake their bondes in sonder.

That men woulde praise the goodnesse of the Lorde, and the wōders that he doth for the chyldren of men.

For he hath broken the gates of brasse, and smytten the barres of yron in sonder.

Folke men were plaged for their offence, and because of their wickednesse.

Ex. ii.

They

v. Of Dauid. Psalm. cxvii. cxviii.

C Their soule abhorred all maner of meate, they were euen harde at deathes dore.

So they cried vnto the Lord in their trouble, and he deliuered them oute of their dystresse.

mat. viii. a

* He sente his word and healed them, and sau'd them from destruction.

That men would prayse the goodnesse of the Lorde, and the wonders that he doth for the chyldren of men.

Deb. xii. d
Eccl. 5. a
Actum. 7. a
Rom. xii. a
Phil. iiii. b

* That they woulde offre vnto hym the sacrifice of thankesgeuyng, & tel out his workes with gladnesse.

They that go downe to sea in shypes, & occuppe their busynesse in greate waters.

These men se the workes of y^e lord, and his wonders in the deape.

Jonas. i. b

* For at his worde, y^e storme wynde ariseth, and lyftech bp y^e waues therof.

They are caried bp to the heauen, and downe agayne to the deape, theyr soule melteth awaye in the trouble.

They rele to and fro, they stacker lyke a droncken man, and are at theyr wyttes ende.

So they crye vnto the Lord in their trouble, and he deliuereth them oute of their dystresse.

Mat. viii. c

* He maketh the storme to ceasse, so that the waues are styll.

Then are they glade because they be at rest, and so he bypnyeth the vnto the hauen where they woulde be.

D That men would prayse the goodnes of the Lorde, and the wonders that he doeth for the chyldren of men.

That they woulde exalte hym in the congregation of the people, and loue hym in the seate of the elders.

mat. xiii. a

* Whiche turneth the floudes into drye lade, & dryeth bp y^e water spriges.

A frutefull lande maketh he baren, for the wyckednesse of them that dwell therein.

Agayne, he maketh the wyldernes a standynge water, and water sprynges of a drye grounde.

There he setteth the hongrye, that they maye buylde the a cytie to dwell in.

That they maye solwe their grounde, plante vineyardes, to yelde them frutes of increafe.

He blesseth them, so that they mul-

tiplie exceedyngly, & suffreth not theyr catel to decreale.

When they are minished and brought lowe thoroowe opprellion, thoroowe any plage or trouble.

Thoughe he suffre them to be euell intreated thoroow tyrauntes, or let them wadze out of the waye in y^e wildernes.

Yet helpeth he the pooze out of myserye (at the laste) and maketh hym an housholde lyke a flocke of shepe.

The ryghteous wyll consyde thyngs and reioyse, the mouthe of all wyckednesse shall be stopped.

Who so is wyse, and pondzeth these thynges well, shall vnderstande the loyngynge kyndnesse of the Lorde.

The Notes.

a. That is to saye towards Arabya, which is in the South partes from Ierusalem where Dauid was when he wrote this psalme. South

b. What is meante hereby, ye shall fynde in the psalm. xv. b. and Exod. xiii. d.

c. Loke the psalm. Cx. b.

d. By the gates and barres, are vnderstande all instrumentes of helpe for war. Which (how many or stronge so euer they be) profytes nothinge agaynste the Lorde. A lyke maner of spech vserh Christ of the gates of hell, for the strengthe and powers of them that be in hel. Math. xvi. c

The gates of hell shall not preuaile. &c.

e. What is here signified by y^e wildernes, is specified in Esay. xxxv. a

f. That is, he maketh them to encrease.

C The. cxviii. Psalme.

Trled vnto

Lorde.

Iron.

Gates of

brasse.

Wylde-

nes.

Blesseth.

He sheweth that he feruently desyeth to prayse God, and receyeth the noblenesse of his kyngdome and in hym as in a shadowe, the noblyte of Christes kyngdome.

A longe of a Psalme of Dauid.

D* God, my herte is ready to synge, and to geue prayse.

Psalm. lvi. b

Awake, O my gloze, awake lute and harpe, I my selfe wil awake right earlye.

I wyll geue thanckes vnto the, O Lord, amonge the people, I wyll synge prayles vnto the amonge the Heathen.

For the greatnesse of thy mercye is higher then the heauens, & thy faythfulnesse reacheth vnto the cloudes.

* Set bp thy selfe, O God, aboue the heauens, & thy gloze aboue all y^e earth.

Psalm. lvi. b

* That thy beloued may be deliuered: helpe the wth thy right hãde & heate me.

Psalm. lvi.

God hath spoken in his Sanctuarie, whiche thyng reioyseth me.

I wyll deuyde Sichem, and meate oute the valley of Suchoth.

* Gilead is myne, Manasses is myne, Ephraim

Ephraim

Ephraim is the strengthe of my heade,
Juda is my captayne.

C Moab is my washpotte, ouer Edom
wyl I strecthe oute my shoe, Philistea
shall be glad of me.

Who wyl leade me in to the stronge
citty: Who wyl bynge me into Edom:
Shalte not thou do it (O God) whyche
haste cast vs oute: thou God, that wen-
test not forthe with oure hostes.

O be thou oure helpe in trouble, for
bayne is the helpe of man.

Thow god we shal do great actes,
for it is he that shal treade downe our
enemyes.

C The. cix. Psalme.

Against Doeg and other flatterers of Saul, which
with theyr lyes prouoked hym agaynst Dauid: And vn-
der the shadowe of them agaynst Judas and al such as
after that maner trouble the sonnes of God: Then be-
wyleth he hym mysleffe, and prayeth for helpe.

a To the chaunter, a Psalme of Dauid.

A **H**olde not thy tonge, O God
of my prayse.

For the mouthe of the vn-
godlye, yea, and the mouth of
the disceatfull is opened vpon me, and
speake agaynst me with false tonges.

They compasse me aboute with wor-
des of hatred, and syghte agaynst me
withoute a cause.

For the loue that I had vnto them,
they take nowe my contrarie parte, but
I geue my selfe vnto prayer.

Thus they rewarde me euil for good,
and hatred for my good wyl.

Deut. 18. e.
Psalm. 111. a

* Set an vngodlye man to be ruler
ouer him, and * let Satan stande at his
ryghte hande.

When sentence is geuen vpon hym,
let hym be cōdemned, and let his prai-
er be turned in to synne.

Joh. xvi. c.
Actum. i. b

* Let his dayes be fewe, & his byshop-
ricke let another take.

* Let his chyldren be fatherlesse, and
his wyfe a wydowe.

Let his chyldren be vagaboundes,
and beg their bred: let them seke it, as
they that be destroyed.

B Let the extorcioner cōsume al that
he hathe, and let straungers spoyle hys
laboure.

Let there be no man to petye, nor to
haue compassion vpon his fatherlesse
chyldren.

Let his ende be destruccion, and in
the nexte generacion let his name be
cleane put oute.

Let the wyckednesse of his fathers
be had in remembraunce in the syghte
of the Lorde, and let not the synne of his
mother be done awayne.

Let them alwaye be before y Lord;
but as for y memorial of them selues,
let it perthe from out of the earthe.

And that because hys mynde was
not to do good, but persecuted the poore
helplesse, and him y was vexed at the
herte, to slaye him.

C His delyte was in cursyng, & ther-
fore shall it happen vnto him: he loued
not blessing, and that shall be farre
from him.

He clothed him selfe with cursyng
like as with a rayment: yea, it wente in
to his bowels like water, & lyke oyle in
to hys bones.

Let it be vnto him as the cloke that
he hathe vpon hym, and as the gyrdle
that he is gyrded with all.

Let it thus happen from the Lorde
vnto myne enemyes, and to those that
speake euill agaynst my soule.

But deale thou with me, O Lorde
God, accordyng vnto thy name, for
swete is thy mercye.

O deliuer me, for I am helplesse and
poore, & my herte is wounded within me. **D**

I go hence lyke the shadowe y depar-
teth, and am dryuen awaye as y gres-
hoppers.

My knees are weake thow wyl fasting
my flesh is dried vp for wate of fatnesse.

I am become a rebuke vnto them,
they * loke vpo me & shake their heades. **Psalm. xlii. b**

Helpe me, O Lord my God, oh saue
me for thy mercyes sake.

That they maye know, howe y this
is thy hande, and y thou haste done it.

Thoughe they curse, yet blesse thou:
and let them be confounded, that ryse vp
against me, but let thy seruante reioyse.

Let myne aduersaries be clothed w
their owne shame, as with a cloake.

As for me, I wyl geue thanckes vn-
to the Lorde with my mouthe, & prayse
hym amonge the multitude.

* For he standeth at the right hande **Psalm. xlii. b**
of the poore, to saue hym from suche as
condempne hys soule.

Se. iiii.

C The

v. Of Dauid. Psalm, cx. cxī. cxīi

The Notes.

To the chaunter.
Let hys chyldren be fatherlesse.

Fastyng
Be standeth, &c.

a. Take in the title of the. liii. psalme.
b. The wordes that in the prophetes are spoken after the maner of despayng wpyng or prayng: ought often to be vnderstande as prophecies, that shall in dede come to passe. As let hys chyldren be bacaboundes, for his chyldren shal be vagaboundes, and so forth of the other that followe. As in psalm. xl. c. But let all those that seke the be ioyfull.
c. By fastyng is here ment all bodelye aspycion as it is sayde before in the. xxx. psalm. c.
d. It is sayde that God standeth at the ryghte hande of the poore, because he is prest and redy to helpe them, as before in the psalm. xvi. b.

The. cx. psalme.

He describeth the kynngdome of Christe, whiche began in Sion and is come through the whole world, and shal haue the ouerhande tyl his enemyes be made hys fote stole.

A psalme of Dauid.

mat. xxi. d.
Mar. xii. d.
Luce. xx. g.
Heb. i. c.
1. Cor. xv. d.

The Lord sayd vnto my Lord:
a. * Syt thou on my right hande, b. vntyl I make thyne enemyes thy fote stole.

The Lord shall sende the rodde of thy power out of Sion, be thou ruler euen in the myddest amonge thyne enemyes.

In the daye of thy power shall thy people offer the fre wyll offrynges with an holy worshyp, the dewe of thy byrthe is of the wombe of the moynuge.

Heb. vii. c.
Heb. xiii. c.
and, vi. e

* The Lord Iware, and wyll not repente: Thou arte a priest for euer after the order of Melchisedec.

The Lord vpon the ryght hande, shall smyte euen kynges in the daye of his wrathe.

He shall be iudge amonge the heathen, he shall kylle them with deade boyes, and smyte in sonder the heades ouer diuerse countres.

He shall dryncke of the broke in the waye, therfore shal he lifte vp his head.

The Notes.

Syt on my ryght hande, &c.

a. To sytte on the ryght hande of God, is to haue the same gloire of the Godlye maiesty that he hath to rule and gouerne as largely as he doeth. Ephes. ii. d. whome he set on hys ryghte hande in heavenly thynges, aboue al rule. &c. That is, made him equalle with him selfe and ruler euen ouer all thynges.

Vntyl. &c.
Lyste vp his heade

b. Take Mark. xxi. d.
c. Of this ye haue. liii. Regum. xxi. g.

The. cxī. psalme.

The power, wysdome, & goodnes of God are praysed, whiche are euident to se by his workes and actes done amonge the people of Israel.

Prayse the euerlastyng.



* Wyll geue thanckes vnto the Lord in my whole herte: secretly amonge the faythful, and in the congregacion.

psa. cx. a.
1. cor. xv. a.

psal. cxii. a

* The workes of the Lord are great, soughte oute of al them that haue pleasure therein.

His worke is worthye to be praysed and had in honour, & his righteousnesse endureth for euer.

The mercyfull and gracious Lord hathe so done his maruelous workes, that they oughte to be had in remembrance.

* He geueth meate vnto them, that feare him, he is euer myndefull of hys couenaunte.

psal. 38. b.
1 gen. xv. c.

He sheweth his people the power of hys workes, that he maye geue them the heretage of the heathen.

The workes of his handes are verite and iudgement, all his commaundementes are true.

They stande faste for euer and euer, and are done in tructh and equitye.

He sente redemption vnto his people, he hath commaunded his couenaunte for euer, holy and reuerent is his name.

Job. 28. d.
pro. i. a.
and. ix. c.
Eccle. i. d.

* The feare of the Lord is the beginninge of wysdome, a good vnderstandyng haue all they that do thereafter: the prayse of it endureth for euer.

The. cxīi. psalme.

He declareth the perpetuall prosperite of them whiche feare and worshyp God, and contrefete his goodnes.

Prayse the euerlastyng.

Blessed is the mā that feareth the Lord, and hathe greate delyte in hys commaundementes.

psal. 128. a.

* His sede shal be mighty vpo earth, the generacion of the faythefull shal be blessed.

psa. xlvii. e

Riches and plenteousnesse shal be in his house, and his righteousness endureth for euer.

Vnto the godlye there aryseth vp
* lychte in the darcknesse: he is mercifull, lounge and ryghteous.

psal. 27. a.
1. ion. i. c.
1. psal. 37. e

Well is he that is mercyfull, & leueth gladly, and pondreth his wordes with discrecion.

For he shal neuer be moued, & righteous shal be had in an euerlastyng remembrance.

De

v. of David Psa. cxiii. cxiiii. cxv Jo. xxxvi.

He wyl not be afrayed for any euell tydings, his herte standeth faste, and beleueth in the Lorde.

His herte is stablyshed, he wyl not thyncke, vntyll he se hys a desyre vpon hys enemyes.

2. Cor. xix. b * He hath sparled abroade, and geuen to the poore, his righteousnes remaineth for euer, his hohne shalbe exalted with honoure.

The vngodlye shall se it, and it shall greue him: he shall gnathe with his teeth and consume awaye, and the desyre of the vngodlye shall perishe.

The Notes.

Desyre. a. This desyre is vengeance the destruction.

cc.

The. cxiii. Psalme.

The moueth to the prayse of God, because he seyth a chynge and ruleth and gouerneth them after hys wyl and pleasure.

Prayse the euerlastynge.

Prayse the Lorde (O ye seruantes) O prayse the name of the Lorde.

Psal. 18. a and 135. a.

Blessed be the name of the Lorde, from this tyme forth for euer more.

The Lordes name is worthe to be praysed, fro the rysynge of the Sunne vnto the goynge downe of the same.

The Lorde is hye aboue al heathen, and his glozpe aboue the heauens.

Who is lyke vnto the Lorde oure God, that hathe his dwellynge so hye, whiche humbleth him selfe, to beholde that is in heauen and earthe.

11. Re. 11. b.

* Whiche taketh vp the synple out of the dust, and lyfteth the poore oute of the myze.

That he maye set him amonge the prynces, ene amonge the prynces of his people.

Whiche maketh the baren woman to kepe house, and to be a ioyfull mother of chyldren.

Prayse the euerlastynge.

The Notes.

Name of p Lorde. To kepe house.

a. Here is name taken for fame, renowne & glory, as in John. xvii. a

b. That is to be fruitful, and to haue a hole householde of the fruite of her bodye, where as in the tyme of her barennes, she sat alone. It signifieth not to holde an house of her owne, for that do many a barren that neuer haue chyldren.

The. cxiiii. psalme.

The blyssye recyeth the greatest and cheaste myracles whiche the Lorde dyd for Israel, when he brought them oute of Egypte.



When Israel came oute of Egypte, & the house of Jacob from among straunge people.

Juda was his Sanctuarie, Israel his domynion.

Exo. xiii. b

The sea sawe that, and fled, Jordan turned backe.

The mountaines skipped like rammes, and the litle hilles lyke yong shepe.

What ayled the, O thou sea, & thou fleddest: and thou Jordan, that thou turnedest backe?

O ye mountaynes, that ye skipped lyke rammes: and ye litle hilles, lyke yonge shepe.

B

The earth trembled at the presence of the Lorde, at the presence of the God of Jacob.

Whiche turned the harde rocke into a standynge water, and the flynt stone into a sprayngynge well.

The notes.

a. Iacobes rocke, reade, and offsprynge, is called his house, as before in the. xiii. psalm. b. and. xx. a. Reade the. xiii. of Exod. and the. iii. of Josue, and this psalm shalbe easye vnto the.

House of Jacob.

b. By Juda is also vnderstande the whole numbere of the people of Israel.

Juda.

c. By this sanctuarie, is meante the holy people of the Lorde.

Sanctuarie.

d. This is expounded in the. lxxii. psalm. How be it some (and that excellently lerned) vnderstande it of the shakynge, leapyng and tremlyng of the hyll Ston, when the Lorde came downe to geue the lawe. Exod. xix. c. and. d. Whiche shakynge (saye they) was not onely sente in that hyll alone, but also in all the hilles nyghe vnto it.

Yemoss-taynes.

e. Of the rocke turned into water, ye reade Exod. xvii. and Num. xx.

Rocke.

The. cxv. psalme.

The prayeth God for the glozpe of his names sake to forther his people, to thpante that it maye be euidentlye knowne that he alone is God, and the Idoles of the heathen but vayne thynges.



Not vnto vs, O Lord, not vnto vs, but vnto thy name geue p prayse, for thy louinge mercye and faythfulnes.

A

* Wherfore shall the heathen saye: where is nowe their God?

psa. lxxix. c

As for oure God, he is in heauen, he doth whatsoeuer it pleaseth hym.

* Theyr images are but syluer and golde, euen the worcke of mens handes. They haue mouthes, and speake not: eyes haue they, but they se not.

Psal. xlii. c. Esa xl. b. Sap xv. v. Baru. vi. a

They haue eares, & heare not: noses haue they, but they se not.

They haue handes and handle not,

B

Ec. iiii.

lete

v. Of Dauid. Psalm, cxvi and, cxvii

fete haue they, but they can not goe, ne-
ther cā they speake thorow their throte
They that made them, are lyke vnto
them, and so are all suche as put theyr
truste in them.

But let Israel trust in the Lord, for
he is*their succoure and defence.

Let the house of Aarō put their trust
in the Lord, for he is their succoure and
defence.

They that feare the Lord, let them
put their trust in ꝑ Lord, for he is their
succoure and defence.

The Lord is myndefull of vs, and
blesseth vs: he blesseth the house of Is-
rael, he blesseth the house of Aaron.

Yea he blesseth al them that feare the
Lord, bothe small and greate.

The Lord increase you more and
more: you, and youre children.

For ye are the blessed of the Lord,
whiche made heauen and carthe.

All the whole heauens are the Lor-
des, but the earthe hath he geuen vnto
the chyldren of men.

* The deade prayse not the (Lord)
nether all they that go downe into sy-
lence.

But we wyll prayse the Lord, from
this tyme forth for euermore. Prayse
the euerlastyng.

The Notes.

Thy na- a. What is here meinte by his name, is saied psal.
me. xlviii. c.
Blesseth b. That is doeth good to vs, fauoureth and mul-
tiplieth vs, maketh vs fortunate & lucky. ge. xii. a.
The dead c. Some vnderstande here by the deade, those
praise not d. that dyed in the wyldernes. Num. xvi. g. & xlv.
God. a. b. And the Jewes whom ꝑ Romaynes slewe.
Also those that dyed in their mysdelyte, and such
as beyng yet alpye, are deade thorow synne. i.
Timoth. v. a.

The cxvi. Psalme.

A thanckesgyunge for the helpe of the Lord wher-
by he escaped when he was compassed aboute with the
hoste of Baale. He receyeth the greote reoparde and
prayeth wherin he then was: and prayeth the goodnes
of God, by whose benefyte he was preserued.

I Am well pleased, that the Lord
hathe hearde the voyce of my
prayer.

That he hathe enclyned his eare vn-
to me, therfore wil I cal vpon hym as
longe as I lyue.

* The snares of deathe compassed
me rounde aboute, the paines of hel gate
holde vpon me, I founde trouble and
heynesse.

Then called I vpon the name of the

Lord: O Lord: delyuer my soule.

Graciouse is the Lord, and a righte-
ous, yea oure God is merciful.

The Lord preserueth the symple,
I was broughte downe, and he helped
me.

Turne agayne then vnto thy reste,
O my soule, for the Lord hathe geuen
the thy desyre.

And why? thou*hast delyuered my
soule from deathe, myne eyes from tea-
res, and my fete from falyng.

I wyll walcke before the Lord, in
the lande of the lyuynge.

* I beleued, & therfore haue I spo-
ken, but I was sore troubled.

I sayde in my haste: * All men are
lyars.

What rewarde shal I geue vnto the
Lord, for al the benefytes that he hath
done vnto me?

I wyll receaue the cuppe of salua-
cion, & cal vpon the name of the Lord.

I wyll paye my bowes in the pre-
sence of all his people, ryght deare in ꝑ
syghte of the Lord is the deathe of his
sayntes.

O Lord, I am thy seruaunte, I am
thy seruaunt, and the sonne of thy hāde-
mayde, thou hast broken my bondes
in sonder.

I wyll offre to the, the sacrifice of
thanckesgyunge, and wyll call vpon the
name of the Lord.

* I wil paye my bowes vnto ꝑ Lord
in the syghte of all hys people, in the
courtes of the Lordes house, euen in the
myddest of the, O Ierusalem.
Prayse the euerlastyng.

The notes

a. The Lord is not called ryghteous all onely
because he is perfecte of him selfe in all thinges;
but also because he maketh vs. righteous by hys
sonne Christ. Rom. iii. d. Whom god hath made
a seate of mercye. &c. to shewe the ryghteousnes
whiche before him is of value, &c.

b. What this lāde of the lyuynge signifieth loke
in Psal. lvi. c.

c. This cup of saluacion do many expounde to be
affliccion, vperacion and tribulacion.

The cxvii. Psalme.

He prophesyeth that the benefite of the Gospel shal
come vnto the Gentyles and heathen.

Prayse* the Lord al ye a Genty-
les, laude him all ye people.

* For his merciful kyndnes is
euer more and more towarde vs, and
the trueth of ꝑ Lord endureth for cuer.

Prayse

psal. lvi. c.

ii. cor. iiii. c.

Hom. iii. a.

D

psal. cxvi. c.

Heb. xiii. c.

lande of
lyuynge

The cup
of salua-
cion.

Rom xv. b

psalm. c. a.

v. of David Psal. cxviii. cxix. Fol. xxxvii

Prayse the euerlastynge.

The Notes.

Gentiles a. By the gentyles or heathen are vnderstand the vnfaithfull that belue not in God & by the people, the faythfull and beleuers. Psal. xlv. d. Therfore shal the people geue thanckes. & c.

The. cxviii. psalme.

A songe, wherewith Dauid deliuered from hys aduersytes, and promoted to the kyngdome of al Israell, gaue thanckes to God openlye in the tabernacle: In whiche he also beareth the figure of Christe.

B *Geue thanckes vnto the Lorde, for he is gracious, and hys mercye endureth for euer.

Esay. xlii. a. i. pa. xvi. b.

Let Israell nowe confesse, that hys mercy endureth for euer.

Let the house of Aaron now confesse, that hys mercy endureth for euer.

Yea, lette them nowe that feare the Lorde confesse, that hys mercye endureth for euer.

I called vpon the Lorde in trouble, and the Lorde hearde me at large.

B *The Lorde is my helper, I wyl not feare what man doeth vnto me.

Psal. xlii. b.

The Lorde is my helper, and I shal see my desyre vpon myne enemyes.

It is better to truste in the Lorde then to put any confidence in man.

G It is better to truste in the Lorde, then to put any confidence in prynces.

All heathen compassed me rounde aboute, but in the name of the Lorde I wyl destroye them.

They kepe me in on euery syde, but in the name of the Lorde I wyl destroye them.

They came aboute me lyke Bees, & were as hote as the fyre in the thornes, but in the name of the Lorde I wyl destroye them.

They thruste at me, that I myghte fall, but the Lorde was my helpe.

E *The Lorde is my strengthe, and my songe, and is become my saluacion,

Esay. xlii. a. Exod. xv. a.

The voyce of ioye and myrthe is in the dwellynge of the ryghteous, for the ryght hande of the Lorde hath gotten the victoize.

The ryght hande of the Lorde hath the preemynence, the ryght hand of the Lorde hath gotten the victoize.

I wyl not dye, but lyue, and declare the workes of the Lorde.

The Lord hath chastened and correct me, but he hath not geuen me ouer vnto death.

a. Open me the gates of ryghteousnes, that I maye goe in there thorowe, and geue thanckes vnto the Lorde.

This is the doore of the Lorde, the ryghteous shal enter in thorowe it.

I thancke the, that thou hast heard me, and art become my saluacion.

*The same stone whiche the buylders refused is become the heade stone in the corner.

Mat. xxi. e. mark. xii. a. Luke. xx. c. Act. iii. b.

This was the Lordes doyng, and it is maruelous in oure eyes.

This is the c. daye whiche the Lorde hath made, let vs reioyce and be glad in it.

Helpe now O Lorde, O Lord sende vs nowe prosperite,

*Blessed be he that cometh in the name of the Lorde, we wythe you good lucke, ye that be of the house of the Lorde.

Mat. xxi. a. Mark. xi. a. Luke. xix. c. John. xii. b.

God is the Lorde, and hathe shewed vs lyghte: O gathre the solempne feast wyth grene braunches, euen vnto the hornes of the altier.

Thou arte my God, and I wyl thancke the: thou arte my God, and I wyl prayse the.

O geue thanckes vnto the Lorde, for he is gracious, and hys mercye endureth for euer.

The Notes.

a. He openeth the gates of righteounesse, that declarerth vnto the worlde the righteounesse that cometh of God, so Esay. xlv. a. Open the gates that the good people maye goe in, & c.

b. This stone is Christe, and the buylders suche teachers, as taughte that he was unprofitable. Math. xxii. d. Suche buylders remaine yet, and shal doo to the worldes ende.

c. By day, vnderstand herethe tyme of preaching the gospel and glad tydings of Christe, whiche continueth as longe as the true faythe in Christe remaineth. Of this day speaketh Paule also. ii. Cori. vi. a. Behold, now is the day of saluacion.

To open the gates of righteounesse. the stone,

Daye.

The. cxix. psalme.

This psalme declarerth howe muche the sayntes and christen let by the lawes of God, and howe greatlye they endeouore them selues vnto them, in so muche that they sorowe them to be transgressed and withstanded of the wycked: And howe they praye to be taughte them firste aboute, and to be accustomed wyth them: and wythe as many as transgress and withstand them, to be destroyed and made awaye.

Aleph.

*Blessed are those that a be vndeft, Bled in the waye: whiche walcke in the lawe of the Lorde.

Psalm. i. a.

Blessed are they that kepe hys testymonyes, and seke hym wyth theyre whole hearte.

Se. v.

which

v. Of Dauid Psalme. cxix.

Whiche walcke in his wayes, and do
no wyckednesse.

Deut. v. vi.
vii. viii.
Iosu. xxi.
xxiii.

* Thou haste geuen strayte charge
to kepe thy commaundementes.

That my wayes were stablyshed to
kepe thy statutes.

So shoulde I not be confounded,
whyle I haue respecte vnto al thy com-
maundementes.

I wyl thancke the with an vnfayned
hearte, bycause I am learned in the
iudgementes of thy ryghteousnes.

I wyl kepe thy statutes, O forsake
me not vtterlye.

Beth.

B Where with all shall a younge man
clense hys waye: Euen by rulyng hym
selfe after thy worde.

With my whole heart do I seke the,
O let me not go wrong out of thy com-
maundementes.

Deut. vi. b
and. fl. c

* Thy woordes haue I hyd within
my hearte, that I shoulde not synne a-
gaynst thee.

Prayd be thou O Lorde, O teach
me thy statutes.

With my lippes wyl I be tellynge
out al the iudgementes of thy mouth.

I haue as greate delyte in the waye
of thy testymonyes, as in all maner of
ryches.

I wyl exercyse my selfe in thy com-
maundementes, and haue respecte vnto
thy fote pathes.

My delyte shall be in thy statutes, I
wyl not forget thy woordes.

Gimel.

C O doe wel vnto thy seruante, that
I may lyue and kepe thy woordes.

Open thou myne eyes, and so shall
I spy oute wonderful thynges in thy
lawe.

Ge. xlviii. b
Job. xliii. d

* I am a straunger vpon earthe, O
hyde not thy commaundementes fro me.

My soule breaketh oute, for the be-
rye feruente desyre that I haue alwaye
vnto thy iudgementes.

Thou rebukest the proud, cursed are
they that departe from thy commaun-
dementes.

O turne fro me shame and rebuke,
for I kepe thy testimonies.

Princes also sytte and speake a-
gaynst me, but thy seruante is occu-
pyed in thy statutes.

In thy testimonies is my delyte, they
are my councelers.

Daleth.

* My soule cleaueth to the duste, O
quycken thou me accordynge to thy worde. Psal. 44. 6

I knowledged my wayes, and thou
hearest me, O teache me then thy sta-
tutes.

Make me to vnderstande the waye
of thy commaundementes, and so shall
I talcke of thy wonderous workes.

My soule melteth awaye for ver-
ye heynesse, O set me vp accordynge vnto
thy worde.

Take fro me the waye of lyinge, and
graunte me thy lawe.

I haue chosen the waye of trueth,
thy iudgementes haue I layed before
me.

I stycke vnto thy testymonyes, O
Lorde confounde me not.

I wyl runne the waye of thy comaun-
dementes, when thou haste comforted
my hearte.

He.

Teache me O Lorde the waye of thy
statutes, & I shall kepe it vnto y^e ende. E
O geue me vnderstandynge, and I
shall kepe thy lawe, yea, I shall kepe it
with my whole hearte.

Leade me in the pathe of thy com-
maundementes, for that is my desyre.
Enclyne myne hearte vnto thy testi-
monyes, and not to couetousnes.

O turne awaye myne eyes lest they
beholde vanite, and quyen me in thy
waye.

O stablyshe thy worde in thy ser-
uaunte, that I maye feare the.

Take awaye the rebuke that I am
afraid of, for thy iudgementes are a-
miable.

Beholde, my delyte is in the comaun-
dementes, O quyen me in thy righte-
ousnesse.

Uau.

Let thy louynge mercye come vnto
me, O Lorde, and thy sauynge health
accordynge vnto thy worde.

That I may geue answer vnto my
blasphemers, for my truste is in thy
worde.

O take not the worde of trueth vt-
terlye out of my mouth, for my hope is
in

in thy iudgementes.

So shall I alwaye kepe thy lawe,
yea, for euer and euer.

And I wyll walcke at lybertye, for I
seke thy commaundementes.

I wyll speake of thy testimonyes e-
uen before kynges, and wyll not be a-
shamed.

My delyte shalbe in thy commaun-
dementes, whiche I loue.

My handes also wyl I lyft vp vnto
thy commaundementes whiche I loue,
and my talkyng shalbe of thy statu-
tes.

zain

S O thyncke vpon thy seruaunte, as
concernyng thy worde, wherein thou
hast caused me to put my truste.

For it is my comforte in my trouble,
yea, thy worde quickeneth me.

The proude haue me greatlye in de-
rision, yet thyncke not I from thy law.

I remembre thyne everlastyng iudge-
mentes, O Lorde, and am comforted.

I am horriblye afrayde for the vi-
godly, that forsake thy lawe.

Thy statutes are my songes in the
house of my pylgrymage.

I thincke vpon thy name, O Lorde,
in the nyght season, and kepe thy lawe.

It is myne owne, for I kepe thy co-
maundementes.

Beth.

H * Thou arte my porcyon, O Lorde,
I am purposed to kepe thy lawe.

I make myne humble petition in
thy presence wyth my whole hearte, O
be mercyfull vnto me accordyng vnto
thy worde.

I call myne owne wayes to remem-
braunce, and tourne my fete into thy
testimonies.

I make haste, and prolonge not the
tyme, to kepe thy commaundementes.

The congregacions of the vngodly
haue robbed me, but I forget not thy
lawe.

Ps. lxxiii. a. * At mydnyghte stande I vp, to geue
thackes vnto the, for thy iudgementes
of thy righteousnes.

I am a companyon of all them that
feare thee, and kepe thy commaunde-
mentes.

Psal. 32. d. * The earth, O Lorde, is full of thy
mercy. O teache me thy statutes,

Teh.

O Lorde, thou hast dealte frendelye I
wyth thy seruaunte, accordyng vnto
thy worde.

O learne me thy kyndnesse, nour-
ture and knowledge, for I beleue thy
commaundementes.

Before I was troubled, I wente
wryng, but now I kepe thy worde.

* Thou arte good and frendelye, O **Mat. xix. c**
teache me thy statutes.

The proude ymagyne lyces vpon
me, but I kepe thy commaundementes
wyth my whole hearte.

Their heart is as fatte as brawne,
but my delyte is in thy lawe.

It is good for me that I haue bene
in trouble, that I maye learne thy sta-
tutes.

The lawe of thy mouthe is dearer
vnto me, then thousandes of golde and
syluer.

Jod.

* Thy handes haue made me, fastho-
ned me, O geue me vnderstandyng, **Gench. i. d.**
I maye learne thy commaundementes. **Job. x. a.**

They that feare the, wyl be gladd
when they see me, because I putte my
truste in thy worde.

I knowe, O Lorde, that iudgeme-
tes are ryghte, and that thou of verye
faythfulnesse hast caused me to be
troubled.

O let thy mercyfull kyndnesse be my
comforte, accordyng to y promises that
thou hast made vnto thy seruaunte.

O let thy louyng mercies come vnto
me, that I maye lyue, for thy lawe
is my delyte.

Let the proude be confounded, which
handle me so falslye.

But let such as feare the, and knowe
thy testimonies, be turned vnto me.

O lette myne hearte be vndefyled in
thy statutes that I be not ashamed.

Caph.

My soule longeth for thy sauynge L
healthe, for my truste is in thy woorde.

Myne eyes longe looke for thy
worde, sayyng: O when wylt thou com-
forte me.

For I am become like a bottel in the
smoke, yet do not I forget thy statutes.

* Howe manye are the dayes of thy **Psal. 39. a.**
seruaunt: When wylt thou be auenged **an. xl b.**
of **1. Psal. i. a.**

V. Of Dauid Psalme. cxix.

of myne aduersaryes:

Jerem. li. b

* The proude haue dygged pyttes for me, whiche are not after thy lawe.

All thy commaundementes are true; they persecute me falselye, O bee thou my helpe.

They haue almoste made an ende of me vpon earth, but I forsake not thy commaundementes.

O quickē me after thy louyng kyndnes, and so shall I kepe the testimonies of thy mouth.

Ps

Lamed.

psam. 33. b.

O Lorde, thy * worde endureth for euer in heauen.

and cxvii. a
Eclay. xi. a.
Math. v. b
and. xxiii. c

* Thy trueth also remayneth frome one generacion to another: Thou haste layed the foundation of the earth, and it abydeth.

They continue thys daye accordyng to thyne ordinaunce, for all thynges serue thee.

If my delpte were not in thy lawe, I shoulde perishe in my trouble.

I wyll neuer forget thy commaundementes, for with them thou quickenest me.

I am thyne, O helpe me, for I seke thy commaundementes.

The vngodlye laye wayte for me to destroye me, but I confide thy testimonies.

I see that all thinges come ende to an ende, but thy commaundemente is excedyng broad.

Mem.

Ps

O what loue haue I vnto thy lawe: all the daye long is my talckyng of it.

Thou thorowe thy commaundement hast made me wyser than myne enemyes, for it is euer by me.

Deut. xlii. a.

* I haue more vnderstandyng then al my teachers, for thy testimonies are my studie.

Yea, I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete from euerye euyl waye, that I maye kepe thy wordes.

I shynte not from thy iudgementes, for thou teachest me.

Ezech. ii. b
and. iiii. a.
Psal. xix. b

* O howe swete are thy wordes vnto my throte:

Yea, more then hony vnto my mouth:

Thorowe thy commaundementes I get vnderstandyng, therfore I hate all

false wayes.

Pun.

* Thy worde is a c lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne and am stedfastlye purposed, to kepe the iudgementes of thy righteousness.

I am troubled aboue measure, quicken me, O Lorde, accordyng vnto thy worde.

Lette the fre wyll offeringes of my mouthe please thee, O Lorde, and teache me thy iudgementes.

* My soule is alwaye in my hande, yet doe not I forget thy lawe.

Indi. xlii. a.
Job. xlii. b.

The vngodlye haue layde a snare for me, but yet swarue not I frome thy commaundementes.

Thy testimonies haue claymed as myne heritage for euer: and why: they are the very ioye of my hearte.

I applye myne hearte to fulfyll thy statutes alwaye, euen vnto the ende.

Samech.

I hate the vngodlye, but thy lawe I doe I loue.

Thou art my defence and thy lde, my truste is in thy worde.

Awaye fro me ye wycked, I wyll kepe the commaundementes of my God.

O stablyshe me accordyng vnto thy woorde, that I maye lyue, and lette me not be disapoynted of my hope.

Holde thou me by, and I shal be safe: Yea, I shal euer be talckyng of thy statutes.

Thou treadest downe all them that departe frome thy statutes, for they ymagine but disceate.

Thou putttest awaye all the vngodlye of the earth lyke drosse, therfore I loue thy testimonies.

My flesh trembleth for feare of the, and I am afrated of thy iudgementes.

Thi.

I deale with the thyng that is law ful and ryghte, O geue me not ouer vnto myne oppressours.

Be thou suertye for thy seruaunt to doe hym good, that the proude doe me no wronge.

Myne eyes are wasted awaye wyth lokyng for thy healthe, and for the worde of thy ryghteousnesse.

O deale with thy seruaunt accordyng vnto

vnto thy lounge merce, and teach me thy statutes.

I am thy seruaunte, O graunt me vnderstandynge, that I maye knowe thy testimonies.

It is tyme for the (O Lorde) to laye to thyne hande, for they haue destroyed thy lawe.

For I loue thy commaundementes aboute golde and pricions stone.

Therefore holde I streghthe all thy commaundementes, and all false wayes I vtterlye abhorre.

R

He.

Thy testimonies are wonderfull, therfore doeth my soule kepe them.

Dem. lili. a * When thy woorde goeth forth, it
Psalm. cxix. b. geueth light and vnderstandynge, euē
Math. xli. c. * vnto babes.

I open my mouth and drawe in my breathe, for I desyre thy commaundementes.

O loke thou vpon me, and be mercys full, as thou blest to do vnto those that loue thy name.

Ordre my goynges after thy worde that no wyckednesse raygne in me.

O delyuer me from the wrongeous dealynges of men, and so shall I kepe thy commaundementes.

Shewe the lyghte of thy countenance vnto thy seruaunte, and learne me thy statutes.

Myne eyes gathe oute wyth water, bycause men kepe not thy lawe.

fade.

S

Ryghteous art thou, O Lorde, and true is thy iudgement.

The testimonies that thou hast commaunded are excedyng, ryghteous and true.

psa. lxx. c. * My zeale hathe euen consumed me,
John. ii. d. because myne enemyes haue forgotten thy wordes.

psalm xli. b * Thy worde is tried to þ vttermost,
and xviii. c. and thy seruaunte loueth it.

I am smal and of no reputacion, yet do not I forget thy comaundementes.

Thy ryghteousnesse is an euertlastinge ryghteousnesse, and thy lawe is true.

Trouble and heynesse haue taken holde vpon me, yet is my delyte in thy commaundementes.

The ryghteousnes of thy testymoni-

es is euertlastinge, O graunte me vnderstandynge, and I shall lyue.

hoph.

I call wyth my whole hearte, heare me, O Lorde, I wyll kepe thy statutes.

Yea, euen vpon the doe I call, helpe me, and I shall kepe thy testimonies.

Earlye in the mornynge doe I crye vnto thee, for in thy worde is my trust.

Myne eyes preuente the nyght watches, that I myght be occupied in thy wordes.

Heare my voyce, O Lorde, accordyng vnto thy louing kyndnesse, quicken me accordyng as thou arte wonte.

They drawe nye that of malysce persecute me, and are farre from thy lawe.

Be thou nye at hande also, O Lord, for thy promyses are faythfull.

As concernyng thy testymontes, I haue knowen euer sens the beginnyng, that thou hast grounded them for euer.

Res.

O confidre myne aduersyte, and delyuer me, for I doe not forget thy lawe.

Maintayne thou my cause and defende me, quicken me accordyng vnto thy worde.

Healthe is farre from the vngodlye, for they regarde not thy statutes.

Great is thy mercy, O Lorde, quicken me as thou arte wonte.

Manye there are that trouble me, and persecute me, yet doe not I swaue from thy testimonies.

It greueth me, when I see, that the transgressours kepe not thy law.

Consydre, O Lorde, howe I loue thy commaundementes, O quicken me with thy lounge kyndnesse.

Thy worde is true from euertlastyng, all the iudgements of thy ryghteousnes endure for euer more.

Sim.

b The Dynces persecute me without cause, but my heart standeth in awe of thy wordes.

* I am as glad of thy worde, as one that syndeth great spoyles.

As for lyes, I hate and abhorre the, but thy lawe doe I loue.

i Seuen tymes a daye doe I prayse thee, bycause of thy ryghteous iudgements.

Great is the peace that they haue whych

Eccl. ix. a

v. Of Dauid Psalme. cxx. cxxi

whiche loue thy law and are not offend-
ded at it.

Lozde, I loke for thy sauynge health,
and do after thy commaundementes.

My soule kepeth thy testimonies,
and loueth them exceedinglye.

I kepe thy commaundementes and
testimonies, for all my wayes are be-
fore thee.

Tau.

V Let my complaynt come before the,
O Lozde, geue me vnderstandynge, ac-
cordynge vnto thy worde.

O h let my supplicacion come before
the, deliuer me accordig to thy promes.

My lyppes shall speake of thy
praple, seynge thou haste taughte me
thy statutes.

Yea, my tongue shall syng of thy
worde, for all thy commaundementes
are ryght.

Let thyn hand helpe me, for I haue
chosen thy commaundementes.

I longe for thy sauynge health, O
Lozde, and in thy lawe is my delpte.

O h let my soule lyue and praple the,
that thy iudgementes maye helpe me.

I goe astraye, lyke a shepe that is
lost: O h seke thy seruaunt, for I do not
forget thy commaundementes.

The notes.

To be vn-
despyled.

a. He is vnderdespyled in the way, that liueth in faith
whiche worketh by charite. And to walcke in
the lawe, is to be conuersante in it, and lyue af-
ter it.

Princes.

b. Here is to be vnderstande by princes, al maner
of euyls, be they temporall or spiritual (as they
call them) whiche after the outward apperaunce
of this worlde seme moste sage, and wise. Suche
withstode him and spake agaynst hym.

The way
of trueth.

c. This waye of trueth, is the lyfethat is ordered
after the worde of trueth, which is contayned in
the scripture. In this waye Dauid sayeth that
he hath walcked, and not in fayned tradicions
and holynes imagyned by hym selfe or by anye
mortall men. In the same signification doeth
peter vse this worde in the. ii. a of his. ii. Epi-
stle. There shalbe false teachers. By whome the
waye of trueth shalbe euyl spoken of. &c.

Geue me
vndersta-
ndynge.

d. He despyeth to haue an other vnderstandynge
then that whiche is but manlye, whiche is igno-
raunt of God and of his wyl, powte, merce and
anger. Yea, though it were neuer so wel instruct
and taught, yet woulde it neuer vnderstande of
it selfe without the spirite of God, that God is
merciful, righteous, and forgiveth synnes feylpe,
without anye deservynge. Psalme. cxii. b

Lanterne

e. The worde of God is called a lanterne & light,
because, w without it, al that there is, is darkenes,
and because that he whiche foloweth it, can not
fal in to anye error, as it is sayde. ii. peter. i. d.
We also that. &c.

f. That man is sayd to haue his soule in his had, my soule
that is alwaye redy and prest to offer his lyfeto. is alway
dager, as ye haue it expounded in Job. xiii. c. wher
is spokẽ more at large. It should not seme amisse
expounded to saye that the man p frameth al the
workes of his handes after p lawe of God, hath
his soule in his handes. As who shoulde saye, he
dothe in al his workes regarde the health of his
soule.

g. Loke in the. xv. psalme. a.

h. Of the princes is sayde aboute in this psal. c. To cpe,
princes.

The. cxx. psalme.

An affectuous complaynte of the prophet, beynge
dyuyn out of the land and abyding amonge the wicked
that dpyd al thynges by fraude and violence.

The songe of the steares.

When I am in trouble, I call
vpon the Lozde, and he an-
swereth me.

Deliver my soule, O Lord,
from lyngge lyppes, and from a dulcete
full tongue.

What rewarde shalbe geuen or done
vnto the, thou false tongue.

Geue mightye and sharpe arrowes,
wyth hote burnynge coales.

Wo is me that my banishmente en-
dureth so longe: I dwel in the taberna-
cles of the sorowfull.

My soule hath longed welte amonge
them, that be enemyes vnto peace.

I laboured for peace, but when I
spake therof, they made the to batayle.

The notes.

a. In Hebrew Maheloth. Abz. Ezra thynketh it
to be the beginnynge of some songe, after whose
tyme the psalmes p haue this tytle were sage. O-
ther expound it to signifie: in a high place. Some
there be that saye, that the Lewites sange al these
psalmes in Dauids house, vpon p steares which
went frome the chambre where the men assem-
bled, to the chambre where the women comenlye
abode.

b. Loke. cxiii. psalme. b.

The. cxxi. psalme.

He sheweth that the godly must loke for the helpe
of God only, and that he geueth it verye readelye.

The songe of the steares.

Lifte vp myne eyes vnto
the a hylles, fro whence com-
meth my helpe.

* My helpe commeth eue
from the Lord which hath
made heauen and earthe.

He wyl not suffre thy fote to be mo-
ued, and he that kepeth the, slepeth not.

* Behold, he that kepeth Israel, doth
nether slomber nor slepe.

The Lozde hym selfe is thy keper, &
Lozde is thy defence vpon thy ryghte
hande.

So

So that the sunne shall not burne the
by daye, nether the moone by nyght.

The Lorde preserveth the foule all
euyl; yea, it is the Lorde that kepeth
thy soule.

The Lorde preserveth thy goyng out
and thy commynge in, from thys tyme
forth for ever more.

The Notes.

Bylles, a. By these bylles is meant the heauens.

The. cxxii. Psalme.

Under the shadowe and figure of Ierusalem he de-
scribeth the felicity of the congregacion of Chyysles, and
the despyres of the sayntes, wchynge euer the farther
raunce of it.

The songe of the steates.

I was glad, when they sayde vnto
me: *we wyl goe in to the house of
the Lorde.

Oure fete shall stande in thy gates,
O Ierusalem.

Ierusalem is buylded as a cytte,
that is at vntite in it selfe.

For there the trybes go vp, euen the
tribes of the Lorde: to testifie vnto Is-
rael, to geue thanckes vnto the name of
the Lorde.

For there is the seate of iudgement,
euen the seate of the house of Dauid.

O praye for the peace of Ierusalem,
they shal prospere that loue the.

Peace be within thy walles, a plen-
teousnes within thy palaces.

For my brethren and companions
sakes, I wyl with the prosperite.

Yea, bycause of the house of y Lorde
oure God, I wyl seke to doe the good.

The. cxxiii. Psalme.

The godly subdued to the wycked, do affectuouly
despyre God to deliuer them, for vnto hym they wholye
commit them selues.

The songe of the steates.

Unto the lyfte I bp myne a eyes,
*thou y dwellest in the heauens.

Behold, euen as the eyes of ser-
uauntes loke vnto the handes of their
maysters: and as the eyes of a mayden
vnto the handes of her maistesse, euen
so our eyes wayte vpon the Lorde our
God, vntyl he haue mercye vpon vs.

Haue mercy vpon vs, O Lord, haue
mercye vpon vs, for we are bitterlye de-
spysed.

Oure soule is filled wyth the scornes,
full reprove of the welthy, and with the
despitefulnesse of the proude.

The Notes.

a. By the eye to the hebyes almost continuallie

understand the heart and minde. As before in the
psal. cxi. and in manye other places.

The. cxxiiii. Psalme.

The godly reioyce that they are rydde, by the helpe
of God, fro a iopardy wherunto they were perceyue.

The songe of the steates.

If the Lorde had not bene of
our syde (nowe maye Israell
saye) If the Lorde hadde not
bene of oure syde, when men
rose vp agaynste vs.

*They had swallowed vs by quicke,
when they were so wrathfullie displea-
sed at vs.

Yea, the waters had drowned vs, the
streame had gone ouer our soule.

The depe waters of the proude had
gone euen vnto oure soule.

But praysed be the Lorde, which hath
not geue vs ouer for a pray vnto their
teeth.

Oure soule is escaped, euen as a birde
oute of the snare of the fowler: the snare
is broken and we are deliuered.

*Oure helpe standeth in the name of
the Lorde, whiche hath made heauen
and earthe.

The. cxxv. Psalme.

The churche or congregacion is in safetie when
the Lorde defendeth it, and shalbe prosperous when he
fauoureth it, and purgeth the wycked thereoute.

The songe of the steates.

They that put their truste in
the Lord, are euen as y mount
Sion, which maye not be re-
moued, but standeth fast for
euer.

The bylles stande aboute Ierusalem,
euen so standeth the Lorde rounde a-
bout hys people, from this tyme forth
for euermore.

That the rodde of the vngodly come
not into the lotte of the ryghteous, lest
the ryghteous putte their hande vnto
wyckednesse.

Do well, O Lorde, vnto those that
be good, and true of hearte.

As for suche as tourne backe vnto
theyre owne wyckednesse, the Lorde
shal leade them forth with the puel do-
ers: but peace be vpon Israell.

The. cxxvi. Psalme.

He describeth the gladnes of the people returning
agayne from Babilon, and vnder the figure herof the
reioysynge of the Chyysen, whome the sonne of God
hath made free from the captiuitie of synne and death.

The songe of the steates.

When

Esaye. ii. d
mich. iii. a
zach. viii. a.

B

Al. re. viii. d
Esa. xlvii. a
Actu. vii. f
ii. Pa. vi. d

Theeye.

What is
signified
by y true
of hearte,
is sayd be
foze in the
lytiti pfa
Gala. vi. d

v. Of Dauid Ps. cxxvi. cxxvii cxxviii cxxix.

When þ Lord turneth agayne the captiuite of Sion, then shall we be lyke vnto them that dreame.

Then shall oure mouthe be fylled with laughter, & our tongue with ioye.

Then shall it be sayde amonge the Heathen: the Lorde hath done greates thynges for them.

Yea, the Lorde hath done great thynges for vs al ready, wherof we reioyce.

Turne oure captiuite, O Lorde, as the ryuers in the southe.

They that sowe in teares, shall reape in ioye.

He that nowe goeth in his waye wepyng and beareth forth good seide, shall come agayne wyth ioye, and byngng hys theaues with hym.

* The. cxxvii. Psalme.

of this ps
haue be-
fore in the
style of p
crr. psal.

By the on-lye lyberalte & gyfte of God, is þ house and hougholde geuen. the ctyte defended, meate myny- shed, chyldren & those towarde and thyrtye obtayned.

The songe of the steares.

Excepte the Lorde buylde the house, their labour is but lost that buylde it.

Except the Lorde kepe the ctyte, þ watchmā waketh but in vayne.

* It is but lost labour that ye cyle vp earlye, and take no rest, but eate the breade of carefulnes: for loke to whom it pleaseth hym, he geueth it in slepe.

Lo, chyldren and the fruite of the wombe are an herpytage and gyfte, that commeth of the Lorde.

Lyke as the arrowes in the hande of the Gyaunt, euen so are the yonge chyldren.

Happye is the man, that hath hys quier full of them: they shall not be ashamed, when they speake wyth their enemyes in the gate.

The. cxxviii. Psalme.

He that feareth God shall doe wel and fortunatlye at al tyme.

The songe of the steares.

Blessed are al they that feare the Lorde, and walcke in hys wayes.

For thou shalt eate the laboures of thyne handes: wel is thee, happye arte thou.

Thy wyfe shall be as þ fruteful vyne vpon the walles of thy house.

Thy chyldren lyke the Oliue braun-

ches rounde aboute thy table.

Lo, thus shall the man be a blessed, that feareth the Lorde.

* The Lorde shall so blesse the oute of Sion, that thou shalt see Ierusalem in prosperyte all thy lyfe longe.

Yea, that thou shalt see thy chyl- dres chyldren, and peace vpon Israell.

The Notes.

a. That is, fylled with welch and prosperite.

The. cxxix. Psalme.

Although the wycked do longe and greatlye persecute the godlye, yet shall they not preuaile ouer them: yea, they shall at þ length perishe when the godlye shall be in safetie.

The songe of the steares.

Manye a tyme haue they foughte against me fro my youth vp (maye Israell nowe saye.)

* Yea, manye a tyme haue they fought agaynst me fro my youth vp, but they haue not ouercome me.

The plowers plowed vpon my back, and made longe forowes.

But þ righteous Lorde hath heuen the yoke of the vngodlye in peces.

Let them be confounded and turned backward, as many as haue euil wyll at a Sion.

* Let them be euen as the hape vpon the house toppes, whyche wythereth before it be pluckte vp.

Whereof the mower filleth not his hande, neyther he that byndeth vp the sheaues, hys bosome.

So that they which goe by, saye not so much as: the Lorde prospere you, we wythe you good lucke in the name of the Lorde.

The notes

a. In the scripture, Sion betokeneth the whole church and cōgregation of God, and euery fayth- ful soule that hath his whole intente, affection and desire towarde God.

The. cxxx. Psalme.

An earnest prayer of hym that is oppressed wyth ad- uersitie for his synnes, and that suerly hopeth to obtayne of God bothe forgiveness of his synnes and deliuerance from hys aduersities.

The songe of the steares.

Out of the depe call I vnto the, O Lorde, Lorde heare my voyce.

Oh lette thyne eares consyde wel the voyce of my complaynte.

* Yf thou Lorde wylt be extreme to marcke what is done amysse, Oh Lord who may abyde it?

But

But there is mercy with thee, & thou mayest be feared.

I loke for the Lorde, my soule doeth wayt for him, & in his word is my trust.

My soule doth patiently abyde the Lorde, fro the one mornynge to the other.

Let Israel trust in the Lorde, for with the Lorde there is mercy & plenteous redemption. And he shall redeeme Israell from all his synnes.

The notes.

The depe a. By the depe is underst and the aduersitie wher in the people of Israel were when they were scattered among the Chaldees. Vnto vs christe, it signifyeth the aduersitie, trouble and misery, & hap- peneth to vs for our offences and synnes.

The. cxxxi. Psalme.

He sheweth & he was not proude, but meke and lowly.

The songe of the steares.

I Lorde, I am not hye minded, I haue no proude lokes.

* I do not exerceyse my selfe in great matters, which are to hie for me.

But I refrayne my soule and kepe it lowe, lyke as a childe that is wayned fro his mother: yea, my soule is euen as a weyned childe.

Let Israel trust in the Lorde, from this time forth for euermore.

The. cxxxi. Psalme.

He sheweth that the prosperite of Chyrtes kyngdom dureth euer, & that God is alway preser with his church and congregation: Thys doeth he vnder the figure of David and of the arke abyding in Zion.

The songe of the steares.

I Lorde, * remembre David and all his trouble.

* How he swore vnto & Lorde, and vowed a vow vnto the al- mighty one of Jacob: I will not come within the tabernacle of my house, nor clyme vp in my bedde.

I wyl not suffre mine eyes to slepe, nor myne eye lpyddes to slomber.

Vntyl I fynde out a place for & Lorde, an habytacyon for the myghtye one of Jacob.

Lo, we hearde of the same at Ephrata, and founde it in the wod.

We wyl go in to his tabernacle, and fall downe before his fote stole.

* Aryse, O Lorde, into thy restynge place, thou and & atcke of thy strength.

* Let thy priestes be clothed with righ- tuousnesse, and let thy sayntes reioyse, for thy seruaunte Davids sake,

& turne not awaye the presence of thyne anoynted.

* The Lorde hathe made a faythfull oth vnto David, & he shall not shynke from it: Of the fruite of thy bodye shal I set vpon thy seate.

If thy children wyl kepe my couenāt, and my testymonye that I shall learne theym, their children also shal spt vpon thy seate for euermore.

For the Lorde hath chosen Zion, to be an habitacyon for him selfe hathe he chosen her.

This shal be my rest, here wyl I dwel, for I haue a delyte therin.

I wyl blesse her vitalles with encrease, and * wyl satisfye the pore with breade.

I wyl decke her priestes with health, and her saintes shal reioyse & be glad.

There shal I make the chorne of Da- uid to flozyshe, I haue ordered a * lan- terne for myne anoynted.

As for hys enemyes, I shall clothe them with shame, but vpo him selfe shal his crowne flozyshe.

The notes.

a. His restynge place was the mercy seate, as be- fore in the psalme. xcix. b.

b. God turneth awaye from them, whom he for- saken.

c. By this house is meane power. As in the. xciii. psalme.

Restynge place.

To turne awaye.

House.

The. cxxxi. Psalme.

He prayeth the vnite and concorde of brethren.

The songe of the steares.

of David.

Beholde, how good and toy- ful a thing it is, * brethren to dwell together in vnitie.

It is lyke the precyous opyntement vpon the head, that ranne downe vnto the beard: euen vnto Arons beard, and went downe to the skyrtes of his clothynge.

Like the dewe of Hermon, which fel vpon the hyll of Syon.

For there the Lorde promised his bles- syng, and lyfe for euermore.

The notes.

a. Of this opyntment is spoken. Exod. xxx. c

The. cxxxi. Psalme.

He exhorteth to praye and prayse God: yea and that also in the nyght.

Opntment

The songe of the steares.

Beholde, O * prayse the LORD, all ye seruauntes of the Lorde, ye that by nyghte stande in the house of the Lorde.

Psal. cxli. a

fl. i.

O liss

v. Of David, Psalme. cxxv. cxxvi.

l. Tim. li. d * O lyft vp your handes in the sanc-
tuary, and prayse the Lorde.
Rom. vi. d * The Lorde that made heauen and
earth blesse the out of Sion.

The. cxxv. Psalme.

O moueth men to the prayse of God, and declareth
his power by his workes, as well by those wherby he
uery where doeth, as by those wherewith he peculialyze
auanced Israell.

Prayse the euerlastynge.

A * Prayse the name of the Lorde,
prayse it O ye seruauntes of the
Lorde.

Ye that stande in the house of the
Lorde, in the courtes of the house of our
God.

O prayse the Lorde, for the Lorde is
gracious: O synge prayses vnto hys
name, for it is louely.

Deut. xlii. c
and. p. c * For why the Lord hath chosen a Ja-
cob vnto him selfe, and Israell for hys
owne possession.

For I know that the Lord is great, &
that our Lorde is aboue all goddes.

What soeuer the Lorde pleaseeth that
doth he in heauen & in earth, in the sea,
and in al deape places.

He bringeth forth the cloudes from
the endes of the worlde, he turneth the
lyghtenynge vnto rayne, bringynge
the wyndes out of their treasures.

Exod. xlii. a
Exod. 7. 8. 9
and. r.
Psalm. 78. c.
and. ch. c * Which smote the fyrst bozne of E-
gypte, both of man and of beast.

He hath sente tokens and wonders
into the myddest of the, O thou lande of
Egipte, vpon Pharaon and all hys ser-
uauntes.

Which smote diuerse nations, and
newe myghtie kynge.

Rom. xxi. c
Deut. ii. a. * Schon kinge of the Amozites, O
the kynge of Basan, and all the kynge-
domes of Canaan.

Iosue xli. c * And gaue their land for an heritage,
for an heritage vnto Israel his people.

Thy name, O Lorde, endureth for e-
uer, so doeth thy memoypall, O Lorde,
from one generacyon to another.

Deut. 37. c * For the Lorde wyl auenge his peo-
ple, and be gracious vnto hys ser-
uauntes.

Isa. lii. b
Sap. xvi. d
Sap. vi. * As for the ymages of the Heathen,
they are but syluer and gold, the worke
of mens handes.

They haue mouthes, & speake not:
eyes haue they, but they se not.

They haue eares, and yet they heare

not, nether is there anye byrthe in theyr
mouthes.

They that make them, are lyke vnto
them, and so are all they that put theyr
trust in them.

Prayse the Lorde ye house of Israel,
prayse the Lorde ye house of Aton.

Prayse the Lorde ye house of Leut, ye
that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Syon,
which dwelleth at Jerusalem.

Prayse the euerlastynge.

The notes.

a. What is vnderstande by Jacob and Israel, is
shewed in the psalme, xlii. b, and. xx. a. **Jacob.**

The. cxxvi. Psalme.

O thou that thyntent to styre men to the prayse of God, he
reheareth the myracles of the creatur, & also those which
he after did in the reuengynge of Israell.

A * Geue thanks vnto the Lorde,
for he is gracious, and his mer-
cy endureth for euer. **Jud. xlii. c.**
Psalm. ch. a
and. ch. a.
1. Mat. 4. c

O geue thakes vnto God of al god-
des, for his mercy endureth for euer.

O thanke the Lorde of all lordes, for
his mercy endureth for euer.

Which only doth greate wonders,
for his mercy endureth for euer. **Jud. xlii. d**
Psalm. 71. c

Which by his wisdom made the hea-
uens, for his mercy endureth for euer.

Which laped out the earth aboue
the waters, for his mercye endureth for
euer. **Job. 38. a**
Psalm. 23. a

Which hath made great lightes, for
his mercy endureth for euer. **Genes. 1. b**

The sunne to rule the dape, for hys
mercy endureth for euer.

The moone and the starres to gouerne
the nighte, for his mercye endureth for
euer. **Exod. xlii. c**

Which smote Egipte w their fyrst
bozne, for his mercy endureth for euer.

And brought out Israel from amonge
them, for his mercye endureth for euer.

With a myghtie hand & stretched oute
arme, for his mercye endureth for euer.

Which deuided the reed sea in two par-
tes, for his mercy endureth for euer.

And made Israel to go thorow the
myddest of it, for hys mercye endureth
for euer. **Exod. 14.**

But as for Pharaon and his host, he
ouerthrew them in the reed sea, for his
mercy endureth for euer.

Which led his people thorow the
wildernesse, for his mercye endureth for
euer. **Exod. 15. 16**
and. xvi.

Whiche

C * Whiche smote great kynges, for
his mercy endureth for euer.

Yea, and sue myghtye kynges, for
his mercy endureth for euer.

* Schon kyng of the Amozites, for
his mercy endureth for euer.

And Og the kyng of Basan, for his
mercy endureth for euer.

And gaue away their lande for an he-
ritage, for his mercy endureth for euer.

Euē for an heritage vnto Israell
his seruauit, for his mercede endureth
for euer.

* Whiche remembreth vs, when we
are in trouble, for his mercede endureth
for euer.

* Which geueth fode vnto all fleshe,
for his mercy endureth for euer.

O geue thanks vnto the God of hea-
uen, for his mercy endureth for euer.

C The. cxxxvii. Psalme.

The Babylonians required of Israel songs, but
they perpetually bewailed the destruction of Ierusalem.

By the waters of * Babylon we sat
downe & weapte, when we remem-
bred Syon.

As for our harpes, we hanged them
vp vpon the trees, that are therein.

Then they that led vs away captiue,
required of vs a songe and melodye in
our heynynes: syng vs one of the songes
of Sion.

Howe shall we syng the Lordes song
in a straunge lande?

B If I forget the, O Ierusalem, let my
right hande be forgotten.

If I do not remembre thee, let my
tonge cleue to the rose of my mouth: yea

if I preferre not Ierusalem in my mirth.

Remembre the children of * Edom,
O Lord, in the daye of Ierusalem, how
they sayde: downe with it, downe with
it: euē to the grounde.

* O daughter of Babylon, thou shalt
come to misery thy selfe: yea, happy shal
he be, that rewardeth the as thou haste
serued vs.

* Blessed shall he be, that taketh thy
children, and throweth them agaynste
the stones.

The Notes.

a. By this daughter of Babylon, is meante the
citty and people of Babilon.

C The. cxxxviii. Psalme.

He prayeth the goodnes of God towards him,
whiche hath deliuered him forth of all Jeopardies, and

promoted him vnto the dignitye of a kyng.

Of David. *All his Deliuery.*

I * Wyl geue thanckes vnto thee,
O Lorde, with my whole herte, e-
uen before I Goddes, wyl I syng
prayles vnto the.

* I wyl worshipsse towarde thy ho-
ly temple, and prayse thy name, because
of thy louynge kyndenesse and trueth,
for thou hast magnified thy worde, ac-
cording vnto thy great name.

When I cal vpon thee, thou hearest
me, and endwest my soule with muche
strength.

All the kynges of the earth shall
praise the, O Lorde, when they heare
the wordes of thy mouth.

Yea they shall syng in the wayes of
the Lorde, that great is the glory of the
Lorde.

* For though the Lord be hie, yet hath
he respecte vnto the lowlye: as for the
proud, he beholdeth him a farre of.

Though I walke in the myddest of
trouble, yet shalt thou refreche me: thou
shalt stretch forth thyne hande vpo the
turpousnes of myne enemyes, and thy
tyght hande shall saue me.

The Lorde shall make good for me,
yea thy mercy, O Lorde, endureth for e-
uer: * despyse not then the worke of
thyne owne handes.

C The. cxxxix. Psalme.

He sheweth that all thynges are euident & open vnto
God which made him: and that he is euery where, and
seeth all thynges.

a. To the chaüter, a Psalme of David.

O Lorde, thou searchest me out, and
knowest me.

Thou knowest my downe syt-
tyng and myne vprysynge, thou vnder-
standest my thoughtes a farre of.

Thou art aboute my path and aboute
my bed, and speest out all my wayes.

For lo, there is not a worde in my
tonge, but thou, O Lorde knowest it al-
together.

Thou hast fashyoned me behynde and
before, & layed thyne hande vpon me.

Suche knowledge is to wonderful &
excellent for me, I can not attayne vnto
it.

* Whither shall I go then from thy
spete: or, whither shall I go then from
thee.

thy presence:

Jer. 3. b

* If I clyme vp to heauen, thou arte there: yf I go downe to hell, thou arte there also.

If I take the wynges of the moyr-
nyng, and remayne in the uttermoste
part of the sea.

Euen there also shall thy hande leade
me, and thy ryght hand shall hold me.

If I say: peradventure the darknes
shall couer me, then shall my nyghte be
turned to daye.

Yea, the darkenesse is no darkenesse
with the, but the nyghte is as cleare as
the day, the darknes and light are both
alyke.

C For my repnes are thyne, thou haste
couered me in my mothers wombe.

I wyl geue thanks vnto the, for I
am wonderously made: maruelous are
thy workes, and that my soule knoweth
ryght well.

My bones are not hydde from thee,
though I be made secretly, and fashyo-
ned beneth in the earth.

Thyne eyes se myne vnperfectnes,
they stande all wyrtten in thy booke: my
dayes were fashioned, whē as yet there
was not one of them.

D Howe deare are thy counsels vnto
me O God: O how great is the summe
of them.

If I tell the, they are mo in nombze
then the sande: when I wake vp, I am
present with thee.

Wylt thou not slaye the wycked (O
God) that the bloudy ryste myght de-
parte fro me?

For they speake vnryght of the, thyne
enempes exalte them selues presump-
tuouslye.

I hate them, O Lorde, that hate thee:
and I maye not awayne with those that
cyle vp agaynst the.

Yea I hate them right sore, therfore
are they myne enempes.

Psal. 26. a.

* Trye me, O God, and seke y ground
of myne hert: proue me, and examen my
thoughtes.

Loke well yf there be anye waye of
wickednes in me, b and leade me in the
waye euerlastyng.

The notes.

To the chaunter. a. Loke the rytle of the. iiii. psalme.
b. Some reade. Then leade me by the way of the
And leade woulde, that is destroye me.

The. cxi. psalme.

The desyreth to be deliuered from the dyscretes & lies
of Doeg, and his companions.

a. To the chaunter, a psalme of David.

D elyuer me, O Lorde, fro the euil
men, Oh preserue me fro the wic-
ked men.

Whiche imagin myschefe in their
hertes, and styre vp styfe all the day
longe.

They sharpen theyr tonges lyke a
serpent: * adders poison is vnder their
lyppes. Selah.

Rom. iii. c.

Kepe me, O Lorde, from the hande
of the vngodlye: preserue me from the
wycked men, whiche are purposed to o-
uerthrowe my goynges.

The proude haue laied a snare for me, b
and spred a net abroade wpyth coardes,
yea, a set trappes in my way. b Selah.

But my saying is vnto y Lorde: thou
art my god, heare the voice of my pray-
er O Lorde.

O Lorde God, thou strength of my
health, thou haste couered my heade in
the daye of battayle.

Let not the vngodly haue his desyre,
O Lord, let him not haue his purpose,
lest they be to proude. Selah.

* Let the mischief of their owne lyp-
pes fall vpon the head of them, y com-
passe me aboute.

Let hote buenyng coales fall vpon
them, let them be cast into the fyre, and
into the pyt, that they neuer cyle vp a-
gayne.

A man ful of wordes shall not prosper
vpon the earth: a malycious and wic-
ked person shall be hunted awaye, and
destroyed.

Sure I am, that the Lorde wyl a-
uenge the poze, and mayntayne y cause
of the helpelesse.

The ryghtuous also shall geue than-
kes vnto thy name, and the iust shal con-
tinue in thy syght.

The Rates.

a. Loke the title of the. iiii. psalme.

b. Loke the. iii. psalme. a.

c. Loke in the. xlii. psalme. b.

The. cxi. psalme.

The first he prayeth for the sperte wherewith he myght pre-
serue the sharpe frendshipp of y sayntes before the ius-
tice of the wycked: and after that, for worthy auenge-
ment of his enemies and for his deliuerance.

A psalme of David.

To the
chaunter.
Selah.
Coles.

Lorde

v. of David Psal. cxli. cxlii. cxliii Fol. xliii

A Lord, I call vpon thee: hast thou
to me, & consyder my voyce, when
I crye vnto thee.

Exo. xxx. 5
Let my prayer be set forth in thy sight
*as the incense, & let the lyftyng vpon
of my handes be an euenyng sacrifice.

Eccl. xxi. c
*Set a watche, O Lord, before my
mouth, yea a watche at the doore of my
lyppes.

O let not myne herte be enclyned to
any euell thing, to be mynded as the vn-
godly or wicked men, lest I eate of such
thynges as please them.

B Let thy ryghtuous rather smyte me
frendly, & reprove me: so wil I take it, as
thoughe he had powred oyle vpon my
head: it shall not hurt my heade, yea I
will praye yet for their wickednesse.

Their iudges stumbe at the stone,
yet heare they my wordes, that they be
ioyfull.

Our bones lie scatered before the pit,
lyke as when one graueth and dyggeth
vpon the ground.

But myne eyes loke vnto thee, O
Lord God: in the is my trust, Oh caste
not out my soule.

Kepe me from the snare whiche they
haue layed for me, and fro the trappes
of the wycked doers.

Let the vngodly fall into their owne
nettes together, vntil I be gone by the.

The. cxlii. Psalme.

*He sheweth how he prayed vnto the Lord, when he
fled from Dauid into the caue, & thought that he shoulde
there haue bene taken.*

**The instruction of Dauid, a prayer
when he was in the caue.**

psa. lxxviii. a
A * Crye vnto the Lord wth my
voyce, yea euen vnto the Lord do
I make my supplicacon.

I powre out my complaynte before
him, and shewe him of my trouble.

When my spyte is in heynesse, for
thou knowest my path: in the way wher
in I walke haue they pynely layed a
snare for me.

I loke vpon my ryght hand, and se,
there is no man that will know me.

I haue no place to flee vnto, no man
careth for my soule.

Therefore I do crie vnto thee, O Lord,
and say: thou art my hope and my por-
cion in the lande of the lyuyng.

Consydre my complaynte, for I am

brought very lowe.

O deliuer me from my persecuters, for
they are to stronge for me.

Byng my soule out of pryson, that
I maye geue thanckes vnto thy name:
whiche thinge if thou wilt graunt me,
then shall the ryghtuous resorte vnto
my company.

The notes.

a. Loke in the. xv. psalm. Exod. xliii. d. and. i. Ac. To crye
gum. vii. c

b. Here it is manifest that the lande of the lyuyng sig-
nifieth, the estate of the sayntes & churche who yet
remayne in this lyfe, as aboute in p. psal. xxvii. d.

The. cxliii. Psalme.

*This psalme & the psalme nexte before are bothe of
one tenour, and made both of one thyng.*

A Psalme of Dauid.

Hearke my prayer, O Lord, con-
sydre my desyre: and were me for
thy truth & rightuousnesse sake.

* And entre not into iudgement with
thy seruaunt, for in thy syghte shall no
man lyuyng be iustified.

For the enemye persecuteth my soule,
he smyteth my lyfe down to the ground,
he layeth me in the darknes, as the dead
men of the worlde.

Therefore is my spyte vexed within
me, and my hert within me is desolate.

* Yet do I remembre the tymes paste,
I muse vpon all thy workes, yea I ex-
ercyse my self in p. workes of thy handes.

I stretch forth myne handes vnto
the, my soule cryeth vnto the out of the
thyrstye lande. **Selah.**

* Heare me, O Lord, & that soone, for
my spyte waxeth faynte: hyde not thy
face fro me, lest I be lyke vnto the that
go downe into the graue.

O let me heare thy louyng kyndnes
by tymes in the a. mornyng, for in the is
my trust: shewe thou me the way that I
shulde walke in, for I lyfte vpon my soule
vnto thee.

Deliver me, O Lord, fro myne ene-
myes, for I resorte vnto thee.

Teache me to do the thinge that pleas-
eth the, for thou art my God: let thy lo-
uing spyte leade me forth vnto p. lande
of rightuousnes.

Quickē me, O Lord, for thy names
sake, and for thy rightuousnesse sake
byng my soule out of trouble.

And of thy goodnesse scatter myne ene-
myes abroade, & destroye all them that
bexe my soule, for I am thy seruaunte.

ff. iii. The

To crye

Lyuyng

A
Psal. lii.

Job. iiii.
Ex. b. xxi.

psal. 77.

B

Geon. 34.
psal. 86.

Jerem. 32.

Joel. ii. c

a. Of the

loke the

psal. vii.

b. Of David Psalme. cxliiij. cxlv.

The cxliiij. Psalme.

The prophet and thanketh God, because he had deliuered him from all perardes and purfuyngs of his enemies, and promoted him to be a King, and also made his kyngedome to floreye with aboundaunce of all thynges.

Of David.

Blessed be the Lorde my refuge,
whiche teacheth * my handes to
warre, and my fyngers to fight.

Reb. 12. c.
Psal. 18. 2

My hope and my castell, my defence
and my delyuerer, my shyld in whome
I truste, whiche gouerneth the people
that is vnder me.

* Lorde what is man, that thou hast
such respecte vnto him? Or the sonne of
man, that thou so regardest him?

* Man is lyke a thyng of naughte,
his time passeth away lyke a shadowe.

Job. viii. a

Bowe thy heauens, O Lord, & come
down, touche the mountaynes, that they
may smoke with all.

Sende forth the lyghtening & scatter
them, shote out thy arrows, and con-
sume them.

Sende downe thyne hande frome a-
boue, and delyuer me, & take me oute of
the greate waters, frome the hande of
straunge chyldren.

Whose mouth talketh of vanite, and
their righte hande is a righte hande of
falshe.

That I may synge a newe songe vnto
thee, O God, and synge prayles vnto
thee vpon a tenstrynged lute.

Thou that geuest victorie vnto kinges,
& hast delyuered David thy seruāt
from the parell of the swerde.

Sauē me, & delyuer me from þe hande
of straunge chyldren, whose mouth tal-
keth of vanite, and their right hande is
a ryght hande of falshe.

That oure sonnes maye growe bp as
the yong plantes, & that our doughters
maye be as the polshed corners of the
temple.

Deu. 28. n.

* That our garners maye be full and
plenteous with all maner of stoate: that
our shepe may bring forth thousandes
and hundreth thousandes in oure vyl-
lages.

That oure oxen maye be stronge to
laboure, that there be no myschaunce,
nor decaye, and no complaynyng in our
streets.

Happye are the people þe in suche a

case: yea blessed are the people, whyche
haue the Lorde for their God.

The Notes.

a. What is signified by the comynge downe of the Lorde, is saide. Gene. xi. a.
b. Of these arrowes is spoken Job. vi. a.
c. Of straunge chyldren ye haue psalme. xviij. g.
Albeit some thynke, that straunge chyldren syn-
nise all straunge nations, that is, all nacjons be-
syde the Jewes them selves.

come
downe.
Arrowes
straunge
chyldren.

The cxlv. Psalme.

The goodnes of god is so abundantly geuen vnto
all men, that all thynges prayse it: chiefly the godlye,
why he ore largelyst indued therewith.

A prayse of David.

I* Wyl magnifie the, O God my
Kyng, I wyl prayse thy name for
euer and euer,

Psalm. cxlv. a
and cxlv. b.

Euery day wyl I geue thanks vnto
thee, and prayse thy name for euer
and euer.

Great is the Lorde, and maruelous
worthy to be praysed, there is no ende
of his greatnes.

One generacyon shall prayse thy
workes vnto another, and declare thy
power.

As for me I wyl be talkynge of thy
worshyppe, thy gloze, thy prayse, and
wonderous workes.

So that men shal speake of þe might
of thy meruelous actes, and tell of thy
greatnesse.

The memoryall of thyne abundant
kyndnes shalbe shewed, & men shal sing
of thy ryghteousnes.

* The Lorde is gracious & merciful,
long suffering, and of great goodnes.

Exo. 34. a
Iere. 33. b
Ios. ii. d

The Lord is louing vnto euery mā,
and his mercy is ouer al his workes.

All thy workes prayse the (O Lorde)
& thy sayntes geue thankes vnto the.

They shewe the gloze of thy kyng-
dome, and talke of thy power.

That thy power, thy gloze & myghti-
nes of thy kyngdome myght be knowne
vnto men.

* Thy kyngdome is an euerlastynge
kyngdome, and thy dominion endureth
thorowout all ages.

Dani. 7. b
Mich. 4. b
Luce. 1. c

The Lorde vpholdeth all such as
shoulde fal, and lyfteth vp al those that
be downe.

The eyes of all wayte vpon thee,
and thou geuest the thy meate in due
season.

* Thou openest thine hand, and fillest
all thynges liuynge with plenteousnes.

The

v. of David Psal. cxlvi & cxlvii. fol. xliii

The Lorde is ryghteous in all hys wayes, and holy in all his workes.

Deut. xlii. b

The Lorde is nye vnto al them* that call vpon him, yea all suche as cal vpon him faythfully.

He fulfylleth the desyre of them that feare him, he heareth their crie, and helpeth them.

The Lorde preserueth al them that loue him, but scatereth abroade all the vngodly.

My mouth shal speake the prayse of the Lorde, and let all fleshe geue thanks vnto his holy name for euer & euer.

Prayse the everlastyng.

The. cxlvi. Chapter.

In the psalme next before so doth he here, saying that he here peculparly moueth from puttyng truste or confidence in men.

Prayse the everlastyng.

Psal. cxlii. a

Praise the Lorde, O my soule: while I lyue wyl I prayse the Lorde: yea as longe as I haue any beynge, I wyl synge prayles vnto my God.

Psal. cxlii. c

* I put not your trust in prynces, nor in any chyldre of man, for there is no helpe in them.

For when the bryth of manne goeth forth, he shal turne agayne to his erth, and so all his thoughtes perishe.

Bete xlii. c
Apoc. i. 4. b

Blessed is he that hath the God of Jacob for his helpe, * and whose hope is in the Lorde his God.

Which made heauē & earth, the sea, and all that therin is, which kepeth his promyse for euer.

Whiche helpeth them to ryghte that suffre wronge, which fedeth the hōgry.

The Lord lowseth men out of pylion, the Lord geueth syght to the blynde.

The Lorde helpeth them vp that are fallen, the Lorde loueth the rightuous.

The Lorde careth for the straungers, he defendeth the fatherles and widdow: as for the waye of the vngodly, he turneth it vpsyde downe.

The Lorde thy God, O Syon, is kynge for evermore, and thozowout al generacions.

Prayse the everlastyng.

The. cxlvii. Psalme.

In moreth all men to the prayse of God, chieflye Israel and the citizens of Ierusalem.

Prayse the everlastyng.

Praise the Lord, for it is a good thyng to synge prayles vnto our God: yea a ioyfull and pleasaunt thyng is it to be thanckfull.

The Lorde shall buylde vp Ierusalem, & gather togyther the oute castles of Israel.

He healeth the contryte in herte, and byndeth vp theyr woundes.

* He telleth the noumbre of the starres, and calleth them by theyr names.

Eccl. i. d.

Great is oure Lorde, and greate is his power: yea his wysedō is infynite.

The Lorde setteth vp the meke, and byngeth the vngodlye downe to the grounde.

B
1. Cor. xlii. c

* O synge vnto the Lorde wyth thā: kofgeuyng, synge prayles vpon y harpe vnto our God.

Whiche couereth the heauen wyth cloudes, prepareth rayne for the earth, * and maketh the grasse to growe vpon the mountaynes.

Job. 36. d.

Whiche geueth fodre vnto the catell, * and fedeth the yonge raynus that cal vpon him.

Job. 32. d.

He hath no pleasure in the strength of an hōse, nether delyteth he in anye mā's legges.

But the Lordes delyte is in them that feare him, & put their trust in his mercy.

Prayse the Lorde O Ierusalem, prayse thy God O Syon.

For he maketh fast the barres of the gates, & blesseth the chylde within the.

He maketh peace in thy borders, and filleth the with the floure of wheate.

He sendeth forth his commaundemēt vpon earth, his word runneth swyftly.

He geueth snowe lyke wolle, & scatereth the horecroft lyke ashes.

He casteth forth his yse like morsels, who is able to abyde his frost?

He sendeth oute his worde & mealteth them, he bloweth wyth hys wynde, and the waters flowe.

He sheweth his worde vnto Jacob, his statutes & ordynaūces vnto Israel.

He hath not dealte so with al the heathen, neyther haue they knowledge of his lawes.

Prayse the everlastyng.

The Notes.

a. That is, hāple, which is no nother thyng then brosed yse.

ff. iiii. The

b, Of David Psalme cxlviii. cxlix. cl.

The. cxlviii. Psalme.

The moueth al creatures to the prayse of God, as wel heauens as earth: therein warnerh the sayntes and godly to consider the great & maruelous power, wysedome and goodnes of God.

Prayse the euerlastynge.

A **Prayse the Lord of heuen, praise him in the heygth.**

Prayse him al ye angels of his, prayse him al his host.

Prayse him Sunne & Moone, praise him all ye starrs and lyght.

Prayse him al ye heuens, and ye waters that be vnder the heauens.

Lette theym prayse the name of the Lorde, for he * commaunded, and they were made.

He hath made them fast for euer and euer, he hath gyuen them a lawe whiche shall not be broken.

Prayse the Lorde vpon earth, ye whales, fyshes, and all depes.

B **Fyre and hayle, snowe and vapors, winde and storme, fulfillynge his word.**

Mountaynes and all hylles, frutefull trees and all Cedres.

Beastes and catell, wormes and feathered foules.

Kynges of the earth and all people, princes and all iudges of the world.

Ponge men and maydens, olde men and chylde: let the prayse þ name of the Lorde, for his name onely is excellent, and hys prayse aboue heauen & earth.

He * exalteth the horne of hys people, all hys sayntes shall prayse hym, the chylde of Israel, euen the people that serueth him.

Prayse the euerlastynge.

The notes.

Exalteth a. What is meant by this is shewed in þ. lxxxix. Psalme. d.

The. cxlix. Psalme.

The peculiarly moueth Israel to prayse God, because he not only had deliuered them from theyr bondage, but also had made them victours and chastisers of the gentyls and Heathen.

Prayse the euerlastynge.

a *** Synge vnto the Lorde a newe songe, lette the congregacyon of sayntes prayse him.**

Let Israel reioyse in him that made him, and lette the chylde of Sion be ioyfull in their kyng.

Let them praise his name in the paurce,

let them synge prayses vnto hym wyth tabzettes and harpes.

For the Lorde hath the pleasure in his people, and helpeth the meksharted.

Let the sayntes be ioyful with glory, & let them reioyce in their beddes.

Let þ praises of god be in theyr mouth, * and harpe swerdes in their handes. **Heb. xiii. c.**

To be auenged of the heathen, and to rebuke the people.

To bynde their kynges in cheynes, and their nobles with lynckes of yron.

That they may be auenged of them, as * it is wrytten, suche honour haue al his sayntes. **Deut. x. f.**

Prayse the euerlastynge.

The. cl. Psalme.

The moueth all men to prayse God, and that most affectuously, not onely wyth the voyce, but also with all kyndes of instrumentes: by whiche he signyfeth gladnes of mynde and holy conuersacion: (as some wyl) the blessed ioyfulness and great gladnes in þ prayses of God whiche we shall haue in the tyme to come.

Prayse the euerlastynge.

O **Praise the Lord in his Sanctu- ary, prayse him in the firmament of his power.**

Prayse him in his noble actes, prayse him in his excellent greatnesse.

Prayse him in the sounde of the trome- pet, prayse him vpon the lute & harpe.

Prayse him in the cymbales and daunse, prayse hym vpon the stringes and pype.

Praise him vpon the wel tuned cym- bales, prayse hym vpon the loude cym- bales.

Let euery thyng þ hath breath, prayse the Lorde.

Prayse the euerlasting.

The notes.

a. Some reade that is in his Sanctuary, or holy place. Saynt Jerome readeþ. **Prayse the Lord** **Sanctuary** in his holy one, that is Christ. **arye**

The ende of the Psalter.

The Proverbes of Salomon.

The fyrst Chapter.

The prayse of wysedome. We may not hearken vnto the voluptuous prouocation and intynges of sinners. Wysdome complayneth her to be despyed of all men, and prophesieth destruction vnto her despyers.

The



A He Proverbes of Salomon the sonne of David King of Israel: to lerne wisdom, a instruccio, vnderstanding, prudence, ryghtuousnesse, iudgemente and equite. That the very babes might haue wpt, and that yonge menne might haue knowledge and vnderstandynge. By hearinge, the wyle man shall come by more wylsdom: and by experience he shall be more apte to vnderstande a parable, and the interpretacion thereof, the wordes of the wyle, and the darcke speeches of the same. * The feare of y Lord is the begynning of wisdom. But v folles despise wylsdom and instruccio.

Job. 28. b.
eccle. 1. c.
psal. cxvi. b
Pro. 1. c.

My sonne, heare thy fathers doctrine, and forsake not the law of thy mother: for that shall byynge grace vnto thy heade, and shall bee as a cheyne aboute thy necke. My sonne, consente not vnto synners, yf they entyse thee, and saye: come with vs, lette vs laye wayte for bloude, and lurcke pzeuelye, for the innocent withoute a cause: let vs swa-
lowe them by lyke the hell, lette vs deuoure them quicke and whole, as those that go downe into the pyt. So shall we fynde al maner of costelye ryches, and fyll oure houses with spoyles. Caste in thy lot amonge vs, we shall haue al one purse.

psal. cxviii. a

My sonne, walcke not thou with the: restrayne thy fote frome theyr wayes.

psal. cxviii. a

* For their fete runne to euell, and are hastie to shedde bloude, but in bayne is the nette layed for the before the byrdes eyes. Yea, they them selues laye wayte one for anothers bloude, and one of the would sleie another. These are y wayes of all suche as bee couetous, that one would rauyn anothers lyfe.

Pro. xlv. a

* Wylsdom cryeth without, and putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, and sheweth her wordes thorow the cytie, saying: O ye chyldre, how long wil ye loue the chyldishnesse? how longe wyll the scoyners delyte in scoynynge, and the vnwyle be enemyes vnto knowledge? O turne you vnto my correccion: lo, I wyl expresse my mynde

vnto you and make you, vnderstand my wordes. * Seing then that I haue called, and ye refused it: I haue stretched out my hande, and no man regarded it, but all my councelles haue ye despyled, and sette my correccyons at naughte. Therefore shall I also laughe in youre destruccio, and mocke you, when the thing that ye feare commeth vpon you: euen when the thyng that ye be afrayed of, falleth in sodenly lyke a storme, and youre mysery lyke a tempest: yea, when trouble and heynesse commeth vpon you. Then shall they call vpon me, but I wyl not heare: they shall seke me earlye, but they shall not fynde me: And y because they hated knowledge, and re-
ceaued not the feare of the Lorde, but abhored my counsell, and despyled my correccion. Therefore shall they eate the frutes of their owne waye, and be fylled with their owne councelles, for the turninge awaye of the vnwyle shall slepe them, and the prosperite of folles shall be their owne destruccio. * But who so harkeneth vnto me, shall dwel safely, and haue ynoughe withoute anye feare of euell.

Eccl. 1. c.
Ier. vii. c

D

Pro. xlv. b

The notes.

a. Instruccio is that which the scholeer learneth vnder his master, wherher it bee knowledge or maners.

b. What foole commonly signifieth in the Proverbes, loke after in the. xii. Chap. b.

c. Grace for crowne.

d. Of this in Mich. vii. a.

e. In vaine is y net layed &c. That is, it is a vaine thinge to lye in wayte for them whome God defendeth, with the lyars in wayte shall rather perishe then they.

f. Howe and in what significacion scorners are taken in the proverbes, is after shewed in the ix. b.

The. ii. Chapter.

Wylsdom is to be embraced and set by. An aduocatus woman is to be eschewed.

My sonne, yf thou wylt receaue my wordes, and kepe my commaundements by thee, that thyne eare maye herken vnto wylsdom, applye thyne a heartte then to vnderstandinge. For if thou cryest after wisdom, and callest for knowledge: yf thou sekest after her as after moneye, and dyggest for her as for treasure: the shall thou vnderstande the feare of the Lorde, and fynde the knowledge of God * For it is the Lorde that geueth wisdom
ff. b. oute

Jacob. 3.
Eccl. 1. c

The Proverbes. Chapter. ii. and iii.

ad. vii. c.
Job. 28. b.
Eccl. 1. c. iii. b.
and ill. c.

B

oute of his mouth commeth knowledge and vnderstandinge. He preferueth the welfare of the righteous, and defendeth them that walke innocently: he kepeth them in the ryght pathe, and preferueth the waye of his sapientes. Then shalte thou vnderstande rightuousnesse, iudgement and equite: yea and euery good pathes. If wysedome entte into thyne herte, and thy soule delit in knowledge: then shall counsell preferue thee, and vnderstandinge shall kepe the. That þu mayest be deliuered from the euell way, and from the manne that speaketh fro wardethynges. Frome suche as leaue the hye strete, and walcke in the wayes of darckenesse: which reioyce in doinge euell, and delyte in wycked thynges: whose wayes are croked, and theyr pathes sclaunderous. That thou mayst be delyuered also * frome the straunge woman, and frome her that is not thine owne, whiche geueth swete wordes, forsaketh the husbande of her youthe, and forgetteth the couenaunte of her God. For her house is enclyned vnto deathe, and her pathes vnto hell. All they that go in vnto her, come not agayne, neither take they holde of the waye of lyfe. That thou mayest walke in the good waye and kepe the pathes of the rightuous. For the iuste shall dwell in the lande, & the innocentes shall remayne in it: but the vngodlye shalbe roted oute of the lande, and the wycked doers shalbe taken oute of it.

Prove v. a
and. vii. a

D

The notes.

a. Here in the scriptures signifyeth counsell, endeavour, intelligence, opinion, affectyon, thought and other lyke operacions of the soule, as ye maye perceyue in manye places of the scripture.
b. Whose wayes are croked. &c. that is whome their very lyfe proueth to bee offenders.
c. Dwell in the lande. The significacion here of is shewed in the psal. cxxviii. c.

The. iii. Chapter.

The commaundementes of God must be diligently regarded and obserued.



My sonne, * forget not my lawe, but let þine heart kepe my commaundementes. For they shal prolonge the dayes and peaces of thy lyfe, and byynge the peace. Let mercy and faythfulness neuer goo from the: bynde them about thy necke, and wypte them in the

tables of thyne hearte. So shalte thou synde fauour and good vnderstanding in the syghte of God and men. Put thy trust in the Lorde with all thyne hearte: and leaue not vnto thyne owne vnderstandinge. In all thy wayes haue respect vnto hym, and he shall orde thy goynges. * Be not wyle in thyne owne conceate but feare the Lorde, and departe from euell: so shall a thy nauell be whole, and thy bones stronge.

* Honour the Lorde with thy substaunce, and with the fyrstlynges of all thyne encrease: so shall thy barnes bee filled with plenteousnesse, and thy presses shall flowe ouer with swete wyne.

* My sonne, despyse not the chastening of the Lorde, neyther saynte when thou arte rebuked of him. * For whome the Lord loueth, him he chasteneth: and yet delyteth in hym, euen as a father in his owne sonne. Well is him that syndeth wysdome, and opteyneth vnderstandinge: for the gettyng of it is better then anye marchaundise of syluer, and the profyt of it is better then golde.

* Wysdome is more worthe then precious stones: and all the thynges that þu canst desyre, are not to be compared vnto her. Upon her righte hande is longe lyfe, and vpon her lefte hande is riches and honoure. Her wayes are pleasaunt wayes, and all her pathes are peaceable. * She is a tree of lyfe to them that lay holde vpon her, and blessed are they that kepe her fast.

With wysdome hathe the Lord layd ed the foundacion of the earth, and thow vnderstanding hath he stablyshed the heauens. Thowowhys wysdome the deapthes breake vp, & the cloudes drop downe of the dewe. My sonne, let not these thynges departe from thyne eyes: but kepe my lawe, and my counsell: so shall it be lyfe vnto thy soule, and grace vnto thy mouth. Then shalt thou walke safelye in thy waye, and thy fote shal not stamble. * If thou slepest, thou shalt not be afrayed, but shalt take thy reste and slepe swetelye. Thou needest not to be afrayed of anye sodayne feare, neyther for the vyolent rushynge in of the vngodlye, when it commeth. For the Lord shall besegethe, and kepe thy fote that thou be not taken. Refuse not to

5
Eccl. v. c.
Rom. iii. c.

Cob. iii. b
Dan. vi. a
Eph. iii. b

Eccl. iii. c
Gal. iii. c
1. pet. iii. b
Eph. iii. b
1. the. iii. b
1. pet. iii. b

1. pet. iii. a

C

Gen. ii. b

Prove. ii. c

Deu. xi. a

do

The Proverbes Chap. iiii. and. v Fo. xlvii

Do good vnto hym that shoulde haue it, so longe as thynne hande is able to do it. Saye not vnto thy neyghboure: go thy waye and come agayne, to morow wyll I geue the: where as thou haste nowe to geue hym. Intend no hurte vnto thy neyghboure, seynge he hopeth to dwell in rest by the. Striue not lyghtely with anye man withoute cause, where as he hath done the no harme. * folowe not a wicked man, & chose none of his waies: for the Lorde abhorreth the frowarde, but hys secreete is amonge the rightuous. The curse of the Lorde is in the house of the vngodlye, but he blesseth the dwellynge of the rightuous. As for the scorner, he shall laughe them to scorne, but he shall geue grace vnto the lowlye. The wyse shall haue honour in possession, but shame is the promotion that folowes shal haue.

The notes.

a. What is signyfyed by nauell ye shall fynde in Ezech. xvi. a.

The. iiii. Chapter.

Wisdomme and her sentes and wayes ought to be searched.

Heare, O ye chyldren, the fatherly exhortacion, & take good hede, that ye may lerne wisdom. Yea, I shall geue you a good reward, if ye wyl not forsake my law. For when I my selfe was my fathers deare sonne, and tenderly be loued of my mother, he taught me also, sayinge: * Let thynne hearte receaue my wordes, kepe my commaundementes, & thou shalt liue. Get the wisdom, get the vnderstandinge: forget not the wordes of my mouth, and shrinke not from them. Forsake her not, and she shal pre serue the: loue her, & she shal kepe the.

The chiefe poynte of wysdome is, that thou be wyllynge to opteyne wisdom, and before all thy goodes to get the vnderstandinge. * Make much of her and she shal promote the: Yea, if thou embrace her, she shal bring the vnto honoure.

She shal make the a gracious head, and garnish the with a crowne of glorye. Heare my sonne, and receaue my wordes, that the yeares of thy lyfe may be many. I wil shew the, the way of wisdom, and lead the in the right pathes.

So that if thou goest therein, there shall no straitnesse hynder the: & when thou runnest, thou shalt not fall. Take fast holde of doctrine, let her not goo: kepe her, for she is thy lyfe. * Come not in the path of the vngodly, and walke not in the waye of the wycked. Eschue it, and go not therein: departe asyde, and passe ouer by it. For they can not slepe excepte they haue first done some myschefe: nether take they any rest, excepte they haue fyrst done some harme. For they eate the breade of wickednesse, and drynke the wyne of robbery. The path of the rightuous shyneth as the lyghte, and is euer brighter and brighter vnto the perfecte daye. But the waye of the vngodly is as the darcknes, where in men fall, or they be aware. * My sonne, marcke my wordes, and encline thine eare vnto my sayinges: Let them not departe from thine eyes, but kepe them euen in the myddest of thynne herte.

For they are lyfe vnto all those that fynde them, and heale the vnto all theyr bodyes. Kepe thynne herte with al diligence, for there vpon hangeth life. Put away from the a froward mouthe, and let the lippes of sclaunder bee far from the. Let thynne eyes beholde the thinge that is ryghte, and let thynne eye liddes loke strait befoze the. Ponder the path of thy fete, so shall al thy wayes be sure. * Turne not asyde, nether to the right hande nor lefte, but withholde thy fete from euell.

The notes.

a. That is with greace and singular honoure as after in the xii. a.

b. By the right hand is vnderstaude the false and wycked confidence in workes, and by the lefte desperacion. To turne asyde or adde to the ryght hande is to ad that to the worde of God whiche God neuer commaunded. To turne a syde or bow to the lefte hand is, to take awaye from the word of God or to that whiche is forbydden. As it is wyrtten in Deut. xxi. b. and Josue. xxi. b.

The. v. Chapter.

The warneth to eschue and see whozome. He forbydeth prodigality and wastful spending. He willety us to line of our owne laboures. Men must loue their wyues.

My sonne, geue hede vnto my wysdome, and bow thynne eare vnto my prudence: that thou maiste regarde good counsell, and that thy lippes maye kepe nourtoure. * For the lippes of an harlot are a droppynge hony

Pro. i. a.

C
Isal. i. a.
and. xxi. a.

D
Deut. vi. b.
and. xli. c.

Deut. v. b.
xxvii. d.

Deut. vi. b.
x. c. xxxii. a.

Deut. x. b.

Pro. ii. b.
and. vi. a.

hony combe, and her throte is softer the oyle. But at the laste she is as bytter as woꝝ in wode, and as sharpe as a two edged swerde. Her fete go downe vnto deathe, and her steppes pearse thoroꝝwe vnto hell. She regardeth not the path of lyfe, so vnstedfast are her wayes, that thou canste not knowe them. **H**ear me therfore (O my sonne) and departe not from the wordes of my mouth.

Kepe thy way farre frome her: and come not nye the doꝝes of her house. That thou geue not a thyne honoure vnto another, and thy yeates to the cruell.

That other men bee not fylled with thy goodes, and that thy labours come not in a straunge house. Yea, that thou mourne not at the laste (when thou hast spent thy bodye and goodes) and then saye: Alas, why hated I nourtour: why dyd my herte despyse coꝝrection: wherfore was not I obedient vnto the voise of my teachers, and hekened not vnto them that inſourmed me: I am come almoste into all myſfortune, in the midst of the multitud and congregaicon.

Dyrucke of the water of thyne owne well, and of the ryuers that runne oute of thyne owne springes. **C** Let thy welles flowe oute abroade, that there maye be ryuers of water in the stretes: but let them be onely thyne owne, and not straungers with the.

Let thy well be blessed, and bee glad with the wife of thy youthe. **L**ouynge is the hynde, and frendelye is the Roo: let her bꝛest alwaye satysfy thee, and holde the euer content with her loue.

My ſone, why wilt thou haue pleasure in an harlot, and embrace the boſome of another woman? **F**or euerye man's wayes are open in the syght of the Lord, and he pondꝛeth all theyꝝ goynge.

The wyckednesſes of the vngodly ſhall catche hym ſelfe, and with the ſnares of his owne synnes ſhal he be trapped. Because he woulde not be reſourmed, he ſhall dye: and for his greate folyſhneſſe he ſhal be deſtroyed.

The notes.

a. That is thy ſubſtaunce.

b. That is, holde the onely to thyne owne wife.

c. That is, let thy chyldren come out of thy houſe with honour, and not as baſtardes.

The. vi. Chapter.

The ſouthfull and ſlowe game is pyched and ſpyed to worke. The ſepmatike is repꝛoued. Aduourty ought to be earnestly auoyded.

My ſonne: If thou be ſuerty for thy neyghboure, thou haſte faſtened thine hand with another man: yea, thou art bound with thyne owne wordes, and take with thyne owne ſpeache. Therefore, my ſonne, do thys: dyſcharge thy ſelfe, for thou arte come into thy neyghbours daunger. So thy way then ſoone, and intreate thy neyghboure: let not thyne eyes ſleepe, nor thyne eye liddes ſlumber. Saue thy ſelfe as a doo from the hande of the hunter, and as a byrde from the hande of the ſowler. Go to the Emmet (thou ſloggard) conſydꝛe her wayes, & letne to be wyſe. She hath no gyde, no teacher, no leader: yet in the ſomer ſhe prouydeth her meate, and gathereth her ſode together in the haruelt. **H**ow longe wilt thou ſleepe, thou ſloggard? **W**hen wilt thou aryſe oute of thy ſleepe? Yea, ſleepe on ſtyll a lytle, ſlumber a lytle, folde thyne handes together yet a lytle, that thou mayeſt ſleepe: ſo ſhall pouertie come vnto the as one that trauaileth by the waye, and neceſſitie lyke a weapened man. A diſſemblynge perſon, a wycked manne goeth with a froward mouth, he winketh with his eyes, he tokeneth with hys fete, he poynteth with hys fingers, he is euer ymagenyng miſcheſe and frowardneſſe in his herte, and cauſeth diſcorde. Therfore ſhal his deſtruction come haſtelye vpon him, ſodenly ſhal he be all to bꝛoken, and not be healed.

* There bee ſixe thynges whiche the Lord hateth, and the ſeuenth he utterlye abhorreth: A proude loke, a dyſſemblynge tonge, handes that mede innocent bloude, an herte that goeth aboute with wicked ymaginacions, * fete that be ſwifte in runnyng to do myſcheſe, a falſe wytnesſe that bringeth vp lyes, & ſuche one as ſoweth dyſcorde amonge brethzen. My ſonne, kepe thy fathers commaundementes, and forſake not the lawe of thy mother. Put them by together in thyne hearte, and bynde them aboute thy necke. That they may leade the where thou goeſt, preſerue the when thou art a ſleepe, and that when thou awakeſt, thou mayeſt talke of them.

For

Job. xxi. a.
Eccle. xxi. a.

Pro. xvi. c.
And. x. c.

Pro. xvi. c.
Eccle. xxi. a.

Pro. xvi. c.
Eccle. xxi. a.

The Prover, Chap. vii. and. viii To. xlv.

Psal. cxix. d. * For the commaundement is a lanterne, and the lawe a lyghte: pea, chastenynge and nourture is the waye of lyfe: that they may kepe the frome: the euell woman, frome the flatteringe tonge of the harlot: that thou lust not after her beautye in thyne hert, and lest thou be taken with her fayre lokes. In harlot wyl make a man to begge hys breade, but a married woman wyl hunt for the precious lyfe. Hape a man take fyre in hys bosome, and hys clothes not bee brenter. Or canne one go vpon hoare coales, and his fete not be hurt. Euen so, whosoever goeth into his neighbours wyfe, and toucheth her, can not bee vngylt. * When do not vtterlye despyse a thefe, that stealeth to satisfye his soule, when he is hongrye: but yf he maye be gotten, he restozeth agayne seven tymes as muche, or els he maketh recompence with all the good of hys house. But who so committeth aduoutry with a woman, he is a foole, and byngeth his lyfe to destruccion. He getteth him selfe also shame and dishonoure, suche as shall neuer be put out. For the gelousy and wrath of the man wyl not be intreated, no, though he thou wouldest offre him greate gistes, to make amendes, he will not receaue them.

The. vii. Chapter.

Deu. vi. b. and. x. a. God oughte to bee feared and honoured: Hys commaundementes oughte to be kept: Wanton appetites, and desyes oughte to be shunned.

Deu. vi. b. and. x. a. **M**y sonne, * kepe my wordes, and laye vpon my commaundementes by the. Kepe my commaundementes and my lawe, eue as the apple of thine eye, and thou shalt lyue. Bynde them vpon thy fyngers, and wyte them in the table of thyne hearte. Saye vnto wysdome: thou arte my syster, and call vnderstandinge thy kynswoman: * that she may kepe the from the straunge woman, and from the harlot which geueth swete wordes. For out of the wyndowe of my house I looked thorow the letteste, and behelde the simple people: and among other younge folkes, I spied one yonge foole goinge ouer the stretes, by the corner in the way toward the harlottes house in the twilight of the eueninge, when it beganne nowe to be nyght and

Eccl. ix. a. darcke. * And beholde, there met hym a woman, * in an harlottes apparell (a dysceatfull, wanton and an vnstedfast woman: whose fete coude not abide in þ house, now is she withoute, nowe in the stretes, and lurketh in euery corner) she caught the yonge man, kyssed hym, and was not ashamed, sayinge: I had a vow to paye, and this daye I performe it. Therfore came I forth to mete the, that I myghte seke thy face, and so I haue found the. I haue deckt my bedde with couerings and clothes of Egypte. My bedd haue I made to smel of Myrroure, Aloes, and Cynamon. Come, let vs lye together, and take our pleasure tyll it be daye lyghte, and we wyl enioy the pleasures of loue. For the good man is not at home, he is gone farre of. He hath taken þ bagge of money with him: who can tell when he cometh home. Thus with manye swete wordes she ouercame hym, and with her flatteringe lippes she wanne hym.

Immedyately he folowed her, as it were an oxe lead to the slaughter (and lyke as it were to the stocks, where folles are punished) so longe tyll she had wounded his lyuer with her dart: lyke as yf a byrde hasted to the snare, not knowinge that the parrell of his lyfe lyeth there vpon. Heare me now therfore, O my sonne, and marcke the wordes of my mouthe. Let not thyne herte wandze in her wales, and be not thou disceaued in her pathes. For many one hath she wounded, and caste downe, yea, manye a strong man hath she slaine. Her house is the waye vnto hell, where men go downe into the chambers of deathe.

The. viii. Chapter.

Pro. ii. b. and. v. a. The prayse of the wysdome of God.

Pro. ii. b. and. v. a. **D**oth not * wysdome cry: doth not vnderstanding put forth her voyce. Standeth she not in the hye places, in the stretes a wales: doth she not cry before the whole cytie, and in the gates where men go out and in: It is you, O ye men (sayeth she) whom I call: vnto you (O ye chyldren of men) lyfte I vp my voyce. Take hede vnto knowledge, O ye ignorante: be wyse in heart O ye folles. Geue eare, for I wyl speake of great matters

The Proverbes. Chapter. ix.

matters, and open my lippes to tell thynges that be right. For my throte shalbe talking of the truth, and my lippes abhorre vngodlynnesse. All the wordes of my mouth are rightuous, there is no fro wardnesse nor fallyshede therein. They are all playne to suche as wyl vnderstande, and ryghte to them that fynde knowledge. Receaue my doctrine therfore, and not syluer: and my knowledge, more then fyne golde. * For wysdome is more worth then preecious stones, yea, all the thynges that thou canste desyre, are not to be compared vnto it.

C I wysdome haue my dwellyng with knowledge, and prudente counsell is myne owne. With me is the feare of the Lorde, and the eschuyng of euell. As for pryde, dysdayne, and euell way: and a mouth that speaketh wycked thynges, I vtterlye abhorre them. I can geue counsell, and bee a gyde: I haue vnderstandynge, I haue strengthe.

*** Thozow me, Kynges reigne: thozow me, princes make iust lawes. Thozowe me, Lordes beate rule, and all iudges of the earth execute iudgemente. I am lounge vnto those that loue me, and they that seke me earlye, shal fynde me. Ryches and honour are with me: yea, excellent goodes and ryghtuousnes. My frute is better then golde and preecious stones, and myne encrease more worthe then fyne syluer. I walke in the waye of rightuousnes, and in the strete of Iudgemente.**

That I may send prosperitie to those that loue me, and to encrease theyr treasure. * The Lorde him selfe had me in possession in the beginning of his waies or euer he bega his workes afozetime. * I haue bene ordeined fro euerlasting, & from the begynning, or euer the earth was made. Whē I was borne, there wer neyther depthes nor springes of water. Before the foundacyons of the mountaynes were layed: yea, before al hylles was I borne. The earth and al that is vpon the earthe was not yet made: no, not the grounde it selfe. * For when he made the heauens, I was present: when he set vp the depthes in ordre: when he hanged the cloudes aboue: when he fastened the springes of the depe: when he

shut the sea within certayne boundes, that the water should not go ouer their marches. When he layed the foundacions of y^e earth I was with him, ordzning all thynges: delyttinge dayly, and reioysyng all waye before him.

As for the rounde compasse of this worlde, I make it ioyfull: * for my delit is to be amongs the chyldren of men. Therefore herken vnto me, O ye chyldren, for blessed are they that kepe my wayes. O geue eare vnto nourtoure, be wise, and refuse it not. Blessed is the man that heareth me: watching daylye at my gates, and geuing attendaunce at the postes of my doores. For whoso findeth me, fyndeth lyfe: and shall obtayne fauour of the Lorde. But who so offēdethe agaynst me, hurteth his owne soule. All they that hate me, are the louers of deathe.

The. ix. Chapter.

Wysdome moueth all men to embrace her. The pererye of a whore.

Wysdome hath builded her selfe an house, and hewen out a seuen pylles: she hath kylled her byrayles, poured out her wyne, and prepared her table. She hath sente forth her maydens to crye vpon the hvest place of the cytie: who so is ignoraunt, let him come hither. And to the vnwise she sayde: O come on your waye, eate my breade, and drinke, my wyne, which I haue poured out for you. Forsake ignoraunce, and ye shall lyue: and se that ye go in the way of vnderstandynge. Who so reprooueth a scornewfull personne, getteth hym selfe dishonoure: and he that rebuketh the vngodly, stayneth hym selfe. Reproue not a scorner, lest he owe the euell wyl: but rebuke a wyse man, and he wil loue the. Geue a discrete man but an occasion, and he wylbe the wyser, teach a rightuous man, and he wyl increase in knowledge. * The feare of the Lorde is the begynnyng of wysdome, and the knowledge of holpe thynges, is vnderstandynge. * For thozow me thy dayes shalbee prolonged, & the yeres of thy life shalbe many. If thou be wise, thy wysdome shall do thy selfe good: but yf thou thynkest scorne thereof, it shalbee thine owne harme. A folysh retche: lesse

Prover. xiii. b.
psal. xlviii. b.

Deut. xxi. b.
Sapi. vi. c.

Luke. xi. b.

Sapi. ix. b.

Ecc. xiii. b.

Sapi. ix. b.

Gen. i. a.
Job. xvi. a.
Ecc. viii. a.
psal. ciii. b.

Isa. l. b.

Job. xv. b.
psal. cxv. b.
Isa. i. a.
Ecc. i. c.
Isa. xli. b.

The Proverbes, Chapter. x. Fo. xlviii.

Dulle woman, full of wordes, and suche one as hath no knowledge, sitteth in p dozes of her house, vpon a stoole aboue in the cytie, to call such as go by, and p walke streyght in theyr wayes. Who so is ignoraunt (sayth she) let hi come hy: ther, & to the vnwysse she sayth: stollē waters are swete, & the breade that is pruely eaten, hath a good taste. But they consyder not that death is there, and her gestes go downe to hell.

The notes.

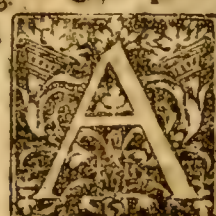
a. Or, maner the certen numbze for the buccer: rapne.

b. Scornefull or mockinge persones after Dauid him selfe, are those whiche be surtel and craftye to hurte other and whiche are readye to disfaime o: ther and to open and tel secretes and so to breake concord and vniety: And those also whiche make a moche at the word of God and despyse it, and that repure it for folythenesse: as after in the. xlii. a. p. d. and. xlii. b

The. x. Chapter.

In this Chapter and in al that folowe vnto the thyrtyeth, the wysse man exhorteth by opares sentences which he calleth Parables, to folowe vertues and to vpyce: and sheweth also what profyt cometh of wysdome, and what hyndraunce proceedeth of folythenesse.

The* Parables of Salomon



Awysse sonne maketh a glad father, but an vn- dycrete sonne is the he- ynnesse of his mother.

* Treasures p are wyck- kedlye gotten, profyt no thinge, but rightuouynesse deliuereth from deathe. * The Lord wyl not let the soule of p rightuous suffre hunger, but he putteth the vngodly fro his desyre. An ydle had maketh pooze, but a quicke laborynge hand maketh ryche. Who so gathereth in Sommer, is wise: but he

Bthat is sluggyshe in haruest, byngeth him selfe to confusyon. Louyng and fauorable is the face of the rightuous, but the forehead of the vngodly is past shame, and presumptuous. * The memoriall of the iust shall haue a good reposte, but the name of the vngodlye shall styncke. A wysse man wyl receaue warninge, but a folle wyl soner be smit- ten in the face. * He that leadech an in- nocent lyfe, walketh surely: but who so goeth a wronge waye, shalbe knowne.

* He that wyneketh with his eye, wil do some harme: but he that hath a con- scyence, shalbee beaten. The mouth of a rightuous manne is a well

of lyfe, but the mouthe of the vngodlye is past shame, and presumptuous.

Cupll wyl stereth by stryfe, * but loue couereth the multitude of synnes. In the lyppeg of him that hath vnderstan- dyng a man shall fynde wysdome, but the rodde belongeth to the backe of the folysh. Wise men lay by knowledge, but the mouth of the folysh is nye destruc- tion. The ryche mannes goodes are his stronge holde, but pouertye oppres- seth the pooze. The rightuous labo- reth to do good, but the vngodlye vseth his encrease vnto synne. To take hede vnto the chastenyng of nourtoure, is the waye of lyfe: but he that refuseth to bee reformed, goeth wronge. * Dyssem- blynge lyppeg kepe hatred secretly, and he that speaketh anye sclander, is a foole. Wher much bablynge is, there muste nedes bee offence: he that re- trayneth his lyppeg, is wisest of all. An innocent tonge is a noble treasure, but the herte of the vngodlye is nothyng worth. The lyppeg of the rightuous fede a whole multitude, but folles shall dye in their owne foly. * The blessing of the Lorde maketh riche men, as for carefull trauayle, it doth nothyng ther- to. A folle doth wyckedly, and maketh but a spozte of it: neuerthelesse it is wis- dome for a man to beware of suche.

The thyng that the vngodly are a- frayed of, shall come vpon them, but the ryghtuous shall haue theyr desyre. The vngodly is like a tempest that pas- seth ouer, and is no moze sene, but the rightuous remayneth sure for euer. As vineger is to the teth, and as smoke is vnto the eyes, euen so is a slouggyshe personne to them that sende hym forth. The feare of the Lorde maketh a longe lyfe, but the peates of the vngodlye shal be shortened. The pacient abydng of the rightuous shalbe turned to glad- nesse, but the hope of the vngodlye shall peryshe. The way of the Lord geueth a corage vnto the godly, but it is a fear for wicked doers. * The rightuous shal neuer be ouerthrowen, but the vngodlye shal not remayne in the lande. * The mouthe of the iuste wylbe talkyng of wysdome, but the tonge of the froward shall peryshe. The lyppeg of the ryghtuous are occupied in acceptable

thynges

thynges

thynges

thincketh p cōt ar as before in p vi. b. and Ec- cle. xlviii. c. l. p. xlviii. b

p. xi. b

Job. xlii. c. eccle. xi. b. p. 127. a. math. 6. c. d

p. sal. c. xlviii. a

p. sal. c. xlviii. a

Somere- ade saiges

p. 10. xv. c.

p. 10. xl. a. Ec. cl. v. b.

p. xlviii. b

p. sal. c. xlviii. a

p. sal. c. xlviii. a. To winke with his eye, here is, to shew a signe or toke of cō- sentyng, when he

The Proverbes. Chapter. xi. xii

thynges: but the mouth of the vngodly
taketh them to the worse.

The. xi. Chapter.



A false * balaunce is an abho-
minacyon vnto the Lorde:
but a true weyghte pleaseth
him. Where pryde is, there is
shame also and confusyon: but where
as is lowlynes, there is wysdome.

The innocente dealyng of the iust shal
leade them, but the vnfaythfulnesse of
the despisers shalbe their owne destruc-
cion. * Riches helpe not in the daye
of vengeance, but rightuousnesse de-
liuereth from deathe. The ryghtuous-
nesse of the innocente ordyeth his waye,
but the vngodlye shal fall in his owne
wyckednesse. The rightuousnesse of
the iuste shal deliuer them, but the de-
spisers shalbe taken in their owne vn-
godlynesse.

* When an vngodly man dyeth, his
hope is gone, the confydence of ryches
shal perishe. The rightuous shalbe
deliuered out of trouble, and the vn-
godly shal come in his steade. Thow
the mouth of the dyssebler is his neigh-
bour destroyed, but thow knowledg
shal the iust be deliuered. * When it
goeth wel wyth the rightuous, the citie
is mery: and when the vngodly perishe,
there is gladnesse. When the iust are
in wealth, the cytie prospereth: but whe
the vngodly haue the rule, it decayeth.
A foole bringeth bp a sclander of his
neighbour, but a wyse manne wyl
kepe it secreete. * A dyssemblynge
personne wyl dyscouer preyng thynges,
but he that is of a faythfull heart, wyl
kepe counsell. * Where no good coun-
cell is, there the people decay: but wher
as many are that canne geue counsell,
there is wealth. * He that is suerty
for a straunger, hurteth hym selfe: but
he that medleth not with suertyeshyp,
is sure. A gracious woman mantey-
neth honestye, as for the myghtye, they
manteyne ryches. * He that hathe a
getyl lyberal stomacke is merciful: but
who so hurteth hys neyghboure, is a
tyraunte. The labour of the vn-
godlye prospereth not, but he that sow-
eth ryghtuousnesse, shal receaue a sure
rewarde. Like as ryghtuousnes brin-

geth lyfe: euen so to cleaue vnto euell,
bringeth deathe. The Lorde abhor-
reth a fayned herte, but he hathe plea-
sure in them that are vndefiled. It
shal not helpe the wycked, though they
laye all theyr handes together, but the
sede of the rightuous shalbe preserued.
A fayre woman withoute discrete ma-
ners, is lyke a ringe of golde in a swy-
nes snoute. The iust labour for peace
and tranquilityte, but the vngodlye for
dysquyetnesse.

* Some man getteth out hys good-
des, and is the rycher, but the nygarde
(haupnge ynough) wyl departe frome
nothyng, and yet is euer in pouertye.

* He that is lyberall in geuyng, shal
haue plenty: and he that watreth, shal be
wattered also him selfe. Who so hoordeth
bp his coyne, shalbe cursed amonge the
people: but blessinge shal lyghte vpon
his head that selleth it. He that labou-
reth for honestye, fyndeth hys desyre:
but who so seketh after myschefe, it shal
happen vnto hym. He that trusteth
in his riches, shal haue a fall: * but the
ryghtuous shal floreye, as the
grene lease.

Who so maketh dysquyetnes in his
owne house, he shal haue wynde for his
heritage, and the foole shalbe seruaunt
to the wyse. The frute of the rygh-
tuous is as the tree of lyfe, a wyse man
also wynteth mennes soules. * If
the ryghtuous bee recompensed vpon
earth, how muche moze then the vngod-
ly and the synner.

The. xii. Chapter.



Who so loueth wysdome, wil be
content to be reformed: but
he that hateth to be repproued,
is a foole. * A good man is ac-
ceptable vnto the Lord, but the wicked
wyl be condempned. A man can not en-
dure in vngodlynesse, but the rote of the
ryghtuous shal not be moued. A sted-
fast woman is a crowne vnto her hus-
band: but she that behaueth her selfe vn-
honestlye, is a corruption in hys bo-
nes. The thoughtes of the ryghtu-
ous are ryghte, but the Imaginacion
of the vngodlye are disceitfull.

The talkyng of the vngodly is, howe
they maye laye wayte for bloude, but
the mouthe of the ryghtuous wyl de-
liuer

Pro. xvi. b.
and. xx. b.

Prover. x. b.
eccl. v. b.

Eccl. v. b.

Pro. xiii. b.

Pro. x. b.

Eccl. xii. a.

Pro. vi. a.
and. xvi. c.

Psal. 37. c.

Psal. 57. b.
and. xii. a.

Eccl. x. b.

Psal. i. a.
Eccl. xii. b.

Psalm. i. a.
Eccl. xii. a.

Eccl. xii. b.

Eccl. xii. a.

Eccl. xii. b.

The Prouerbes Cha. xii. and. xiii. Jo. xlii

Psal. 37. Wyl delyuer them. * Or ener thou caste
B turne the aboute, the vngodlye shal be
 ouerthrowe: but the house of y^e righte-
 ous shal stande. A man shal be commē-
 ded for his wysedome, but a foole shal be
 despyed. * A symple man which laboureth
Eccle. 3. d. and worketh, is better the one that
 is gorgyous and wanteth breade. A
 righteous man regardeth the lyfe of
 his catell, but the vngodlye haue cruel
 hertes. * He that tyllith his lande, shal
Eccle. 31. d haue plenteousnesse of breade: but he
 that foloweth idelnes, is a very foole.

The desyre of the vngodlye hunteth
 after myschefe, but the rote of y^e righte-
 ous byngeth for the frute. The wicked
 falleth into the snare, thowhe y^e malice
 of hys owne mouthe, but the iuste shall
 escape oute of perill. Euery man shall
 enioye good, accordinge to the innocen-
 cie of his mouthe, & after the workes
 of his handes shall he be rewarded.

Loke what a **b** foole taketh in hande, he
 thinketh it well done: but he y^e is wylse,
 wyl be counceled. A foole vttereth hys
 wrathe in al the haat, but a discrete man
 couereth wronge. A iust man wil tel the
C trueth, and shewe the thyng y^e is right:
 but a falsse witnesse disceaueth. A sleau-
 derous personne pricketh lyke a swerd,
 but a wylse mans tonge is wholsome.
 A true mouthe is euer constante, but a
 dyssemblynge tonge is soone chaūged.

They that imagin euell in their mynde,
 wyl disceau: but the counsellors of
 peace shal haue ioye folowig the. There
 shal no mysfortune happē vnto y^e iuste,
 but y^e vngodly shal be fylled wth miserie.

Pro. 12. b * The Lorde abhorreth dysceatfull
 lippes: but they that laboure for trueth
 please him. He that hath vnderstāding,
 can hyde his wysedome: but an vndyl-
 crete herte telleth out his folyshnesse. A
D diligent hande shall beare rule, but the
 ydle shal be vnder tribute. * Heuynesse
Pro. 13. b
and. xiii. d
Eccle. 31. c discourageth the hearte of man, but a
 good worde maketh it glade agayne.

The ryghteous is lyberall vnto hys
 neyghoure, but the waye of the vngod-
1. Ti. vi. d. lyfe wyl dysceau them selues. * A dys-
Pro. 13. c ceatful mā shal fynde no baūtage, * but
 he that is content with that he hath, is
 more worthe then golde. In the waye of
 righteousnesse there is lyfe, as for any
 other waye it is the pathe vnto deathe.

b. By a sole in p^rouerbes is principally vnder-
 standhim y^e in folowig his owne counceyl defedeth
 infidelitie & the vnknowig of god, for trueth and
 high wysedō: & wil by no means herke & obey to y^e
 word of god, as before in y^e 1. a in. d. f. b. &. xiii. a.

The. xii. Chapter.

A wylse sonne wyl receaue hys
 fathers warnyng, but he that
 is a scoynfull, wyl not heare
 when he is reprovēd. A good
 man shall enioye y^e frute of his mouthe,
 but he that hath a frowarde minde, shal
 be spoyed. He that kepeth hys mouthe,
 kepeth his life: but who so speaketh vn-
 aduised, syndeth harme. The flogarde,
 would fayne haue, & can not get his de-
 syre: but the soule of the dylgente shal
 haue plentye. A righteous man abhor-
 reth lyes, but y^e vngodly shameth both
 other and him selfe. Ryghteousnesse ke-
 peth the innocent in the waye, but vn-
 godlynnesse shal ouerthrowe the synner.

* Some men are riche, though they
 haue nothyng: agayne, some men are
 poore hauyng greate riches. With
 goodes euery man delyuereth hys lyfe,
 and the poore wil not be reprovēd. The

lyght of the righteous maketh ioyfull,
 * but the candle of the vngodlye shal be
 put out. Amonge the proude there is e-
 uer stryfe, but amonge those that do all
 thinges with aduiscment, there is wise-
 dome. Hastely gotten goodes are soone
 spent, but they that be gathered toge-
 ther with the hande, shal increase. A g-
 tarynge for a thyng that is dyffered,
 greueth the hearte: but when the desyre
 cometh, it is a tree of life. Who so des-
 pise the word, destrōieth him selfe: but

he that feareth y^e commaundemēte, shal
 haue peace. The law is a wel of lyfe vn-
 to the wylse, y^e it may kepe him from the
 snares of death. Good vnderstandyng
 geueth fauoure, but harde is the waye
 of the despisers. A wylse man dothe all
 thynges with discreciō, but a foole wyl
 declare his foly. An vngodly messaun-
 ger bygeth myschefe, but a faithfull em-
 bassidour is wholsome. He y^e thynketh
 scoyne to be refourmed, cometh to pouer-
 ty and shame: but who so receaueth
 correccion, shal come to honoure.

When a desire is brought to passe,
 it delyteth the soule: but fooles ab-
 horre hym that eschueu euell. He
 that goeth in the companye of wylse

men,

a. of this
 ye haue
 before in
 the. ix
 Chap. b

Psal. 37. b
 and. xiii. a
 Pro. 12. c

Pro. xiii. c

The Proverbes Chapter. xiiii.

men, shalbe wyse: but who so is a companion of fooles, shalbe hurte. Mischefe foloweth vpon synners, but the righteous shal haue a good rewarde.

Job. 27. c Which their childers childre shal haue in possession, for the riches of þe synner is layed vp for the iust. There is plenteousnesse of fode in the felde of þe poore: and shalbe increased out of measure.

Eccle. xxx. 8 * He that spareth the rodde, hateth hys sonne: but who so loueth hym, holdeth hym euer in nurtoure. * **Heb. xii. 6** The righteous eateth, and is satisfyed, but the bely of the vngodly hath neuer inoughe.

Psal. 34. b ¶ The. xiiii. Chapter.

A Wyse womā vpholdeth her house, but a foolyshe wyse plucketh it downe. Who so feareth the Lord, walketh in the ryght pathe: and regardeth not him that abhorreth the wayes of the Lorde. In the mouthe of the foolyshe is the boostynge of lordshyp, but the lyppeg of the wyse wylbe ware of suche. Where no oren are, there the crybbe is emptye: but where the oren laboure, there is muche frute. A faythfull wytnesse wyl not dyssemble, but a false recorde wyl make a lye. A scoornefull bodey seketh wysdome, and findeth it not: but * knowledge is easy to come by, vnto him that wil vnderstande. Se that thou medle not with a foole, and do as though thou haddest no knowledge. The wysdome of him that hath vnderstandige is, to take hede vnto his waye, but the foolyshe of the vnwyse dysceaueth. Fooles make but a sporte of sinne, but there is fauorable loue amōg the righteous. The herte of hym þe hath vnderstandynge wyl nether dyspare for any sorow, nor be to presumptuous for any loddayne ioye.

B The houses of the vngodlye shalbe ouerthrowne, but the tabernacles of the righteous shal floryshe. There is a waye which some men thynke to be ryght, but the ende therof leadeth vnto deathe. The herte is sorowfull euen in laughter, and the ende of mirth is heuynesse. An vnfaithful personne shalbe filled with his owne wayes, but a good man wyl beware of suche. An ignorant bodey beleueth all thynges, but who so hath vnderstandynge, loketh well to hys goynges. A wyse man

feareth, and departeth from euell, but a foole goeth on presumptuously. An vnpatient mā dealeth folyshly, but he that is well aduysed, dothe other wayes.

The ignorant haue foolyshe in possession, but the wyse are crowned with knowledge. The euell shal bowe them selues before þe good: & þe vngodly shal waite at þe doores of the righteous. The poore is hated euen of hys owne neighbours, but the riche hath many frendes.

Who so despyseth hys neyghbour, dothe amysse: but * blessed is he that hathe pitye of the poore. They that ymagin wyckednes, shal be dysappoynted: but they that muse vpon good thynges, vnto suche shal happen mercye and faythfulnesse. Dylgente labour byngeth ryches, but where many bayne wordes are, trulye there is scarcenesse. Ryches are an ornamente vnto the wyse, but the ignorant of fooles is very folyshnesse. A faythfull witnesse delyuereth soules, but a lyar dysceaueth them. The feare of the Lord is a stronge holde, for vnto his he wyl be a sure defence.

The feare of the Lorde is a well of lyfe, to auoyde the snates of deathe. The increase and prosperite of the countreys, is the kynges honoure, but the decaye of the people is þe confusio of the Prynce. Patience is a toke of wisedome, but wrath & hasty displeasure is a toke of folyshnesse. A merke herte is þe lyfe of the bodey, but rancoure consumeth awaye the bones. * He that doth a poore man wronge, blasphemeth his maker: but who so hathe pytie of the poore, doth honoure vnto God. The vngodlye is afrayed of euery patel, but þe righteous hath a good hope euen in deathe.

Wysdome resteth in the heart of hym that hath vnderstandynge, and he wyl teache the that are vnlerned. * Righteousnesse setteth by the people, but wickednesse byngeth folke to destruction. A dyscrete seruante is a pleasure vnto the kyng, but one that is not honest prouoketh him vnto wrath.

The Note

a By the oren are signified preachers, as in. i. Corint. ix. and by the Cribbe the church. b. Waite for maner of liuyng. Psal. i. a. that abyedeth not in the waye of synners. &c. & here after in the. xvi. c.

¶ The. xv. Chapter.

The Prouerbes Cha. xv. and. xvi. Fol. I.

Prou. xv. c.
and. xv. c.
i. 13e. xv. b.
i. 13e. xv. b.



* Softe answer putteth
downe displeasure, but fro-
warde wordes prouoke vnto
anger. A wise tonge commen-
deth knowledge, a folythe mouthe blab-
beth out nothing but folyshnesse. The
eyes of the Lorde loke on euery place,
bothe vpon the good and badde.

A wholsome tonge is a tree of lyfe,
but he that abuseth it, hath a broken
mynde. A foole despyseth his fathers
correcctio, but he that taketh hede whan
he is reprovied, shall haue the more vn-
derstandynge.

B In the house of the ryghteous are
great riches, but in the increase of the
vngodlye there is myforder. A wyse
mouthe poureth oute knowledge, but
the herte of the folythe dothe not so.

Prou. xvi. b.
Eccl. 34. c.
Esa. lvi. a

* The Lorde abhorreth the sacrifice of
the vngodly, but the prayer of p righte-
ous is acceptable vnto him. The waye
of the vngodlye is an abhominacion
vnto the Lorde, but who so foloweth
righteousnes, him he loueth. He that
forsaketh the right strete, shall be sore
punyshed: and who so hateth correcctio,
falleth into deathe. The hell with
her payne is knowne vnto the Lorde,
howe muche more then the heartes of
men.

Sapl. ii. c

* A scorneful body loueth not one
that rebuketh him, nether wyll he come
amonge the wyse. * A merry heart ma-
keth a chearful countenaunce, but an
vnyquyet mynde maketh it heuy. A wyse
hearte wyll seke after knowledge, but
the mouthe of fooles medleth with foo-
lyshnesse. All the dayes of the poore
are myserable, but a quyet herte is as
a continuall feast. * Better is a lytle
with the feare of the Lorde then greate
treasure, for they are not withoute so-
rowe. Better is a messe of potage
with loue, then a fat oxe with euell wyl.

Prou. xvi. b.
and. xvii. b.
Eccl. 30. c

Psal. 37. b
i. Tim. vi. b

C An angrye man styrrerh vp strife, but
he that is paciente styllleth dyscorde.

Prou. x. a

The way of the sloothful is ful of thoz-
nes, but the strete of the ryghteous is
well clenfed. * A wyse sonne maketh a
gladefather, but an vndiscrete bodye
shameth his mother. A foole reioysseth in
foolythe thiges, but a wyse man loketh
wel to his owne goynges. Vnauypled
thoughtes shall come to noughte, but
where as men are that can geue good

counceyl, there is stedfastnesse. Howe
ioyfull a thyng is it, a man to geue a
conuenient answer. Howe pleasaunte
is a worde spoken in due season. The
waye of lyfe leadeth vnto heauen, that
a man shoulde beware of hell beneth.

D The Lorde wyll breake downe the
house of the proude, but he shall make
fast the borders of the wyddowe. The
Lorde abhorreth the imaginacions of
the wycked, but pure wordes of inno-
centes are pleasaunte vnto him. The
couetous mā roteth vp his owne house,
but who so hateth rewardes, shall lyue.
A ryghteous man miseth in his mynde
howe to do good, but the mynde of the
vngodlye imagyneth, howe he maye do
harme. The Lorde is farre from the
vngodlye, but he heareth the prayer of
the ryghteous. Lyke as the clearnesse
of the eyes reioysseth p herte, so doth a
good name fede the bones. The eare
that harkeneth vnto wholsome war-
nyng, and enclyneth therto, shall dwel
amonge the wyse. He that refuseth to
be reformed, despyseth his owne soule:
but he that submitteth him selfe to cor-
recctio, is wyse.

The Notes.

a. That is, no wyl of man can come to good pur-
pose, withoute the helpe of God.

The. xvi. Chapter.

The feare of the Lorde is the right
science of wysdome, a lowlynes,
goeth before honoure. a A man
maye well purpose a thing in his herte,
but the answer of the tonge cometh
of p Lord. * A mā thiketh all his wayes
to be cleane, but it is the Lorde that fa-
shioneth the myndes. * Commytte thy
worckes vnto the Lorde, and loke what
thou deuysest, it shall prospere. The
Lorde dothe all thynges for his owne
lake, yea, and when he kepeth the vn-
godlye for p daye of wrathe. The Lorde
abhorreth al presumptuous and proude
hertes, there maye nether strength nor
power escape.

Prou. xi. a
Psa. 33. b
Psal. 37. a

With lowynge mercye and faythe-
fulnesse, synnes be forgiven: and who
so feareth the Lorde elchueeth euell.

When a mans wayes please the Lorde,
he maketh hys verye enemyes to be his
freedes. Better is it to haue a litle thing
w righteousnes, the great retes wron-
geously gottē. * A mā deuiseeth a way in

Prou. xix. c

B. g. ii

bys

The Proverbes Chapter. xvi. and, xvii.

his herte, but it is þ lord þ ordzeth his
goynges. Whē þ prophetic is in þ lyp-
pes of the kyng, his mouth shal not go
wzonge in iudgement. * A true measure
and a true balaunce are the Lordes, he
maketh all weyghtes. It is a great ab-
hominacion, when kynges are wycked,
for a kynges seate shoulde be holden bp
with righteousnesse. Righteous lyp-
pes are pleasaunt vnto kynges, & they loue
hym þ speaketh the trueth. The kinges
displeasure is a messaunger of deathe,
but a wyse man wyll pacifye hym. The
chereful countenaunce of the kyng is
lyfe, and his lounge fauoure is as the
cuenynge dewe. * To haue wysdome in
possession, is better then golde, & to get
vnderstandynge, is more worthe the sil-
uer. The path of þ righteous eschuech
eucl, and who so loketh well to his waies,
kepeth his owne soule. Presumptu-
ousnes goeth befoze destruccio, and af-
ter a proude stomacke there foloweth a
fall. Better is it to be of humble mynde
with the lowly, then to deuyde the spoils
with the proude. He that handleth
a matter wysely, opteyneth good: and
* blessed is he, that putteth hys trust in
the Lorde. Who so hathe a wise vnder-
standynge, is called to counsell: but he
that can speake saye getteth more ry-
ches. Vnderstandynge is a well of lyfe
vnto him that hath it, as for the chaste-
nyng of fooles, it is but folyshenesse.
The herte of the wyse enfourmeth hys
mouthe, and amendeth the doctrine in
his lyppes.

Saye wordes are an honye combe,
are frethyng of the mynde, and healthe
of the bones. * There is away that men
thinke to be ryght, but the ende therof
leadeth vnto deathe. A troublous soule
dysquyeteth her selfe, for her owne
mouthe hathe broughte her therto. An
vngodly personne styrreth bp eucl, and
in hys lyppes he is as an whote bur-
nyng fyre.

A frowarde bodye causeth strife, and
he that is a blabbe of his tōge, maketh
deuysion amoung princes. A wycked
man begyleth his neighboure, and lea-
deth hym the waye that is not good. He
* that wycketh with his eyes, ymagi-
neth myschefe: & he that byteth his lyp-
pes, wyll do some harme. Age is a

crowne of worthyppe, yf it be founde in
the waye of righteousnes. A patiente
man is better then one stronge: and he
that can rule him selfe, is more worthe
then he that wynneth a cytye. The lot-
tes are caste in to the lappe, but they
fall standeth in the Lorde.

The. xvii. Chapter.

Better is a drye morsel wth qui-
etnesse, then a full house & ma-
ny fat castell with stryfe. * A
dyscrete seruaunte shall haue
more rule then the sonnes that haue no
wysdome, and shall haue lyke herytage
with the bryethzen. * Lyke as syluer is
tryed in the fyre, and golde in þ for-
nace, euen so dothe the Lorde proue the her-
tes. A wicked bodye holdeth muche of
falle lyppes, and a dissemblynge person
geueth eare to a dysceatful tong. * Who
so laugheth þ pooze to scozne, blasphe-
meth hys maker: and he that is glad of
another mans hurte, shall not be vnpu-
nyshed.

* Chyldeys chyldezen are a worthyp
vnto the elders, and the fathers are the
honoure of the chyldezen. An eloquente
speache becometh not a foole, a dissem-
blynge mouthe also besemeth not a
prynce. Lyberalyte is a precious stone
vnto hym that hathe it, for where soeuer
he becommeth, he prospereth. Who so
couereth another mans offence, seketh
loue: but he that dyscloseth the faute,
setteth frendes at variaunce. One res-
pouse onely doth more good to him that
hathe vnderstandynge, then an. C. stry-
pes vnto a foole. * A sedicious personne
seketh myschefe, but a cruel messaunger
shal be sent against him. It were better
to come agaynst a she Beare robbed
of her whelpes, then agaynst a foole
in his foolyshnes. * Who so rewardech
eucl for good, the plage shal not departe
fro his house. He that soweth dyscorde
and stryfe, is like one that diggeth bp a
water broke: but an open enemy is lyke
the water that breaketh out and reneth
abroade. The Lorde hateth as wel him
that iustifieth the vngodlye, as hym
that condemneth the innocente.

What helpeth it to geue a foole mo-
ney in hys hande, where as he hathe no
mynde to bye wysdome? * He is a
frende that allwaye loueth, and in ad-
uersyte

Pro. xl. a.
and. xx. b.

Pro. vii. a.

Pro. xii. b.

Pro. xlii. b.
Deu. xlii. a.
Ecc. i. b.

Of this
ye haue
before in
p. r. chap.
ter. b.

Ecc. x. b.

Cap. tit. a.
i. Pet. i. b.

Pro. xlii. b.
Job. xxxi. c.

Pro. xlii. c.

i. Reg. xlii. c.

Rom. xlii. b.
i. Thes. v. b.

Pro. vi. a.

The Proverbes Cha. xviij. and. xix. Fol. li

Pro. ix. a uerfye a man shall knowe who is hys brother. * Who so promyseth by hys harte, and is fyerthe for another, he is a foole.

D He that loueth strife, deliteth in synne: and who so setteth his doze to hys, se- keth after a fall. * Who so hathe a fro- ward herte opteyneth no good: and he that hathe an ouerthwarthe tonge, shall fall into myschefe. * An vnwyse bodye byngeth hym selfe in to sorow, and the father of a foole can haue no ioye. * A mery herte maketh a lustye age, but a sorowfull mynde dryeth vp the bones.

Pro. xii. d
and. xv. b
Ecc. xix. c
Pro. xii. a

Ecc. ii. c
and. viii. a

Pro. xix. b

Jacob. i. b
and. iii. a

Job. xlii. a

The vngodlye taketh gyftes out of the bosome, to wreste the wayes of iudges mente. * Wysdome shyneth in the face of hym that hathe vnderstandynge, but the eyes of fooles wandre thowowe out all landes. * An vndyscrete sonne is a grete vnto his father, and an heuynesse vnto his mother that bare him. To punyssh the innocente, & to smyte hys prynces. that geue true iudgemente, are bothe euell. * He is wyse and dyscrete, that tempereth his wordes: and he is a man of vnderstandynge, that maketh much of his spirite. * Yea, a very foole (when he holdeth his tonge) is counted wyse, to haue vnderstandynge, when he smyteth hys lippes.

The. xviij. Chapter

Pro. xxi. c
a. What
is, toowe
fauiour to
the per-
son. ec.
Who so hathe pleasure to solve dyscorde, pycketh a quarel in euery thyng. A foole hath no delite in vnderstandynge, but onely in those thinges wherein his herte reioyseth. Where vngodlynnes is, there is also dysdaine: and so there foloweth shame and dishonoure. The wordes of a wyse mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame. It is not good to * regarde the personne of the vngodlye, or to put backe the righteous in iudgemente. A fooles lippes are euer brawlynge, and his mouthe prouoketh vnto battayle. A

B fooles mouthe is his owne destruccio, & hys lippes are the snare for hys owne soule. The wordes of a sclaunderer are very woundes, and go thowowe vnto the inmost partes of the bodye. Who so is slouthfull & slacke in hys labour, is the brother of hym that is a waite. The name of the Lorde is a stronge castell, the ryghteous flyeth vnto it, and

shalbe saued. But hys riche mans goodes are his stronge holde, yea, he taketh the for an hye wall rounde aboute hym. After pryde commeth destruccio, and honoure after lowlynnes. * He that geueth sentece in a matter befoze he heare it, is a foole, and worthye to be confounded.

Ecc. xi. d

A good stomacke dryueth awaye a mans dysease, but when the spirite is vexed, who maye abyde it. A wyse herte labourereth for knowledge, and a pruden eate seketh vnderstandynge.

A lyberalyte byngeth a man to honoure and worshyp, and setteth hym amonge greate men.

D The ryghteous accuseth hym selfe fyrste of all, yf his neyghboure come, he shall fynde hym.

The lot pacifyeth the variaunce, and parteth the mightye a sunder. The vnite of brethren is stronger then a castel, and they that holde together are lyke the barre of a palace. A mans bely shal be satisfyed with the frute of hys owne mouthe, and with the increase of hys lippes shal he be fylled. Deathe and lyte stande in the power of the tonge, he that loueth it, shal enioye the frute therof. * Who so fyndeth a good wyse, fyndeth a good thyng: and receaueth an wholsome benefyte of the Lorde. The poore maketh supplicacion & prayeth mekelye, but the ryche geueth a roughe answer. A frende that delyteth in loue, dothe a man more frendshyp, and stycketh faster vnto hym then a brother.

Pro. xlii. c

The. xix. Chapter

Better * is the poore that lyueth godly, then the blasphemous rich man. Where no discrecion is, there hys soule is not wel: and who so is swifte on fote, stumblith hastily. Foolysheesse maketh a man to go oute of his waye, and then is his herte vnpacient agaynst hys Lord. Ryches make many frendes: but the poore is forsaken of his owne frendes. * A false wytnesse shal not remayne vnpunished, and he that speaketh lyes shal not escape. The multitude hangeth vpon greate men, and euery man fauoureth him that geueth rewardes.

Pro. xxi. a

Deu. xxi. d

As for the poore, he is hated amonge al his brethren: yea, his owne frendes forsake

The Proverbes Chapter. xix, and, xx.

B forsake him, and he that geueth credence vnto wordes, getteth nothyng. He that is wise, loueth his owne soule: and who so hathe vnderstandynge, shal prosper. A false wytnesse shall not remaine unpunished, and he that speaketh lyes shall perishe. Delycate ease becommeth not a foole, muche more vnsemye is it, a bonde man to haue the rule of prynces. A wyse man can put of dyspleasure, and it is his honour to let some fautes passe. * The kynge's dysfauoure is lyke the roarynge of a Lyon: * but his frendshipp is lyke the dewe vpon the graspe.

Pro. 28. c.
Psa. 133. a

An vnwise sonne is the heuyness of his father, & a braulynge wyfe is lyke the top of an house, where thowse it is euer droppinge. House and ryches may a man haue by the heritage of hys elders, * but a dyscrete woman is that gyfte of the Lorde. Slothfulnes byngeth slepe, and an ydell soule shall suffer hunger.

Pro. xviii. b
xxvii. b.

Pro. xviii. c

C Who so kepeth the commaundemente, kepeth his owne soule: but he that regardeth not his waye, shal dye. He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he laieth oute, it shalbe payed him againe. Chasten thy sonne whyle there is hope, but let not thy soule be moued to slepe him. For great wrath byngeth harme, therfore let him go, and so mayest thou teache him more nurtoure. Geue eare vnto good counsell, and be contente to be reformed, that thou mayest be wise here after. * There are manye deuyces in a mans herte: neuertheles, that counsel of the Lorde shall stande. It is a mas worshepp to do good, and better it is to be a poore man, then a dyssembler. The feare of the Lorde preserveth that lyfe, yea it geueth plenteousnes, wout the suspitiō of any plage. * A thoughtfull body putteth hys hande into his bosome, so that he can not put it to his mouthe.

Pro. xvi. b.

Pro. 10. 26. b

Pro. xxi. b.
a. of this
is spoken
in the. ix.
chapter. b

* If thou smyttest a scozefull persone, the ignorant shal take better hede: and yf thou reprovest one that hath vnderstandynge, he wyl be the wiser. He that hurteth his father or putteth oute hys mother, is a shameful and an vnworthy sonne. My sonne, heare no more the doctryne that leadeth thee awaye from the wordes of vnderstandynge.

A false wytnesse laugheth iudgement

to scozne, and the mouthe of the vngodly eateth by wyckednes. Punishments are ordered for the scozefull, and strypes for fooles backes.

The. xx. Chapter.



Wine is a voluptuous thing, and bronckennes causeth leprosy: who so delyteth therein, shall neuer be wise. * The

3. Esd. iii. b
Eph. v. b.

Pro. xix. b.

kynge oughte to be feared as the roarynge of a Lyon, who so prouoketh him vnto anger, offendeth agaynst hys owne soule. It is a mans honour to kepe him selfe from stryfe, but they that haue pleasure in braulynge, are fooles euery one. A flouthfull bodye wyl not go to plowe for colde, therfore shall he go a beggynge in Sommer, & haue nothyng. Wyse counsell in the herte of man is lyke a water in the depe of the earthe, but he that hath vnderstandig, byngeth it forth. Many there be that are called good doers, but where shall one fynde a true saythfull man? * Who so ledeth a godlie and an innocent lyfe, happye shall his chylde be whome he leaueth behynde hym. A kynge that sitteth in iudgemente, and loketh well aboute hym, dyueth awaye all euell. * Who can saye: my herte is cleane, I am innocente from synne? To vse two maner of weyghtes, or two maner of measures, bothe these are abhominable vnto the Lorde. A chylde is knowne by hys conuersacion, whether hys workes be pure & ryghte. As for the heatynge of the eare & the syght of the eye, the Lorde hath made them bothe.

Pro. 1. 7. c

1. John. i. b
11. re. viii. a
11. Ps. vi. g
Eccl. vii. c

Delyte not thou in slepe, lest thou come vnto pouertie: but open thyn eyes, & thou shalt haue bread ynough. It is nought, It is nought (say men) when they haue it, but when it is gone, they geue it a good worde.

C

A mouthe of vnderstandynge is more worthe then golde, manie precious stones, and costlye Jewels. * Take hys garmente that is suertye for a straunger, and take a pledge of hym for the vnkowne mans sake. Euery man lyketh the breade that is gotten with dysceate, but at the laste his mouthe shalbe fylled with grauell.

Pro. vi. a
xvii. c
and. xx. c.

Thowse counsell the thynges that men deuyse go forwarpe: and vnwisdom

cion

ston oughte warres to be taken in had. Mele not with him that bewraith se cretes, and is a sleaunderser, and discea ueth with his lppes. * Who so curleth his father and mother: hys lyght shalbe put out in the myddest of darcknesse.

* The heritage that cometh to hastily at the fyrste, shal not be praysed at the ende.

* Save not thou: I will recōpence euell, but put thy truste in the Lord, and he shal defende the. * The Lord abhorreth two maner of weyghtes, & a false balauce is an euell thyng. * The Lord ordereth euery mans goinges, for what is he, that vnderstādeth his owne waies? It is a snare for a mā to blasphe me that whiche is holy, and then to go a bouthe with bolwes. * A wyse kyng de stroyeth the vngodly, and byngeth the whele ouer them. The lanterne of the Lord is the byeth of man, and goeth thorowe all the inwarde partes of the bodye. * Mercye and faithfulness pre serue the kyng, & with lounge kynd nes his seate is holden vp. The strengt of yonge men is their worshyppe, and a grave heade, is an honoure vnto the aged. Woundes byyue awaye euell, and so do stryppes the inwarde partes of the bodye.

The. xxi. Chapter.

The * kynges hearte is in the hande of the Lord, like as are the ryuers of water: he maye turne it whyther so euer he wyl. Euery man thynketh hys owne waye to be ryght, but the Lord iudgeth the hertes. * To do ryghteousnesse and iudgemēt, is more acceptable to y lord then sacrifice. A presumptuous loke, a proude stomacke, and the lanterne of the vngodlye is synne. The deuyces of one that is dyligente, bynge plenteousnes: but he that is vnaduyfled, cometh vn to pouertye. Who so hoordeth vp ry ches with the dysceatfulness of his tōg, he is a foole, and lyke vnto them y seke their owne death. The robberies of the vngodly shalbe their owne destruc tion, for they woulde not do the thyng that was ryght. The wayes of the fro warde are straunge, but * the worckes of hym that is cleane, are ryght. * It is better to dwell in a corner vnder the

house toppe, the with a brawlynge wo man in a wyde house.

The soule of the vngodlye wytheth euell, and hath no pytie vpon his neigh boure. * When the scozefull is puny shed, the ignoraunte take y better hede: and when a wyse man is warned, he wyl receaue the more vnderstandynge. The righteous enfourmeth the house of the vngodlye, but the vngodlye goe on syl after their owne wyckednesse. * Who so stoppeth his eare at the crying of the poore, he shal crye him selfe and not be hearde. A preuie rewarde pacifieth dis pleasure, and a giste in the bosome stils leth furiousnesse.

The iust delyteth in doyng y thing that is right, but the workers of wyckednesse abhorre the same. The man that wandzeth oute of the waye of wis dome, shal remayne in the congregati on of the dead. * He that hath pleasure in banckettes, shal be a poore mā: Who so delyteth in wyne and delycates, shal not be ryche. The vngodlye shal be ge uen for the ryghteous, and the wycked for the iuste.

* It is better to dwell in a wylder nesse, then with a chydynge and an an grye woman. In a wyse mans house there is great treasure and plenteous nes, but a foolyshe bodye spendeth vp all. Who so foloweth ryghteousnesse and mercye, fyndeth bothe lyfe, ryghte ousnesse and honoure. A wyse man winneth the cytye of the mightye, and as for the strength that they truste in, he byngeth it downe. * Who so kepeth his mouth and his tonge, the same ke peth his soule fro troubles. He that is proude and presumptuous, is called a scozefull man, whiche in wrathe darre worcke malyciouslye. The voluptu ousnesse of the flouthfull is his owne deathe, for his handes wyl not la boure. He coueteth & desireth a al y daie longe, but the righteous is alwaye ge uynge, & kepeth nothyng backe. * The sacrifice of the vngodlye is abhominati on, for they offere the thyng y is got ten with wyckednes. * A false wytnesse shal peryshe, but he that wilbe content to heare, shal alwaye haue power to speake him selfe. An vngodly mā goeth forth rashlye, but the iuste refourmeth

The Proverbes Chapter. xxii. and. xxiii.

His owne waye. * There is no wysdom, there is no vnderstandynge, there is no counsell agaynste the Lord. * The horse is prepared agaynste þe daye of battaile, but the Lord geueth the victoꝛye.

The Notes.

a. All the daye longe, for continuallye: as in the Psalm. lxxi.

The. xxii. Chapter.

Good name is moꝛe worthe then greate ryches, & lounge fauoure, is better then syluer and golde.

Whether ryches oz pouerte do mete vs, it commeth all of God. A wyse man seeth the plage and hydeth hym selfe, but the folysh go on styll and are punyshed. The ende of lowlynnes and the feare of God, is ryches, honoure, prosperyte and health. Speares and snayres are in the waye of the stowarde, but he that wyll kepe his soule, let hym fle from suche. If thou teachest a chyld in hys youth what waye he shoulde go, he shall not leaue it when he is olde. The ryche ruleth the poore, and the borowen is seruaunte to the lender. He that soweth wyckednesse shall reape sorowe, and the rodde of his plage shall destroye hym. * A lounge eye shall be blessed, for he geueth of his bread vnto the poore.

Caste oute the scoꝛnfull man, and so shall stryfe go oute with him: yea, barbaunce and sclaunder shall cease. Who so delyteth to be of a cleane herte and of a gracious lyppes, the kyng shall be his frende. The eyes of the Lord pꝛeserue knowledge, but as for the wordes of the despytful, he bringeth them to nought. The mouthfull bodye sayeth: there is a lyon withoute, I myght be slayne in the strete. * The mouth of an harlot is a depe pyt, wherein he falleth that the lord is angrye withal. Folyshnes stycketh in the herte of the lad, but þe rod of corꝛeccion dryueth it awaye. Who so doth

a poore man wꝛog to increase his owne riches, geueth (commenly) vnto þe riche, and at the last commeth to pouerte hym selfe.

My sonne, bowe downe thyne eare, and hearken vnto the wordes of wisdom, applye thy mynde vnto my doctrine: for it is a pleasaunte thyng if thou kepe it in thyne herte, and practyse it in thy mouth: that thou mayest all

waye put thy truste in the Lord. Haue not I warned the very oft with counsell and learnynge: that I might shewe thee the trueth and that thou woldst the veryte myghtest answer them that laye anye thyng agaynste the? Se that thou robbe not þe poore, because he is weake, and oppresse not þe simple in iudgemēt: for the Lord hym selfe wyl defende their cause, and do violence vnto them þe haue vsed byolence. Make no frendeshyppe with an angrye wylfull man, and kepe no companie with the furious: lest thou learne his waies, and receaue hurte vnto thy soule. * Be not thou one of them that bynde their hande vpon promyse, & are suertye for det: for yf thou haste no thyng to paye, they shall take awaye thy bed from vnder the. * Thou shalt not remoue the laide marcke, whiche thy foꝛe elders haue set. Seyst thou not, that they whiche be diligente in theyꝛ busynesse, stande before kynges, and not amonge the symple people?

The. xxiii. Chapter.

When thou syttest at the table to eat with a lord, order thy selfe manerly with the thynges that are set before the.

Measure thine appetyte: and yf thou wylte rule thyne owne selfe, be not ouer greedy of his meate, for meate begyleth and dysceaueth. * Take not ouer greate trauayle and labour to be ryche, beware of suche a purpose. * Why wylte thou set thyne eye vpon the thing, which sodenly vanysmeth awaye? For ryches make them selues wynges, and take theiꝛ flyghte lyke an eagle into þe ayre. Eate thou not with the enuyous, & despyse not his meate, for he hathe a maruelous herte. He sayeth vnto the: eate and dꝛyncke, where as his herte is not with the. Yea, the morsels that þe haste eaten shalt thou parbake, & lese those swete wordes. Tell nothyng into þe eares of a foole, for he wyl despyse þe wisdom of thy wordes. * Remoue not the olde lande marke, and come not within the felde of the fatherlesse: for he that delyueth them, is myghtye, euē he shall defende their cause agaynste the. Applye thine herte vnto learnynge, & thine eare to þe wordes of knowledge. * With holde not corꝛeccion fro þe chyld, for yf þe beatest

Esa. l. d.
and. xlii. b.
Psa. xxxiii. c.

Ecc. xli. b.
Ecc. vii. a.

B
Ecc. xi. d.

a. Toke
before in
p. ix. chap
xxx. b.

Pro. xxiii. c.

Pro. vi. a.
p. b. xxiii. a

Deu. xxvii. a
Pro. xi. c.

Iere. xviii. b
Ec. xvii. a

1. Tim. 6. b

Deu. xxvii. c
Pro. xxiii. b.

Pro. xlii. d
Ecc. xxx. a.

heateſt hym wyth þe rodde, he ſhall not dye therof. Thou ſmytteſt him wyth the rodde, but thou deliueretſt hys ſoule fro hell. My ſonne, yf thy heart receaue wiſdom, my hert alſo ſhal reioyce: yea, my reynes ſhal be very glad, yf thy lip- pes ſpeake the thyng that is ryghte.

p. 10. xxiij. a
and, c.
*^a Let not thyne heart be gelous to folowe ſynners, but kepe the ſtyll in the feare of the Lorde ^b all the daye longe: for the ende is not yet come, & thy pacyente abydyng ſhall not be in vayne.

p. 10. xxiij. c
C My ſonne, geue eare and bee wyſe, ſo ſhall thyne hearte proſpere in the waye of the Lorde. * Kepe no companye with wine bybbers & ryotous eaters of fleſh: for ſuche as be dronckardes and ryotous ſhall come to pouerte, & he that is geuen to muche ſlepe, ſhall goe wyth a ragged coate. Geue eare vnto thy father that begat the, and deſpiſe not thy mother when ſhe is olde. Labour to get the trueth: ſel not away wiſdom, nourtoure and vnderſtandynge (for a ryghteous father is maruelous glad of a wyſe ſonne, and delyteth in hym) ſo ſhall thy father be glad, and thy mother that bare thee, ſhall reioyce. My ſonne, geue me thyne heyrte, & let thyne eyes haue pleaſure in my wayes. * For an whore is a depe graue, and an harlot is a narrow pytte. She lurketh like a theſe, and thoſe that be not aware ſhe byrnyngeth vnto her.

p. 10. xxiij. a
D Where is woe? Where is ſorowe? Where is ſtryfe? Where is braulyng? Where are woundes wythoute cauſe? Where be redde eyes? Euen amonge thoſe that be euer at the wyne, and ſeke out where the beſt is. Loke not thou vpon the wyne, howe redde it is, and what colour it geueth in the glaſſe.

It goeth downe ſoftely, but at the laſt it byteth lyke a ſerpente, and ſtyngeth as an Adder. So ſhall thyne eyes loke vnto ſtraunge women, and thyne heart ſhal miſe vpon froward thynges. Yea, thou ſhalte be as thoughe thou ſlepteſt in the myddelt of the ſea, or vpon the toppe of the maſte. They wounded me (ſhalte thou ſaye) but it hath not hurte me: They ſmote me, but I felte it not. When I am well wakened, I wyll goe to the dryncke agayne.

The notes,

a. That is vaniſhe faſte awaye.

b. As before in the. xxi. d.

The. xxiij. Chapter.



B* not thou gelous ouer wycked men, and deſyre not thou to be amonge the. **p. 10. xxiij. d**
and, xxiij. e.
For their heart imagineth to doe hurte, and their lyp- pes talcke of myſchefe. Thow we wiſe, dome an houſe ſhall be buylded, and vnderſtandynge it ſhal be ſet vp. Thow diſcretion ſhall the chambres be fylled wyth all coſtelye and pleaſaunte ryches. A wyſe man is ſtronge, yea, a man of vnderſtandynge is better, then he that is mighty of ſtrength. For with diſcretion muſte warres bee taken in hande, and where as are many that can geue good counſel, there is the victory. Wyſdome is an hye thyng: yea, euen to the foole, for he ^a dare not open hys mouthe in the gate. He that ymagineth myſchefe, maye wel be called an vngra- cious perſone. The thoughte of the fo- liſhe is ſynne, and the ſcornefull is an abhominacion vnto men. ^b If thou be ouerſene and negligent in tyme of nede, then is thy ſtrength but ſmale.

B Deliyer them that goe vnto death, and are leade awaye to be ſlayne, and be not negligent therein. If thou wyllſe ſaye: I knewe not of it. Thinckeſt thou that he whiche made the heartes doeth not conſydre it? And that he whyche re- gardeth thy ſoule ſeyth it not? Shall not he recompence euery man accordig to hys worckes? My ſonne, thou eateſt honye and the ſwete honye combe, by- cauſe it is good & ſwete in thy mouthe. Eue ſo ſhall the knowledge of wyſdome be vnto thy ſoule, as ſoone as thou haſt gotten it.

And there is good hope, yea, thy hope ſhall not be in vayne. Laye no pre- uye wayte wickedlye vpon the houſe of the righteous, and diſquiet not his re- ſtyng place. * For a iuſte man falleth **p. 10. 37. d**
ſeuē tymes, and ryſeth vp agayne, but the vngodlye fall in to wyckednes. * Reioyce not thou at the fall of thyne **p. 10. xxiij. a**
enemie, and let not thyne heart be glad when he ſtombleth. Leſte the Lorde **C**
(when he ſeyth it) be angry and tourne hys wrathe from hym vnto the. ^b * Let not thy wrathe and gelouſye moue the, **p. 10. xxiij. b**
and, xxiij. c

G. b.

to

to folowe the wycked and vngodlye. And why? The wycked hath nothyng to hope for, and * the candle of the vngodly shalbe put oute. * My sone, feare thou the Lorde, and the kyng, and kepe no companye wpyth the sclaunders: for their distruccion shal come sodenly, and who knoweth the fal of them bothe.

Job. xxi. b.
Psa. xiii. a.
+ Psa. xx. a.

Pro. xviii. b

These are also the saynges of the wyse. * It is not good, to haue respecte of anye persone in iudgemente. He that sayeth to the vngodlye: Thou arte ryghteous, hym shal the people curse, yea, the comentye shal abhorre hym. But they that rebuke the vngodly shal be commended, and a ryche blessinge shal come vpon them. He maketh hym selfe to be wel loued, that geueth a good answer. fyrste make vp thy woorde that is wythoute, and looke well vnto that whiche thou haste in the felde, and then buylde thyne house. Be no false wytnesse agaynst thy neyghboure, and hurte hym not with thy lypes. Saye not: I wyl handle him, euen as he hath dealte with me, and wyl rewarde euerye man accordyng to hys dedes. I went by the felde of the slouthfull, and by the vineyardes of the slopye man. And lo, it was al couered wyth nettles, and stode full of thistles, and the stone wall was broken downe. This I sawe, and considered it well: I loked vpon it, and toke it for a warnyng. * Yea, slepe on styll a lytle, slomber a lytle, folde thyne handes together yet a lytle: So shal pouerte come vnto the as one that trauayleth by the waye, and necessitye lyke a weapened man.

Pro. vi. b.

The notes.

- a. That is, he dare not be found amonge the wise to geue counsell. Loke Ruth. iiii. a. & ii. Reg. xv. a.
- b. That is, yf thou offende in temptacion by impaciencie, thy vertue is litle fastened.
- c. That is, often tymes: after the maner of speakinge of the Hebrewes. In this worlde is there no man perfectly iuste or ryghteous, and yet are they also called, whiche haue the foundation of righteousness, that is saythe in Christe, whycher thyng who so hath, shal in tyme to come receyue full and perfect righteousness, according to the sayng of saynt Paule whom he appoynted before them also, he called, and whom he called, the also he iustified, that is made righteous by faith Roma. viii. c.
- d. That is to say, to be auenged on the in geuynghim repentance.

The. xxv. Chapter.

These also are the saynges of Salomon, whiche the men of Ezekiah kyng of Iuda gathered together.



It is the honoure of God to kepe a thyng secrete, but the kynges honoure is to searche out a thyng. The heauen is hye, the earthe is depe, and the kynges hearte is vnsearcheable.

Take the drosse from the syluer, and there shalbe a cleane vessel thereof.

Take awaye vngodlynes frome the kyng, and hys seate shalbe stablyshed with ryghteousnesse.

Putte not forth thy selfe in the presence of the kyng, and please not into the place of greate men.

* Better it is that it be sayd vnto thee: come vp hyther, then thou to be sette downe in the presence of the prince whō thou seyst with thyne eyes. * Be not hasty to go to the lawe, lest haplye thou orde thy selfe so at the laste, that thy neyghboure put the to shame. Handle thy matter wyth thy neyghboure hym selfe, and discouer not another mannes secrete: lest when men heare thereof, it turne to thy dishonoure, and lest thyne euill name do not cease. A woorde spoken in due season, is lyke apples of gold in a syluer dyshe. The correccion of the wyse is to an obediēte eare, a golden cheyne, and a Jewell of golde. Lyke as the wynter coole in the haruest, so is a saythfull messenger to hym that sente hym, & refresheth hys masters mynde. Who so maketh great boastes, and geueth nothyng, is lyke the cloudes and wynde without rayne. With patience maye a prince be pacified, and * with a softe tongue maye rigourousnes be broken. If thou fyndest hony, eate so much as is sufficiente for thee: lest thou be ouerfull, and perbrake it oute agayne. Withdrowe thy foote from thy neyghbours house, lest he be werie of thee, and so abhorre thee. Who so beareth false witnesse agaynst hys neyghboure, he is a very speare, and swerde, and a sharpe arrowe. The hope of the vngodlye in tyme of nede, is lyke a rotten tothe, and a syluer foote. Who so syngeth a songe

Luk. xiii. b.

B
Ecc. viii. b.
Math. x. c.

C
Prou. xv. a.
Gene. 32. a.
i. reg. xv. e

The Proverbes, Chapter.xxvi Fo.liiii

songe to a wycked hearte, clotheth hym
wyth ragges in the colde, and poureth
vineger vpon chalke. * If thyne ene
mye hungre, feade hym: yf he thyrst, ge
ue hym drinke: for so shalt thou heape
coales of fyre vpon hys heade, and the
Lorde shall rewarde thee. The North
wynde dryueth awaye the rayne, euen
so doeth an earnest sobze countenaunce
a backbeters tongue. * It is better to
lyt in a corner vnder the rose, then with
a brawlynge woman in a wyde house.
A good reposte out of a farre countrey,
is lyke colde water to a thyrstye soule.
A ryghteous man fallynge downe be
fore the vngodlye, is lyke a troubled
welle, and a springe that is dystroyed.
Lyke as it is not good to eate to muche
honye, * euen so he that wyll search out
hys thynges, it shalbe to heuy for him.
He that can not cuele hym selfe, is lyke
a cytpe whiche is broken downe, and
hath no walles.

The Notes.

- a. Some Proverbes.
- b. Some copied oute.
- c. Some, read the word: and vnderstande thereby,
his Godheade.
- d. Here also do some read the worde and vnder
stande thereby the lawe, as is commaunded in Deu.
i. c. and xvi. b
- e. Because his hearte is in the hande of God as
ye read before in the. xxi. a. Or because of manye
feates that he hath to do for the common wealth.
- f. By this proverbe doth Salomon note the rick
ers and gouernours of the people, which doe not
their office and ductie, as is shewed here. xliiii. b

The. xxvi. Chapter.

LYke as snowe is not
mete in somer, nor rayne
in haruest: eue so is woz
shyppe vnsemelye for a
foole, Lyke as the
byrde and the swalowe,
take their flyght and fle here and there,
so the curse that is geuen in bayne, shal
not lyghte vpon a man. * Vnto the
horse belongeth a whyppe, to the Asse a
byrde, and a rodde to the fooles backe.
Geue not the foole an answer after his
foolysnesse, lest thou become lyke vnto
hym: but make the foole an answer to
hys foolysnesse, lest he be wyse in hys
owne conceate. He is lame of his feete,
yea, dronken is he in vanite, that com
mitteth anpe thyng to a foole. Lyke
as it is an vnsemely thing to haue leg
ges and yet to walte, euen so is a para

ble in the fooles mouthe. He that set
teth a foole in hys dignite, that is euen
as yf a man dyd caste a pzeuous stone
vpon the galous. A parable in a foo
les mouthe, is lyke a thorne that ppye
keth a dronken man in the hande. A ma
of experience discerneth all thynges
well, but who so hyzeth a foole, hyzeth
suche one as wyll take no hede.

* Lyke as the dogge turneth agayne
to his owne vomite, eue so a foole begin
neth hys foolysnesse agayne a frech. Yf
thou sepest a man that is wyse in hys
owne conceate, there is more hope in a
foole then in hym. * The flouthfull say
eth: there is a leoparde in the way, and
a Lyon in the midst of the stretes.

Lyke as the doze turneth about v
on the thyrsholde, euen so doth the flouth
full welter hym selfe in hys bed. * The
flouthfull bodye thrusteth his hande
into his bosome, and it greueth hym to
putte it agayne to hys mouthe. The
flougarde thyncketh hym selfe wiser, then
a vii. men that sytte and teache. Who
so goeth by a medleth with other men
nes stryfe, he is lyke one that taketh a
dogge by the eares.

Lyke as a madde man y casteth fyre
brandes and hotteth deadlye arrowes
and bartes oute of a pzeuye place, euen
so doeth a dissembler wyth his neygh
boure. And then sayeth he: I dyd it but
in spozte. Where no wod is, there y fyre
goeth oute: and where the backbiter is
taken awaye, there the strife ceaseth.

* Coales kinde heate, and wodde y fy
re: Euen so doeth a brawlynge felowe
stryfe by variaunce

A sleaunders wordes are lyke fla
terye, but they pearse the inwarde par
tes of the bodye.

Unymynous lyppes and a wicked
hearte, are lyke a potsherde couered w
th pluer dzosse.

An enemye dissembleth wyth hys
lyppes, and in the meane ceason he y
magineth mischeke: but when he spea
keth sayze, beleue hym not, for there
are seuen abhominacions in his heart.
Who so kepeth euell wyll, secretelye to
doe hurte, hys malysse shalbe shewed be
fore the whole congregacyon. * Who
dyggeth by a pytte, shal fall therein:
and he that weltereth a stone, shal stom
ble

Rom. xii. b.
Lecg. xxx. b

D

Pro. xxi. a.

Eccle. iii. c

i. peter. ii. d

Pro. xii. b

Pro. xli. d

Eccle. ix. b

Plal. iii. b

Eccle. x. b
Eccle. x. b

The Proverbes. Chapt. xxvii. and xxviii

ble vpon it hymselfe. A dissemblinge tongue hateth one that rebuketh hym, and a flatering mouthe woozcketh mischefe.

The Notes.

a. That is, many: as before in the. xxiii. b and in many other places.

b. Some reade that answer to the purpose or that speake reason.

The. xxvii. Chapter.

Take. xii. c.
Ezech. 18. a
Iaco. iiii. b

Make not thy boaste of to morowe, * for thou knowest not what maye happen to daye. Let another man prayse the, & not thyne owne mouth: yea, other folkes lippes, and not thyne

Ecc. xxi. c

* The stone is heuye, and the sande weyghtye: but a foolles wyathe is heuier then they bothe.

Ps. 140. a.
Luh. xxii. d

Wyathe is a cruell thyng, and furiousnesse is a verie tempeste: Yea, who is able to abyde enuye? * An open rebuke is better the a secreete loue. Fawthfull are the woundes of a louer, but the kysses of an enemye are disceatfull. He that is full, abhorreth an honye combe: but vnto hym that is hongrye, euery sower thyng is swete. He that ofte tymes sitteth, is lyke a byrde that forsaketh her neste. The hearte is glad of a swete oymtente and sauoure, but a stomacke that can geue good counceyl, reioyleth a mannes neyghboure.

B

Thyne owne frende and thy fathers frende see thou forsake not, but goe not into thy brothers house in tyme of thy trouble.

Better is a frende at hande, then a brother farre of.

Pro. x. c.

My sonne, be wyse, and thou shalt make me a glad hearte: so that I shall make answere vnto my rebukers. A wyse man seynge the plage, wyl hyde hym selfe, as for foolles they go on styl, and suffer harme. * Take hys garment that is suertye for a straunger, and take a pledge of hym for the vnknewen mannes sake.

Pro. xix. d.

He that is to hastye to prayse hys neyghboure aboue measure, shalbe taken as one that geueth hym an euel reporte. * A braulynge woman and the rofe of the house droppynge in a raynye daye, maye well be compared together.

He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his

hands. Lyke as one yron whetteth another, so doeth one man comforte another. Who so kepeth hys sygge tree shal enioye the frutes therof: he that waiteth vpon hys maister, shal come to honoure. Lyke as in one water there appeare diuerse faces, euen so diuerse men haue diuerse heartes. Lyke as hell and destruccions are neuer full, euen so the eyes of men can neuer bee satisfied. * Syluer is tryed in the moulde, and golde in the forname, and so is a man, when he is openly praysted to hys face. Thoughe thou shouldest braye a foole with a pestell in a morter lyke otemell, yet wyl not his foolyshe nesse goe from hym. See that thou knowe the nombze of thy cattell thy selfe, and looke well to thy flockes. For riches abide not alway, and the crowne endureth not for euer. The haye groweth, the grasse commeth bp, and herbes are gathered in y mountaynes. The lambes shal clothe thee, and for the goates thou shalt haue money to thy husbandye. Thou shalt haue goates mylke ynoughe to fede thee, to vpholde thy housholde, and to susteyne thy maydens.

Pro. xxx. b.
Ecc. i. a.
Ecc. 14. a
Ecc. 27. b

D

The notes

a. By woundes here vnderstande the cheeres rebukes and reproues. &c. And by kysses, prayles and flatering. &c.

b. That is, the heartes of men are insatiable as in the. Psalme. xxi. b

c. Crowne for honoure and aboundaunce, as in the Psalme. lxx. c

The. xxviii. Chapter.

Ne vngodly flyeth no man chasynge hym, but the ryghteous standeth styfe as a Lyon. Bycause of sinne the land doeth ofte chaunge her Prynce: But thorowe men of vnderstanding and wisdome a realme endureth longe.

1. Cor. xvi. c.

One pooze man oppressinge another by violence, is lyke a continuall rayne that destroyeth the fruite. They that forsake the lawe, prayse the vngodlye: but such as kepe the lawe, abhorre the. * Wycked men discerne not the thyng that is ryghte, but they that seke after the Lorde discusse all thynges.

1. Cor. ii. d.

* A pooze man leadyng a godly life, is better then the ryche that goeth in trowarde wayes.

Pro. xix. a

Who so kepeth the lawe, is a chylde

of

of vnderstandynge: but he that fedethe
crotous men, shameth hys father. Who
so increaseth hys riches by vantage
and wyninge, let hym gather them to
helpe the poore withal.

Prov. i. b

* He that tourneth awaye hys care
from hearynge the law, his prayer shall
be abhorred. Who so leadeth the rygh-
teous into an euell way, shall fall into his
owne pytte, but the iuste shall haue the
good in possession. The ryche man thin-
keth hym selfe to be wise, but the poore
that hath vnderstandynge can per-
ceauce hym well ynoughe. * When righ-
teous men are in prosperite, then doeth
honour florish: but when the vngodlye
come vp, the state of men chaungeth.
He that hideth his synnes shall not pros-
pere: But who so knowlegeth them, &
forsaketh them, shall haue mercye.

Eccle. x. a.
Prov. 29. a

Job. xxi. c
Job. xxx. a. b
Job. i. b.

Wel is him that standeth alwaye in
lawe: As for hym that hardeneth hys
hearte, he shall fall into mischefe. Lyke
as a roaringe Lyon, and an hongrye
beate, euen so is an vngodlye Prince
ouer the poore people.

Where the prince is without vnder-
standynge, there is greate oppresyon
and wronge: but yf he be suche one as
hateth coueteousnesse, he shall longe
raigne. He that by violence shedeth any
mans bloude, shall be a runnagate vn-
to hys graue, & no man shall be able to
succour hym. * Who so leadeth a godly
and an innocent lyfe, shall be safe: but he
that goeth frowarde wayes, shall once
haue a fall. * He that tyllith his lande,
shall haue plenteousnesse of breade: but
he that foloweth ydelnes, shall haue po-
uertye ynoughe. A saythfull man is
greatly to be commended, * but he that
maketh to much hast for to be rich, shall
not be vngyltpe. To haue respecte of
persones in iudgement is not good: and
why? He wyll doe wronge, yea, euen for
a pece of breade.

Prov. x. b

Prov. xii. b
Eccle. xx. d

1. Cor. vi. b.
Job. xxi. a

He that wyll be ryche all to soone,
hath an euell eye: and considereth not,
that pouerte shall come vpon hym.
He that rebuketh a man, shall synde
more fauoure at the laste, then he that
flattereth hym. Who so robbeth his fa-
ther and mother, and sayeth it is no
synne: the same is lyke vnto a murthe-
rer. He that is of a proud stomache, sty-
-

reth by stryfe, but he that putteth hys
truste in the Lorde, shall be wel fedde.

* He that trusteth in hys owne heart, is
a foole: but he that dealeth wylfully, shall
be safe. * He that geueth vnto y^e poore,
shall not wante: but he that turneth a-
waye his eyes frome suche as be in ne-
cessite, shall suffre greate pouerte hym
selfe. * When the vngodlye are come vp,
men are fayne to hyde them selues:
But when they peryshe, the righteous
increase.

Jer. xlii. b
Isa. 48. a

1. Cor. ix. b
Deut. xv. a

Prov. 28. b
and, xxx. a

The notes.

a. This sight is the feare wherof is spoke in the
liii. psalme. b. They are afrayde when no feare
is. c. Whiche thinge chaunceth, when all thinges
are done in vnbefese, for wante of the know-
ledge of God.

b. Some reade vbery and vmeasurable gapnes,
shall gather them to do almes to the poore, That
is to saye, by hym that shall haue them after him.

c. Some reade, search it. That is to say to iudge
better of his condiction: and not streight waite to
thynke him wise because he is riche.

The. xxix. Chapter.

He that is stifnecked and wyl
not be reformed, shall soden-
lye be destroyed withoute a-
ny helpe. * Where the righ-
teous haue the ouer hande, the people
are in prosperite: but where the vngod-
lye beareth rule, there the people mour-
ne. Who so loueth wysdome maketh
hys father a glad man: * but he that ke-
peth hatlottes, spendeth alwaye that he
hathe. With true iudgement the kynge
setteth by y^e lande, but yf he be a man y^e
taketh gyftes, he tourneth it by syde
downe. Who so flattereth his neighbour,
layeth a nette for his feete.

Prov. 28. b
Eccle. x. a.

Prov. v. a
Luce. xv. a

The sinne of y^e wycked is hys owne
snare, but the righteous shall be gladde
and reioyse.

The righteous consydzeth the cause
of the poore, but the vngodlye regar-
deth no vnderstandynge. Wycked peo-
ple byynge a cytpe in decaye, but wyl-
men sette it by agayne. If a wyl-
man goe to lawe wyth a foole (whether he
deale with him frendelye or roughely)
he getteth no rest. The bloude thyrstye
hate the righteous, but the iuste seke
his soule.

B

A foole poureth oute hys spirite all
together, but a wyl-
man kepeth it in
till afterwarde.

The Proverbes. Chapt. xxx.

C If a pynce delyte in lyes, al his seruauntes are vngodlye. The poore and the lender mete together, y^e Lorde ligh-
Prou. xx. d teneth bothe their eyes. * The seate of the kynge that saythfullye iudgeth the poore, shal continue sure for euermore. The rodde and correccio minstre wis-
 dome, but yf a chyld be not loked vnto, he byngeth hys mother to shame. When the vngodlye come by, wycked-
 nesse increaseth: but the righteous shal see their fall. Purtoure thy soune with correccion, and he shal comforte thee, yea, he shal do the good at thyne heart. Where no^b prophete is, there the people peryshe: But well is hym that kepeth the lawe. A seruaunte wyl not be the better for woordes, for though he vnderstande, yet wyl he not regarde them.

D If thou seyst a man that is hasty to speake vnaduyced, thou mayste truste a foole more then hym. He that delycat-
Job. xlii. d ly byngeth by hys seruaunte from a chyld, shal make hym his maister at lengthe. An angrye man styreth by strife, and he that beareth euell wyl in his mynde, doeth muche euell. After pryde cometh a fall, * but a lowely spi-
 rite byngeth greate wurthyppye. Who so kepeth compaignye wyth a thefe, hateth hys owne soule: he heareth blasphemies, and telleth it not forth. He that feareth men, shal haue a fall: but who so putteth his truste in the Lorde shal come to honoure. Manye there be that seke the pynces fauoure, but euerye mans iudgement cometh frome the Lorde. The ryghteous abhorreth the vngodlye: but as for those that be in y^e right way, the wicked hate them.

The Notes.

a. vnderstande to delyuer it. Soule is here also taken for lyfe.

b. That is, preacher of the woorde of God, as in, i. Corinthy. xv.

The xxx. Chapter.

The purenesse of the woordes of God: And what we oughte to require of God, wyth certayne wonderfull thynges that are in this worlde.

The wordes of Agur the sone of Jaketh.

In the prophecie of a true sayth-
 full man, whome God hathe helped, whom God had com-
 forted & nourished. For though

I am the lest of all, and haue no mans vnderstandynge (for I neuer learned wysdome) yet haue I vnderstandynge, & am wel infourmed in godly thynges. Who hathe clymmed by into heauen: who hath come downe fro thence: who hath holden the wynde fast in hys had: who hath comprehended the waters in a garmente: who hathe set al the endes of the worlde: what is hys name, or his sonnes name: Canst thou tell. * All the wordes of God are pure & cleane, a for he is a hyldre vnto all them, that putte their truste in hym. * Putte thou no thyng therfore vnto hys woordes, lest he reprove the, & thou be founde a lyar.

Two thynges I require of the, that thou wylte not denye me before I dye. Remoue fro me vanite and lyes: geue me neither pouerte nor ryches, onely graunt me a necessarye lyuinge. Lest yf I be to ful, I deny the, and saye: * what felowe is the Lorde: And lest I being constrained thorowe pouerte, fal vnto stealyng, and forswear the name of my God. Accuse not a seruaunte vnto hys maister, lest he speake euyl of the also, and thou be hurte. He that byngeth by an euell reporte vpon the generation of hys father and mother, is not worthye to be commended.

The generation that thyncke them selues cleane, shal not be clesed frome their fylthynesse. There are people that haue a proude looke, and caste by their eye lyddes. Thys peoples teethe are swerdes, and wyth their chaste bones they consume and deuout the simple of the earthe, and the poore from amonge men.

Thys generacion (whiche is lyke an hoxleche) hathe two daughters: the one is called fetcher hyther, and the other bynge hyther.

There be thre thynges that are neuer satisfied, and the fourthe sayeth neuer hoo. The hell, a womans wombe, & the earthe hath neuer water ynough. As for fyre, it sayeth neuer hoo. * Who so laugheth hys father to scoorne, and setteth hys mothers commaundemente at nought: The Rauens pycke out his eyes in the valleye, and deuoured be he of the yonge Egles.

There be thre thynges to hye for me, and

Plat. xli. c.
Deu. xlii. a
and. xli. d.

Deu. xlii. a
and. xli. d.

Exodi. v. a
Deu. xlii. c
and. xlii. c.
Job. xli. d.

Geo. xli. d.
Deu. xlii. c

As for þe fourth, it passeth my know-
ledge. The way of an Eagle in þe ayre, þe
waye of a serpente ouer a stone, the way
of a hypppe in the sea, and the waye of a
man wyth a younge woman. Suche is
the waye also of a wyfe that breaketh
wedlocke, whyche wyppeth her mouthe
like as when she hath eaten, and sayeth:
As for me, I haue done no harme. Tho-
rowe thre thynges the earthe is disqui-
eted, and the fourth maye it not beare:
Thowow a seruaunt that beareth rule:
Thowowe a fole that hath great riches,
thowowe an ydle huswyfe, and thowowe
an handmayden that is heyre to her
maistres. There be foure thynges in the
earthe, the whiche are very lytle: but in
wisedome they excede the wyse. The
Emmett; are but a weake people, yet
gather they their meate together in
the haruest. The Conyes are but a fe-
ble folke, yet make they their couches
amonge the rockes. The Greshoppers
haue not a gyde, yet goe they forth to-
gether by heapes. The spyder labou-
reth with her handes, and that in the
Kynge's palace.

There be thre thynges that go stif-
lye: But the goynge of þe fourth is the
goodlyest of al. A Lyon whiche is king
of bestes, and geueth place to no man:
A Cocke readye to fighte: A Ramme, &
a kynge that goeth forth with his peo-
ple. Yf thou be so foolyshe to magnifie
thy selfe, or medlest w any such thyng,
then laye thyne hande vpon thy mouth.
Who so chyneth mylcke, maketh but-
ter: He that rubbeth his nose, maketh it
blede: And he that causeth wrath, byn-
geth stryfe.

The Notes.

a. Some reade, and it is. &c. and in the ende of the
verse, in it: meaninge the worde.

The. xxxi. Chapter.

Þynges ought to iudge iustlye. The propertye of an
honest married wyfe,

The wordes of Kynge Lamu-
el, and the Prophecie that hys mo-
ther taughte hym.

My sonne, thou sonne of my
bodye: O my deare beloued
sonne, geue not ouer thy sub-
staunce and mynde vnto wo-
men, whych are the destruccyon euen of
kynge. O Lamuel, geue kynge no wine,

geue kinge & prynces no strong drinke:
lest they beyng droncke forget the law,
and regarde not the cause of the poore,
and of al such as be in aduersyte. Geue
stronge dryncke vnto suche as are con-
demned to death, and wyne vnto those
that mourne: That they maye dryncke
it, and forget their miserye and aduer-
sytie. Be thou an aduocate, & stande in
iudgemēt thy selfe, to speake for al such
as be domme and succourles in thys
transitorye worlde. With thy mouth de-
fende the thyng that is lawefull and
ryghte, and the cause of the poore and
hellepelesse.

Aleph.

Who so fyndeth an honest saythfull
woman, he is much moze worthe then
perles.

Beth.

The hearte of her husbände maye
safelye truste in her, so that he shall ha-
ue no nede of spoyles.

Gimel.

She wyll doe hym good and not es-
uel, al the dayes of her lyfe.

Daleth.

She occupieth woll and flaxe, and
laboureth gladly with her handes.

He.

She is lyke a marchauntes hypppe,
that bryngeth her victuales frome a
farre.

Uau.

She is vp in the nyght season, to
prouide meate for her housholde, & fode
for her maydens.

Zain.

She considreth lande, and byeth it;
and with the fruite of her handes she
planteth a vineyarde.

Heth.

She gyrdeth her loynes w strength;
and courageth her armes.

Teth.

And yf she perceaue that her hus-
wiferye doeth good, her candle goeth
not out by nyghte.

Jod.

She layeth her fingers to the spyn-
dle, & her hand taketh hold of the rocke.

Caph.

She openeth her hande to the poore;
yea, she stretcheth forth her handes to
suche as haue nede.

Lamed

The Proverbes. Chapt. xxxi.

Lamed.

She feareth not that the colde of the winter shall hurte her house, for all her household folkes are double clothed.

Mem.

She maketh her selfe fayre ornaments, her clothyng is whyte sylke and purple.

Run.

Her husbände is muche set by in the gates, when he sitteth amonge the rulers of the lande.

Samech.

She maketh clothe of sylke and sellet it, and deliuereth a gyrdle vnto the marchaunte.

Ein.

Strengthe and honoure is her clothyng, and in the latter day she shall reioyse.

Phe.

She openeth her mouthe wyth wysdome, end in her tongue is the lawe of grace.

Zade.

She loketh well vnto the wapes of her household, and eateth not her bread wyth ydelnesse.

Koph.

Her children aryle, & call her blessed: and her husbände maketh much of her.

Res.

Manye daughters there be that gather riches together, but thou goest aboute them all.

Sim.

As for fauoure, it is disceatfull, and beutie is a vayne thinge: but a woman that feareth the Lorde, she is worthe to be prayseed.

Chau.

Geue her of the frute of her handes, and let her owne woorkes prayse her in the gates.

The ende of the Proverbes of Salomon.

The booke of the Preacher, otherwyse called

Ecclesiastes. E. R.

The fyrst Chapter,

All that is in this worlde is vayne.



These are the woordes of the Preacher, the sonne of David, kynge of Jerusalem. * All is but vanyte (sayeth the Preacher) all is but playne

vanyte. For what els hathe a man, of all the labour & he taketh vnder the sunne: One generacion passeth awaye, and another cometh: but the earth abyedeth styl. The Sunne aryseth, the Sunne goeth downe, and retourneth to hys place, that he may there ryse vp agayne. The wind goeth towarde the southe, and fetcheth hys compasse aboute vnto the North, and so turneth in to hym selfe agayne.

* All fluddes runne into the sea, yet the sea it selfe is not fylled: for looke vnto what place & waters runne, thence they come agayne. All thynges are so harde, that no man can expresse the. * The eye is not satysfied with sight, & eare is not fylled with hearynge. * The thing that hath bene, cometh to passe agayne: and the thinge & hath bene done, is done agayne, there is no new thyng vnder the sunne. Is there anye thinge whereof it maye be sayd: lo, this is new: for it was long ago in & tymes that haue bene before vs. The thinge that is past, is out of remembraunce: Euen so the thynges & are for to come, shal no more be thought vpon amonge them that come after. I my selfe the Preacher, beyng kynge of Israell and Jerusalem, applyed my mynde to seke oute and searche for the knowledge of all thinges & are done vnder heauen. Such trauayle and labour hathe God geuen vnto the children of men, to exercise them selues therein.

Thus haue I considred all the thynges that come to passe vnder the sunne: and lo, they are all but vanyte, & vexacion of mynde. The etoked can not be made streyght, & the faultes can not be nombred. I comuned with myne owne heart, sayinge: lo, I am come to a great estate, & haue gotten moore wysedome, then al they that haue bene before me in Jerusalem. Yea, my hearte had greates experience of wysdome and knowledge, for there vnto I applied my mynde: That I myghte knowe what were

wysdome

Eccle. xii. 1

Job. xlii. 8

Psalm. xxi. 2

Eccle. i. 2

E

D

wysedome and vnderstandynge, what were errout and folyshenes. And I perceaued, that this also was but a veracyon of minde: for where muche wysdome is, there is also great trauaile & disquietnesse: and the more knowledg a man hath, the more is his care.

The Notes.

a. Debr. Vanite of vanities: that is, a wonderfull great vanitie: as Balet of balettes, for chyefe Balet, of which Cantie. i. a
b. That is, vnto men. Some reade the children of Adam, as Gene. xi. a

The. ii. Chapter.

A boundunce of rycheffe, of pleasure & of buydyns are vayne thynges.



hen sayde I thus in my hert: Now go to, I wyll take myne ease, & haue good daies. But lo, that was vanitie also: in so muche that I sayd vnto the man geuen to laughter: þu art mad, and to myrth: what doest thou?

So I thoughte in my herte, to withdraue my fleshe fro wine, to applye my mynd vnto wysdome, and to cōprehēde folyshnes, vntyll the tyme that (among all þe thynges whiche are vnder þe sūne) I myght se what were best for me to do, so longe as they lyue vnder heauen.

I made gorgeous fayre workes. I buylded me houses, & planted vyneyardes. I made me orchardes & gardenes of pleasure, & plāted trees in them of all maner frutes. * I made poles of water, to water the grene & fruteful trees with all. I bought seruauntes & maidens, & had a great housholde. As for catell and shepe, I had more substaunce of the, then all they þe were before me in Ierusalē. I gathered syluer and golde together, euen a treasure of kynges and landes.

I prouyded me syngers, and women, whiche could playe of instrumentes, to make men myrth & pastyme. I gatte me dryckyng cupps also & glasses. (Shortly) I was greater & in more worshyppe, then all my predecessours in Ierusalē. For wysedō remayned w me: and loke whatsoeuer mine eyes desyred, I let the haue it: & wherin soeuer my herte desyred, or had any pleasure, I withhelde it not from it. Thus my heart reioysed in all that I dyd, and thys I toke for the

porcyon of al my trauaile. But when I consydered all the workes that my handes had wrought, & al the labours that I had take therein: lo, al was but vanite & veracyon of mynde, and nothyng of any value vnder the Sunne. Then turned I me to consyder wysdom, erreure and folyshnesse (for what is he amonge men, that myght be compared to me the kyng in suche workes?) & I sawe, that wysdome excelleth foolishnesse, as farre as light doth darknesse. * For a wise mā beareth his eyes aboute his head, but þe foole goeth in the darcknesse. I perceaued also that they both had one ende.

Then thought I in my minde: If it happen vnto the foole as it doeth vnto me, what nedeth me the to labour any more for wysedome? So I confessed within my hert, that this also was but vanitie. For the wyse are euer as lytle in remembrance as the folysh, and al the daies for to come shall be forgotten: yea, the wyse man dyeth as well as the foole.

Thus began I to be weery of my lyfe, in so muche that I could away with nothyng that is vnder the Sunne, for all was but vanite & veracyon of mynde: Yea, I was weerye of all my labour, whiche I had taken vnder the Sunne, because I shuld be fayne to leaue them vnto another man, that cometh after me: for who knoweth, whether he shalbe a wyse man or a foole? And yet shall he be lord of al my labours, whiche I with suche wysedome haue taken vnder the Sunne. Is not this a vayne thyng?

So I turned me to restrayne my mind from al such trauaile, as I toke vnder the sūne: for so much as a man shuld weare hym selfe with wysdome, with vnderstandyng and opportunitie, & yet be fayne to leaue his labours vnto another that neuer swette for them. This is also a vaine thing & a great mysery. For what getteth a mā of al þe labour & trauaile of his mynde, þe he taketh vnder þe Sunne, but heuines, sorow, & disquietnes al þe dayes of his lyfe. In so muche, that his hert can not rest in þe night. Is not this also a vayne thing? * Is it not better the for a mā to eat & drinke, & his soule to be meri i his labour: yea, I saw þe this also was a gift of God: for who may eat, drinke, or buy any thig to passe

After in viit. a. pro. xviij

Eccles. v. i.

The Boke Chapter.iii.iiii.

without him. And why he geueth vnto man, what it pleaseth hym: whether it be wysdome, vnderstanding, or gladnes. But vnto the synner he geueth weerynes and sorow, that he may gather and heape together the thyng, that afterwarde shalbe geuen vnto him whom it pleaseth God. This is now a bayne thing: yea, a very disquietnes and vexacion of mynde.

The.iii. Chapter.

All thynges come in their tyme and passe awaye in their tyme.

Job. 14. a.



Very thing hath a tyme: yea, all that is vnder the heauen, hath his conuenient season. * There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plucke vp the thyng, that is planted: A tyme to slaye, & a tyme to make whole. A tyme to breake downe, and a tyme to buylde vp:

A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to daunce: A tyme to cast away stones, and a tyme to gather stones together.

A tyme to embrace, & a tyme to refrayne from embracyng:

A tyme to wyne, and a tyme to lese:

A tyme to spare, and a tyme to spende:

A tyme to cut in peces, & a tyme to sowe together:

* A tyme to kepe sylvence, and a tyme to speake:

A tyme to loue, and a tyme to hate:

A tyme of warre, and a tyme of peace:

What hath a mā els (y doth any thig) but weerynes and labour: for as touchyng the trauayle & carefulnes which God hath geuen vnto men, I se that he hath geuen it them, to be exercised in it. All thys hathe he ordered meruelous goodlye, to euery thyng hys due tyme. He hath planted ignoraunce also in the hertes of men, y they shoulde not fynde out the grounde of his workes, whiche he doth from the begynnyng to y ende.

So I perceaued, that in these thynges there is nothyng better for a mā, the to be mery, & to do wel so lōg as he liueth. For al that a man eateth and drinketh: yea, whatsoeuer a mā enioyeth of al his labour, that same is a gyfte of God. I consydered also y whatsoeuer God doth,

it continueth for euer, & that no thyng can be put vnto it, nor take fro it: & that God doth it to the intēt, y men shoulde feare him. * The thyng y hath bene, is now: & the thyng y is for to come, hath bene afore tyme, for god restozeth again the thyng that was past. Moreouer, I saw vnder the Sunne vngodlynesse in the steade of iudgemēt, and iniquite, in steade of ryghtuousnes. Then thought I in my mynde: God shall separate the ryghtuous from the vngodly, and then shalbe the tyme and iudgemēt of al cōsels & workes. I cōmened w myne owir hert also, cōcernyng the chyldezen of mē: how God hath chosen thē, & yet letteth thē appeare: as though they were bestes: for it happeneth vnto mē as it doth vnto bestes, & as the one dyeth, so dieth the other: yea, they haue both one maner of byrth, so that (in this) a man hath no preemynence aboue a beaste, but all are subdued vnto vanitie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto duste agayne.

* Who knoweth the sprete of mā that goeth bpwarde, & the byrth of the beaste that goeth downe into y earth? Wherfore I perceaued, y there is nothyng better for a man, then to be ioyfull in hys labour, for that is his porcyon. But who wyl byng him to see the thyng that shall come after him?

The.iiii. Chapter.

The myseryes of the innocent The superfluous labours of men. The childe that is pore & wyse. &c.



I turned me, & * cōsydered all the violent wrong that is done vnder the Sunne: & beholde, the teares of suche as were oppressed, and there was no man to cōfort them, or that wold deliuer and defend thē fro y vtolēce of their oppresours. Wherefore I iudged those that are dead, to be more happye thē such as be aliue: yea, him that is yet vnborne to be better at ease thē they bothe, because he seyth not the miserable workes that are done vnder the Sunne.

Agayne, I sawe that all trauayle and dyligence of labour was hated of euery man. This is also a vaine thing, and a vexacyon of mynde. The foole foldeth his hādes together, and eateth

Eccl. 1. 2

Eccl. 1. 2

Eccl. 1. 2

Eccl. 1. 2
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Eccl. 1. 2

Of the Preacher. Chapter. v. Fol. lviij.

by his owne fleshe. One hande full (sayeth he) is better with rest, then both the handes full with labour and trauayle of mynde. Morouer, I turned me, and beholde yet another vanite vnder the Sunne.

There is one man, no mo but hym selfe alone, hauynge neyther childe nor brother: yet is there no ende of his careful trauayle: his eyes can not be satysfied wyth ryches, (yet doeth he not remembre hym selfe, and saye:) for whom do I take such trauayle? for whose pleasure do I thus consume awaye my lyfe? This is also a vayne and vnpleasable thyng. Therefore two are better then one, for they maye well enioye the profyte of theyr labour. If one of theym fall, his companion helpeth him by agayne: But wo is hym that is alone, for yf he fall, he hath not another to helpe hym by. Agayne, when two slepe together, they are warme: but howe can a bodie be warme alone? One maye be overcome, but two maye make resistance: A threfold cable is not lightly broken. A poore chyld being wyse, is better then an olde king that doteth, and can not beware in time to come. * Some one cometh oute of prison, and is made a king: and another * whiche is borne in the kyngdom, cometh vnto pouerte. And I perceived, that all men lyuynge vnder the Sunne, go with the seconde childe, that cometh by in the steade of the other.

As for the people that haue bene before him, and that come after hym, they are innumerable: yet is not their ioye the greater thowme him. This is also a vayne thyng and a vexacion of mynde. When thou comest in to the house of god, kepe thy fote, ^a and draw nyc, ^b that God whiche is at hand may heare: * that is better then the offerynge of fooles, for they knowe not what euyll they do.

The Notes.

a. Some reader: for he is readier to heare (vnderstande thy word) then to receyue sacrefyses that fooles geue.

b. Some reader: rather to heare, then to geue, as fooles offering sacrefyce.

The. v. Chapter.

A monition to beware of rathe commynycacion.

We ought not to maruyle at the oppressyon of the poore. The couetous is not satysfied wth his ryches.

Not hastye wth thy mouth and let not thine hert speak any thyng rashely before God. for God is in heuen, and thou vpon earth, therefore let thy wordes be fewe. for where muche carefulnesse is, there are manye dreames: and where manye wordes are, there men may heare fooles. * If thou make a vowe vnto God, be not slacke to performe it. As for folish vowes, he hath no pleasure in them. If thou promyse any thyng, paye it: for better it is that thou make no vowe, then that thou shouldest promise, and not paye. Use not thy mouth to cause thy fleshe for to synne, that thou saye not before the angell: my foolyshnesse is in the faute. for then God wyll be angrie at thy voyce, and destroye al the workes of thyne handes. And why: where as are manye dreames and manye wordes, there are also dyuerse vanities: but loke y^e thou feare God. * If thou seyst the poore to be oppressed, and wrongeously dealt wythall, so that equyte and the ryghte of the law is wasted in the lande: maruell not thou at suche iudgemente, for one greate man kepeth touche with another, and the myghtie helpe them selues together. The whole lande also wyth the fyeldes and all that is therein, is in subiection and bondage vnto the kyng. He that loueth money, wyll neuer be satysfied wyth money: and who so delyteth in ryches, shall haue no profyte thereof. Is not this also a vayne thyng? Where as muche ryches is, there are manye also that spende theym awaye. And what pleasure more hath he that possesseth them, sayynge that he maye loke vpon them wyth his eyes? A labourynge man slepeth sweetely, whether it be lytle or muche that he eateth: but the abundance of the ryche wyll not suffre him to slepe.

Yet is there a sore plage, whyche I haue sene vnder the Sunne (namely) riches kept to the hurt of him that hath them in possession.

For ofte tymes they perishe with his **Ph. ii.** greate

Gene. xli. b.
1. Reg. 16. c.
3. Reg. 13. f.
1. Para. xxiij. c.
4. reg. 25. a.

1. Reg. xv. c.

Deut. 32. d.
Baruc. 6. i.

Eccle. liij. d.
Ihu. i. a.

The Boke Chapter. vi. vii.

Job. i. d. v. i.
Eim. vi. b

greate myserie and trouble: and yf he haue a child, it getteth nothyng. * Like as he came naked oute of his mothers wōbe, so goth he thither againe, & carteth nothyng away w him of al his labour. Thys is a myserable plage, that he shall go awaye euen as he came. What helpeth it him then, that he hath laboured in the wynde? All the daies of hys lyfe also must he eate in y dark, wpth greate carefulnesse, sycknesse and

D sorowe. Therefore me thynke it a better and a sayrer thyng, a man to eate and dryncke, and to be refreshed of all hys labour, that he taketh vnder the Sunne all the dayes of hys lyfe whiche **GOD** geueth hym, for this is his porcyon. For vnto whom soeuer **GOD** geueth ryches, goodes and power, he geueth it him to enioye it, to take it for his porcyon, and to be refreshed of hys labour: this is nowe the gyfte of **GOD**. For he thyncketh not much howe longe he shall lyue, for so muche as **GOD** fylleth his hert with gladnes.

The. vi. Chapter.

The myserie of the ryche and covetous. The dyscreuice of a foole and a wyse man.



I Here is yet a plage vnder the Sunne, & it is a generall thyng among men: when **GOD** geueth a man ryches, goodes and honoure, so that he wanteth nothyng of all that hys herte can desyre: and yet **GOD** geueth him not leue to enioye the same, but another mā spendeth thē. This is a bayne thyng & a miserable plage. If a mā beget an hundred children, and lyue many yeaeres, so that his dayes are many in nombre, and yet can not enioye hys good, neyther be buried: as for him I saye, that an vntimely byrthe is better then he. For he cometh to naught, and goeth his way in to darckenesse, and his name is forgotten. Moreover, he seyth not the Sunne, and knoweth of no rest neyther here nor there: Yea though he lyued two thousand yeaeres, yet hath he no good lyfe. Come not all to one place: All the labour that a manne taketh, is for him selfe, and yet hys desyre is neuer fylled after hys mynde. For what hath the wyse more then the foole? What

helpeth it the poore, that he knoweth to walcke before the lyuyng? The syght of the eyes is better, then that the soule shoulde so departe away. Howbeit this is also a bayne thyng and a dysquyetnes of mynde. What is more excellent then man? Yet can he not in the lawe gette the byctorye of hym that is myghtier then he: A bayne thyng is it to cast out many wordes, but what hath a man elles?

The. vii. Chapter.

That which passeth our strengthes & wyttes oughe we not to seke after.



Who knoweth what is good for man liuyng, in y dayes of hys bayne lyfe, which is but a shadowe? Or, who wyl tel a man, what shall happē after him vnder the Sunne.

* A good name is more worthe, then a precious oyntemente, and the daye of death is better then the day of byrthe. Prou. 22. 1. Cant. 1. 4.

It is better to go into an house of mournyng, then into a banckettyng house. For there is the ende of all men, and he that is lyuyng, taketh it to heart. It is better to be sorwe then to laughe, for when the countenaunce is heuy, the hert is ioyfull. The herte of the wyse is in the mournyng house, but the heart of the folysh is in the house of myrthe.

* It is better to geue eate to the chaste lyuyng of a wyse manne, then to heare the songe of fooles. For the laughyng of fooles is lyke the crackyng of thornes vnder a pot. And that is but a bayne thyng. Prou. 9. 13.

B a miserable plage. If a mā beget an hundred children, and lyue many yeaeres, so that his dayes are many in nombre, and yet can not enioye hys good, neyther be buried: as for him I saye, that an vntimely byrthe is better then he. For he cometh to naught, and goeth his way in to darckenesse, and his name is forgotten. Moreover, he seyth not the Sunne, and knoweth of no rest neyther here nor there: Yea though he lyued two thousand yeaeres, yet hath he no good lyfe. Come not all to one place: All the labour that a manne taketh, is for him selfe, and yet hys desyre is neuer fylled after hys mynde. For what hath the wyse more then the foole? What

Who so doth wzonge, maketh a wise man to go oute of his wyt, & destroyeth a gētle hert. The ende of a thing is better then the begynnyng. The pacyent of sprete is better thē the hye mynded. Be not hastily angrye in thy mynde, for wzath resteth in y bosome of afole. Say not thou: What is the cause, that the dayes of the olde tyme were better, then they that be nowe? for that were no wise question. Wylsedō is better then ryches, yea much more worth thē the eye sight. For wylsedom defendeth as well as money, & the excellent knowledge & wylsedō geueth life vnto hi y hath it i possessiō.

Cons

Of the Preacher. Chapter. viij. Fo. lix

Consyder the worke of God, howe that no man can make the thyng straight, whiche he maketh croked. Use well the tyme of prosperite, and remembre the tyme of mylfortune: for God maketh the one by the other, so that a man can fynde nothyng els.

C These two thynges also haue I consy-
sydered in tyme of vanpety: that the iust
man peryssheth for hys rightuounesse
sake, and the vngodly liueth in his wic-
kednesse. Therfore * be thou nether to
rightuous nor ouer wyle, that thou pe-
rish not: be nether to vnrighuous also
nor to foolyshe, lest thou dye before thy
tyme. It is good for the to take hold of
this, and not to lette that go oute of thy
hande. For that he feareth God shal es-
cape them all.

Wysdome geueth more corrage vnto
the wyle, then ten mightie men of the
citty: * for there is not one iuste vpon
earth, y doth good, & synneth not. Take
not hede vnto euery worde that is spo-
ken, lest thou heare thy seruante curse
the: for thyne owne hert knoweth, that
thou thy selfe also haste ofte times spo-
ken euill by other men. All these thyng-
es haue I proued because of wysdom:

for I thoughte to be wyle, * but she
went farther fro me then she was before,

D vnto her. I applyed my mynde also vnto
knowledge, and to seke oute science,
wysdome and vnderstandyng: to know
the folynesse of the vngodly, and the
errour of dotyng foolles. And I founde,
that * a woman is bytterer then death:
for she is a verye angle, her hearte is a
net, and her handes are cheynes. Who
so pleaseeth God, shall escape from her,
but the synner wyll be taken wyth her.

Beholde (sayeth the Preacher) this
haue I diligently searched oute & pro-
ued, that I myght come by knowledge:
whiche as yet I seke, and fynde it not. A-
monge a thousande men I haue founde
one, but not one woman among al. Lo,
this onely haue I founde, that * God
made man iust and ryght, but they seke
byuerse sotelties, where as no mā hath
wysdome and vnderstandyng, to geue
answere therunto.

The kynges commaundement oughte to be obeyed
Gladnes is one of the chiefe thynges vnder the Sunne.



Wysdome * maketh a mans
face to shine, but malice put-
teth it out of fauoure. Kepe
the kynges commaundement
(I warne the) and sothe that thou hast
made vnto * God. Be not hastye to go
out of his syghte, and se thou contynue
in no euill thyng: for what so euer it
pleaseh hym, that doeth he. Lyke as
when a kyng geueth a charge, his com-
maundement is myghty: Euen so * who
maye save vnto hym: what doest thou:
* Who so kepeth the commaundement,
shall fele no harme: but a wyle mannes
heart discerneth tyme and maner: for
euery thyng wyll haue oportunitie and
iudgement, and this is the thyng that
maketh men full of carefulnesse and so-
rowe. And why: a manne knoweth not
what is for to come, for who wyll tell
hym: Neyther is there any man that
hath power ouer the spere, to kepe styll
the spere, nor to haue anye power in
the tyme of death: is it not he also that
can make an ende of the battayle, ney-
ther may vngodlynes deliuer him that
medleth with all.

All these thynges haue I consyde-
red, and applyed my mynde vnto euery
worke that is vnder the Sunne: howe
one man hath lordshyppe vpon another,
to his own harme. * For I haue oft sene
the vngodly brought to their graues,
and fallen downe from the hye and glo-
ryous place: in so muche that they were
forgotten in the citty, where they were
had in so hye and great reputacyon.

This is also a bayne thyng. Because
nowe that euell workes are not haste-
ly punished, the hearte of man geueth
hym selfe ouer vnto wyckednesse. But
though an euill person offende an hun-
dred tymes, and God deferre, geuyng
hym longe lyfe: yet am I sure, that it
shall go well with them that feare god,
because they haue him before their ey-
es. Agayne, as for the vngodlye, it shall
not be wel with him, nether shal he pro-
longe his dayes: but euen as a shadow,
so shal he be that feareth not God.

Yet is there a vanpety vpon earth:
There be iust men, vnto whom it hap-
peneth

Rom. xlii.

3. Reg. 8. c.
ii. Dar. 6. d.
Prou. ix. b.
i. John. i. d.

Job. 28. c.

Prou. viij. d.

Genes. 1. d.

Prou. 17.
Job. ix. d.

Som
reade,
the gods
that is,
Iudges.

Job. ix. b.

Lu. xlii.

B

Psal. 37. c.

peneth, as though they had the workes of the vngodly: Agayne, there be vngodlye, with whom it goeth as though they had the workes of the ryghteous. This me thynke also a hayne thyng. Therefore, I comynende gladnesse, because a man hath no better thyng vnder the Sunne, then to eate and drinke, and to be mery: for that shal he haue of hys labour all the dayes of hys lyfe, whiche God geueth hym vnder the Sunne. When I applyed my mynde to learne wysedome, and to knowe the trauayle that is in the worlde (and that of such a fashyon, that I suffred not mine eyes to slepe, nether daye nor nyght) I vnderstode of all the workes of God, that it is not possible for a manne, to attayne vnto the workes that are done vnder the Sunne: and though he bestow his labour to seke them out, yet can he not reache vnto the: yea, though a wise man woulde vndertake to know them, yet myght he not fynde them.

The ix. Chapter.

A man worketh not, by the ryghtwysenes of his own workes, whether he be worthy of loue or hate. A man ought to lyue merely with hys wyfe, & prayse of wyfdom.

For all these thynges purposed I in my mind to seke out. The ryghteous & wise, yea, & their workes also are in the hande of God: and there is no man that knoweth eyther the loue or hate of the thyng that he hath before hym. It happeneth vnto one as vnto another: It goeth wyth the ryghteous as wyth the vngodly: with the good and cleane as wyth the vncleane: wyth hym that offereth, as with him that offereth not: lyke as it goeth wyth the vertuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto hym that is afrayed to be forsworne. Amonge all thynges that come to passe vnder the Sunne, this is a myserye, that it happeneth vnto all a lyke. This is the cause also that the hertes of men are full of wyckednesse, and mad folyshnesse is in their hertes, as long as they lyue, vntill they dye.

And why? As long as a man lyueth, he is careless: for a quicke dogge (saye they) is better then a dead Lyon: for

they that be liuing, know that they shal dye: but they that be dead, knowe nothyng, neyther deserue they any more. For their memory is forgotten, so that they be neyther loued, hated, nor enuyed: neyther haue they anye more parte in the worlde, in all that is done vnder the Sunne. So thou thy way the, eate thy bread with ioye, and drinke thy wyne with gladnesse, for thy workes please God. Let thy garmentes be allwaye whyte, and lette thy heade wante none oyntment. Use thy selfe to lyue ioyfullie wth thy wyfe wh^o thou lovest, all the dayes of thy life which is but hayne, that God hath geuen the vnder the Sunne, all the dayes of thy banite: for that is thy porcyon in this lyfe, of all thy labour and trauayle that thou takest vnder the Sunne. What so euer thou takest in hande to do, that do with all thy power: for amonge the dead, where as thou goest vnto, there is neyther worke, counsell, knowledge nor wysedome.

So I turned me vnto other thynges vnder the Sunne, and I sawe, that in runnyng, it helpeth not to be swyft: in battayl, it helpeth not to be stronge: to fedynge, it helpeth not to be wyser: to ryches, it helpeth not to be subtell: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme and fortune. For a man knoweth not hys tyme, but lyke as the fylshe are taken wyth the angle, and as byrdes are caught with the snare: Euen so are men taken in the perillous tyme, when it cometh so sodenly vpon them.

This wysedome haue I sene also vnder the Sunne, and me thoughte it a great thyng. There was a lytle cytie, and a fewe men within it: so there came a great kyng and beseged it, and made great bulwarckes agaynste it. And in the cytie there was founde a poore man (but he was wise) which wyth his wysedome delyuered the cytie: yet was there no body, that had any respect vnto suche a symple man. Then sayde I: wysedome is better then strength. Nevertheless, a symple mannes wysdom is despyled, and hys wordes are not heard. A wise mannes counsell that is folowed in sepleace, is farre aboue the cryng

Sam. 6. 5

Eccl. 9. 9

C

Luke. 11. 6

Job. 9. 6

D

crpunge of a captayne amonge fooles.
Sapi. vi. a. * For wysdome is better then harnesse:
ii. Reg. 22. c. but one vnthrift alone destroiethe much
i. Reg. 17. c. good.

The notes.

Seruaunt a. Some read, seruauntes.
res. b. Some read: and man knoweth nether loue nor
Loue nor hate. the hate: whiche is all before hym The sentence
hate. signifieth as much, as no mā knoweth whether
God loue or hate any man: Understaunde, by the
Slovenly c. That is, be not slovenly and fylthely, but ho-
nestly and manerly arayed.

The. x. Chapter.

The difference betwixt a foole and a wise man. For-
tunate and happye is that realme whiche hath a wise
prynces.

Dead flies þ corrupte swete
oyntment & make it to stinck,
ate some thyng more worthy
then the wysedome and ho-
noure of a foole. A wise mannes herte
is a vpon the ryght hande, but a fooles
herte is vpon the lefte. A doyinge
foole thynketh, that euery man doth as
folyschely as him selfe. * If a pryncypal
spyete be geuen the to beate rule, be not
neglygente then in thyne offyce: for so
shall greate wyckednesse be put downe,
as it were with a medicyne. Another
B plage is there, whiche I haue sene vn-
der the sunne: namely, the ygnorauuncye
that is comenly amonge prynces: in
that a foole sytteth in greate dygnitye,
and the riche are sette downe beneth: I
haue sene seruauntes ryde vpon hor-
ses, a prynces goynge vpon theyr feete
as it were seruantes. * But he þ diggeth
vpon a pyt, shal fal therein him selfe: & who
so breaketh downe the hedge, a serpent
shal bite him. Who so remoueth stones,
shal haue traunple withall: and he that
heweth wod, shal be hurt therewith.

Roma. 1. 7

Pro. xxi. d
Eccl. 27. d

When an yron is blont, and the point
not sharpened, it must be whet agayne,
and that with myght: Euen so doth wis-
C dome folowe diligence. A babler of hys
tonge is no better then a serpente that
styngeth wythout hyspynge. The wor-
des out of a wise mans mouth are gra-
cious, but the lyppes of a foole wyl de-
stroy him selfe. The begynnynge of his
talkynge is foolyschnesse, and the laste
worde of his mouth is great madnesse.
A foole is so full of wordes, that a man

can not tel what ende he wyl make: who
wyl then warne hym to make a conclus-
syon? The labour of the foolyshe is
griuous vnto them, whyle they knowe
not how to go in to the cytie.

Who be vnto the (O thou realme and
lande) whose kyng is but a chyld, and
whose prynces are early at their banc-
kettes. But well is the (O thou realme
and lande) whose kyng is come of nos-
bles, and whose prynces eate in due sea-
son, for strengthe and not for luste.
Thowowe slothfulnesse the balkes fall
downe, and thowow ydle handes it rap-
neth in at the house. Meate maketh mē
to laugh, * and wyne maketh them me-
ry: but vnto money are all thynges o-
bedient. Wythe the kyng no euell in thy
thought, and speake no hurt of þ to the
in thy preyre chambere: for a byrde of the
ayze shall betraye thy voyce, and wyth
her fethers shall she betraye thy wor-
des.

The Notes.

a. That is, to do all thynges a ryght.

Ps. 104. 1

Eccl. 10. 9

The. xi. Chapter.

Whiche ought to be distribute vnto the needy.

Sende a thy bytayles ouer the
waters, and so shalt thou find
the after many yeares. Geue
it awaye amonge b seuen or
eyght, for thou knowest not what mys-
ty shall come vpon earth. c When the
cloudes are full, they powze out rayne
vpon the earth. And when the tree fal-
leth (whether it be towarde the Southe
or North) in what place soeuer it fall,
there it lyeth. He that regardeth the
wynde, shal not sowe: and he that hath
B respecte vnto the cloudes, shal not
reape. Nowe, lyke as thou knowest
not the waye of the wynde, nor how the
bones are fylled in a mothers wombe:
Euen so thou knowest not the worckes
of God, whiche is the worke master of
all.

Cease not thou therfore with thy hā-
des to sowe thy seede, whether it be in
the moynynge or in the euenynge: for
thou knowest not whether this or that
shall prospere: and yf they bothe take,
it is the better. The lyght is swete, and
a pleasaunt thyng is it for the eyes to
loke vpon the Sunne. If a man lyue
manye yeares, and be glad in them all,

Job. xiii.

leg

The Boke of Chapter. xii.

let him remembre the dayes of darckenes, which shalbe many: and when they come, al thinges shalbe but vanite. Be glad then (O yong man) in thy youth, and let thynne hert be mery in thy yonge dayes: folowe the wayes of thynne owne hert, & the lust of thine eyes: but be thou sure, that God shal bryng the in to iudgement for al these thynges.

The Notes.

- istribut
To many
To be ly-
et all.
- a. That is, distribute thy goodes indifferently to the pore, without regardyng one & not another.
 - b. That is vnto manye: a certen noubre for an yncerten.
 - c. That is, when men haue wherewith they ought lyberally to geue.

The. xii. Chapter.

From our youth oughte we to consyder and regarde the goodnes of God.

At awayne dyspleasure out of thynne hert, and remouie euell from thy body: for childheod, and youth is but vanite. Remembre thy maker in thy youth, or euer the dayes of aduersitie come, and or the yeaeres drawe nye, when thou shalt say: I haue no pleasure in them: befoze the Sunne, the lighte, the Moone and starres be darckened, and or the cloudes turne agayne after the rayne: whē þ keepers of the house shall tremble, & when the stronge men shall bowe theym selues: when the myllers stande styll, because they be so fewe, and when þ sighte of the wyndowes shall waxe dymme: when the doores in the stretes shall be shut, and when the voyce of the myller shall be layed downe: when menne shall crye bp at the voyce of the byrde, and when al the doughters of musike shalbe brought lowe: when men shall feare in hye places, and be afrayed in the stretes: when the Almonde tree shall be dyspyssed, the greshopper bozne oute, and whē great pouerty shal breake in: when man goeth to his longe home, and the mounchers go aboute the stretes. Or euer the syluer lace be taken awayne, and or the golden bande be broken: Or the pot be broken at the well, and the whele vpon the cysterne: Or duste be turned agayne vnto earth fro whence it came, and or the sprete retorne vnto God, whiche gaue it. * All is but vanytye (sayeth the Preacher) all is but playne vanitie.

The same Preacher was not wyse

alone, but taught þ people knowledge also: he gaue good hede, sought out the grounde and let forth many parables. His diligence was to fynde out acceptable wordes, ryght scripture, and the wordes of trueth. For * the wordes of the wyse are lyke pyckes and nayles, that go thorow, wherwyth men are kept together: for they are gyue of one shepherd only. Therfore bewate (my soune) that aboute these thou make thenot manye and innumerable bokes, nor take dyuerse doctrynes in hande, to wery thy body wythall.

Let vs heare the conclusyon of all thynges: feare God, and kepe his commaundementes, for that toucheth all men: For God, shal iudge all worckes and secrete thinges, whether they be good or euell.

The ende of the Boke of the Preacher, other wyse called Ecclesiastes.

The Ballet of Ballettes of Salomon, called in Latyne Canticū Canticorum.

The song of Salomon Elizth Roysse

The fyrst Chapter.

I myght all deuice of the spirituall and gadly loue, betwene Christ the spouse, and the church or congregacyon his spouse. Salomon made this Balade or song by hym selfe & his wyfe the daughter of pharaao, vnder the shadow of him selfe signyfing Christ, and vnder the person of his wyfe the Church.

The voyce of the Churche.



That thy mouthe woulde geue me a kyss, for thy brests are moze pleasaunte then wine, and that because of þ good and pleasaunte sauour. * Thy name is a swete smellyng opyntment, therfore do the maydens loue the: yea that same mouthe me also to runne after the.

The spouse to her companions,

The

Salomons Balletes, Chapter i.ii. Fo. xli.

The kynge hath brought me in to his preyre chamber. We wyl be gladd & reioyce in the, we thynke moze of thy brestes then of wyne: well is them that loue the.

The voyce of the Church in persecution.

B I am blacke (O ye doughters of Ierusalem) lyke as the tentes of the Cedarenes, and as the hāginges of Salomon: but yet am I fayre and wel fauoured withal. Natuell not at me that I am so black: and why: the sunne hath thyned vpon me.

Gen xxb. b
12. ps. xli. c.

The voyce of the Synagoge.

For when my mothers chyldren had euell wyl at me, they made me the keper of the byneparde. Thus was I fayre to kepe a byneparde, whiche was not myne owne.

The voyce of the churche to Christe.

Tell me (O thou whome my soule loueth) where thou fedest the shepe, where thou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companions.

Christe to the Churche.

C Yf thou knowe not thy selfe (O thou fayrest among wemen) then go thy way forth after the footesteppes of the shepe, as though thou wouldest fede thy goates besyde the shepherdes tentes.

Exo. xlii. c.

* There wyl I tarpe for the (my loue) with myne host and with my charettes, which shal bee no fewer then Pharaos. Then shall thy chekes and thy necke bee made fayre, and hanged with spanges and goodlye iewels: a necke bande of golde wyl we make the with syluer bottons.

The voyce of the Churche.

When the kynge sytteth at the table, he shall smell my Rardis: for a bondell of Myrre (O my beloued) lyeth betwixt my brestes. A cluster of grapes of Cyprus, or of the byneardes of Engadde art thou vnto me O my beloued.

D

Christe to the Church

Can. xli. a.

* How fayre arte thou (my loue) how fayre art thou: thou hast doues eyes.

The Church to Christe.

O how fayre arte thou (my beloued) how well fauored art thou: Our bed is deckt with floures, the springes of oure

house are of Cedre tre, and oure balkes of Cypresse.

The notes.

a. That is, the chiefe and most excellent Ballet, as the samet of sayntes, the king of kynges, which is as much to saye after the maner of speakinge of the Hebrewes, as the chiefe saynt, the chiefe kinge. Wherefore it is to be supposed, that among the. iiij. and fyue other songes (of which. iii. reg. iii. d.) this hath bene esteemed and iudged the chiefe and principall.

The. ii. Chapter.

The voyce of Christ.



I am the floure of the felde, and lylpe of the valeys: as the rose amonge the thornes, so is my loue amonge the doughters.

The voyce of the Church.

Lyke as the apple tree amonge the trees of the wood, so is my beloued among the sonnes. My delyte is to syt vnder hys shadowe, for hys frute is swete vnto my throte. He byngeth me in to hys wyne seller, and loueth me specially wel. Refresh me with grapes, comforte me with apples, for I am sick of loue. * His lefte hand lyeth vnder my head, and his right hand embraceth me.

Can. viii. a

The voyce of Christ.

* I charge you (O ye doughters of Ierusalem) by the Roes and bindes of the felde, that ye wake not by my loue, nor touche her: tyll she be contente her selfe.

B
Can. iii. b.

The voyce of the Churche.

Methynke I heare the voyce of my beloued: lo, there cometh he hopping vpon the mountaynes, and leapinge ouer the lytle hylles. My beloued is like a Roo, or a younge harte. Beholde, he standeth behynde oure wall, he loketh in at the wyndowe, and pepeth thorow the grate. My beloued answered and sayde vnto me.

C

The voyce of Christe.

O stande by my loue, my doue, my beutyfull, and come: for lo, the wynter is nowe paste, and the rayne is awaye and gone. The floures are come, by in the felde, the cwystryng tyme is come, the voyce of the turtle doue is hearde in oure lande. The figge tree byngeth the forth her figges, the bynes beare blosomes, and haue a good smell. O stande by my loue, my beutyfull, and come (O

D

Ph. b.

my

Salomons. Chapter. iiii. iiii

my doue) out of the caues of p rockes,
out of p holes of the wall: O let me se
thy countenaunce & heare thy voyce, for
swete is thy voyce, and fayre is thy face.

The voyce, against the heretikes.

Get vs the foxes, yea the lytle foxes
that hurt the vines, for our vines beate
blossomes.

The voyce of the Church.

* My loue is myne, and I am hys
(whiche fedeth amonge the lilyes, vntyl
the daye breake, and till the shadowes
be gone. Come againe preuely (O my
beloued) like as a Roo or a younge hart
vnto the mountaynes.

The. iiii. Chapter.

The voyce of the Church which is
chosen out of the heathen



Y nyghte in my bedde I
soughte him, whome my
soule loueth: yea, dyl-
gentlye soughte I him,
but I founde him not. I
wil get by (thought I)
and go aboute the cytie, vpon the mar-
ket and in al the stretes wyl I seke hym
whome my soule loueth: but when I
sought him, I founde hym not. The
watchmenne that goo aboute the cytie,
founde me.

The churche speakyng of Christe.

Save ye not him whome my soule
loueth: So when I was a litle past, the
I founde him whom my soule loueth. I
haue gotten holde vpon him, and wyl
not let him go, vntyll I bryng him in-
to my mothers house, and in to her cha-
bze that bare me.

The voyce of Christe.

Cont. ii. b.

* I charge you, O ye doughters of
Ierusalem, by the Roes and Hyndes of
the felde, that ye wake not vpon my loue
nor touch her, tyl she be content her selfe

The voyce of the Synagoge, mar-
ueyllynge in it selfe at the Church
of Christe.

Who is this, that cometh oute of
the wyldernesse like pillers of smoke, as
it were a smell of Myrr, frankincense
and al maner spices of the Apotecary-

The voyce of the Church.

Beholde, about Salomons bedsted
ther stande. lx. valeaunte menne of the
mightie in Israel. They holde swerdes
euery one, and are experte in warre. &

uerie man hath his swerde vpon hys
thyghe, because of feare in the nyghte. D

Kyng Salomon hath made him selfe a
bedsteade of the wood of Libanus, the
pyllers are of spluer, the coueringe of
golde, the seate of purple, the grounde
pleasauntly pauered for the doughters of
Ierusalem.

The Church speaking of Christe

Go forth (O ye doughters of Sion)
and beholde kyng Salomon in the
crowne wher with his mother crowned
him in the daye of his mariage, and in
the daye of the gladnesse of his herte.

The. iiii. Chapter.

The voyce of Christe.



How fayre art thou, my
loue, * how faire art thou
hast dones eyes, beside p
which lyeth hyd within. Cant. i. c.

* Thy heery lockes are
lyke a flocke of shepe p
be clypped, which go fyrste vpon from the
washynge place: where euery one bea-
reth two twynes, and not one vnfrute-
full amonge them. Thy lyppes are like
a rose coloured rybond, thy wordes are
louelye: thy chekes are lyke a pece of a
pomgranate, besides that whiche lyeth
hyd within. Thy necke is lyke the tow-
er of David buylded with bulwokes,
where vpon there hange a thousande
shyldes, yea all the weapons of the gy-
auntes. * Thy two brestes are lyke two
twynes of younge Roes, whiche fede a-
monge the lilyes. Lea. vi. a.

The spouse speaketh to him selfe.

O that I might go to the mountaine
of Myrr, & to the hyl of frankincense:
tyl the day breake, and til the shadowes
be paste awaye.

The voyce of Christ speaking
to the Church.

Thou arte all fayre, O my loue, and
no spot is there in the. Come to me from
Libanus, O my spouse, come to me fro
Libanus: come soone the nexte waye
from the toppe of Amana, from the top
Sanir and Hermon, frome the Lyons
dennes and frome the mountaynes of
the leopardes. Thou hast wounded my
herte, O my syster, my spouse, thou hast
wounded my hearte, with one of thyne
eyes & w one cheine of thy necke. O how
fayre and louelye are thy brestes, my
syster

Syster, my spouse Thy brestes are more pleasaunt then wyne, and the smell of thine ointmentes passeth al spices. Thy lippes, O my spouse, drop as the honye combe, yea, mylcke and honye is vnder thy tonge, & the smell of thy garmentes is lyke the smell of frankinsence. Thou art a wel kepte garden, O my sister, my spouse, thou art a wel kept watersprig, a sealed wel. The frutes that sprout in the, are lyke a very Paradyse of pomegranates with swete frutes: as Cipres, Cardus, Saffron, Calmus, and al the trees of Libanus: Myrr, Aloes and al the best spycies. Thou arte a wel of gardens a well of lypynge waters, whiche renne downe from Libanus.

Christe calleth the Heathen.

Up thou northe wynde, come thou southwynd, and blow vpon my garden, that the smell thereof maye be caried on euery syde: yea, & my beloued may come into my garden, and eate of the frutes and apples that growe therein.

The. v. Chapter.

Christe speaketh to the Church.

Come into my garden O my sister, my Spouse: I haue gathered my Myrr with my spyce. I wyl eate my honye and my hony combe, I wyl dyncke my wyne and my mylcke.

Christe speaketh to the apostles.

Eate, O ye frendes, dyncke and be merie, O ye beloued.

The voyce of the Church.

As I was a slepe, my herte wakyng, I hearde the voyce of my beloued, whē he knocked.

Christe to the Church.

Open to me (sayde he) O my syster, my loue, my doue, my derlyng: for my heade is full of dewe, and the lockes of my heere are ful of the myghte dropes.

The voyce of the spouse.

I haue put of my coate, howe can I do it on againe: I haue washed my fete, how shall I kyle them agayne?

The voyce of the church speakinge of Christe.

But when my loue put in his hande at the hole, my hert was moued toward him: so that I stode vp to open vnto my beloued. My handes dropped with Myrr, and the Myrr ranne downe

my fyngers vpon the locke. Neuerthelesse when I had opened vnto my beloued, he was departed and gone hys waye.

Nowe lyke as afore tyme when he spake, my hearte coulde not longer re- frayne: Euen so nowe I soughte hym, but I coulde not fynde him: I cryed vpon hym, neuerthelesse he gaue me no aunswere.

The Church complayneth of her persecuters.

So the watchemen that wente aboute the cytie found me, smote me, and wounded me: Yea they that kept & walles, toke awaye my garment fro me.

The Spouse speaketh to her companions.

I charge you therefore, O ye doughters of Ierusalem, if ye fynde my beloued, that ye tell hym howe that I am sycke for loue.

The voyce of the Synagoge
Who is thy loue aboue other louers
O thou sayrest amouge women: O what can thy loue do, more then other louers, that thou chargest vs so straitlye.

The Church, aunswerynge of Christe.

As for my loue, he is white and red coloured, a synghular personne amouge manye thousandes: his head is the most fine golde, the lockes of his heere are bushed, browne as the euenynge: Hys eyes are as the eyes of doves by the water brokes, washen with mylke, and remainynge in a plenteous place: Hys chekes are lyke a garden hedde, where in the Apotecaries plante all maner of swete thynges: Hys lippes droppe as the floures of that moste pryncypall Myrr, his handes are ful of golde ringes and precious stones. Hys body is as the pure puery, dectre ouer with Saphires: His legges are as the pylles of Marbel, sette vpon sokettes of gold: His face is as Libanus, and as the bewtye of the Cedre trees: Hys throte is swete, yea he is altogether louelye. Such one is my loue, O ye doughters of Ierusalem, suche one is my loue.

The voyce of the Synagoge speakinge to the Church.

Whypther

Eccl. 15. 6.

Salomons. Chapter, vi. vii

Whither is thy loue gone then (O thou sayrest amonge women) whither is thy loue departed, that we maye seke hym with the.

The. vi. Chapter.

The voyce of the Churche.

My loue is gone downe into his garden, vnto the swete smellynge beddes, that he may restesse him selfe in the garden, and gather floures. My loue is mine, & I am his, which fedethe amonge the lylies.

Christ to the Churche.

Thou art pleasaunte (O my loue) euen as louelynesse it self, thou art faire as Ierusalem, glorious as an armie of men with their banners. (Turne awape thyne eyes fro me, for they make me to proude.) * Thy heere lockes are lyke a flocke of goates vpon the mount of Gilead. Thy tethe are lyke a flocke of shepe that bee clypped, whiche go oute of the washyng place: wher euery one beareth two twynes, and not one vnfrutefull amonge them. Thy chekes are lyke a pece of a pomgranate, besydes y which lyeth hyd within. * There are thre score Quenes, foure score concubines, and younge women withoute nombze. But one is my doue, my derling. She is the onlpe beloued of her mother, and deare vnto her that bare her. When y doughters sawe her, they sayde, she was blessed: Yea the Quenes and concubynes praysted her.

The voyce of the Synagoge.

What is she this, that pepeth out as the moornyng-fayze as the moone, excellent as the sunne, glorious as an armie of men with their banners.

Christe to the Synagoge.

I went downe into the notte garden, to se what grewe by the brokes, to loke yf the vineyard florished, and if the pomgranates were shot forth.

The voyce of the Synagoge.

Then the charettes of the Prince of my people made me sodenly afrayed.

The voyce of the Church calling agayne, the Synagoge.

Turne againe, turne againe, O thou Sulamite, turne againe, turne againe, that we may loke vpon the.

The. vii. Chapter.

Christ to the Synagoge.

What pleasure haue ye more in the Sulamite, than when she daunceth amonge the menne of warre.

Christ to the Churche.

O howe pleasaunte are thy treasynges with thy shoes, thou princes doughter. Thy thinges are like a sayre iewel, which is wrought by a conynge worke master: Thy nauell is lyke a rounde goblet, which is neuer without drinke: Thy wombe is like an heape of wheate, set aboute with lilies: Thy two brestes are lyke two twynes of younge roes: Thy necke is as it were a tower of puerpe: thyne eyes are lyke the water poles in Hesebon, besyde the porte of Bathrabbim: thy nose is lyke the tower of Libanus, which loketh toward Damascus: That heade that standeth vpon the is lyke Carmell: the heere of thy heade is lyke the kinges purple folden vp in plates.

O howe fayze and louelye art thou, my dearlynge, in pleasures. Thy stature is lyke a date tree, and thy brestes lyke the grapes.

The spouse speakinge of the Crosse.

I sayde: I wyl clymme by into the date tree, & take holde of his braunches.

The spouse speakinge to the spouse.

Thy brestes also shalbe as the vyne grapes, the smel of thy nostrils lyke the smel of apples, and thy throte lyke the best wyne. This shalbe pure and cleare for my loue, his lypes and tethe shal haue their pleasure. There wyl I turne me vnto my loue, and he shal turne him vnto me.

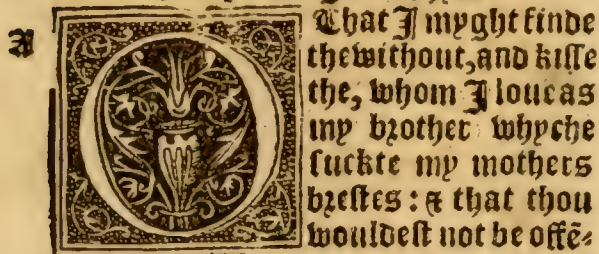
The Church speakinge to Christe.

O come on my loue, let vs go forth into the felde, and take oute lodging in the byllages. In the moornyng wyl we ryse by tyms, and go se the vineyard: yf it be spronge forth, yf the grapes be growne, and yf the pomgranates bee shot oute. There wyl I geue the my brestes: there shall the Mandragoras geue theyr smel besyde our dozes: ther,

O my loue, haue I kepte vnto thee all maner of frutes, bothe newe and olde

The viii. Chapter.

The voyce of the Patriarches speakinge of Christ.



That I myght finde the without, and kisse the, whom I loue as my brother whyche suckte my mothers brestes: & that thou wouldest not be offended, yf I toke the, and brought the into my mothers house: that thou myghtest teache me, and that I myght geue thee drinke of spiced wyne and of the swete sappe of my pomgranates. * Hys lefte hande lyeth vnder my heade, and his right hand embraceth me.

The voyce of Christe.

I charge you, O ye doughters of Ierusalē, that ye wake not by my loue, nor touche her, till she bee contente herselfe.

The Synagoge speakinge of the church

What is she this, that cometh by from the wyldernes, and leaneth vpon her loue.

The voyce of the spouse before the spouse.

I am the same that waked the by amonge the apple trees, where thy mother bare the, wher thy mother brought the into the worlde.

The Church speakinge to Christe.

O set me as a seale vpon thyne hert, and as a seale vpon thine arme: for loue is mightye as the deathe, and gelousye as the hell. Her coales are of fyre, and a very flamine of the Lord: so that many waters are not able to quench loue, neyther maye the streames droune it. Yea yf a man woulde geue all the good of his house for loue, he shoulde counte it nothyng.

Christe speakinge of the church to the Synagoge.

When our loue is tolde our young sister, whose brestes are not yet growne what shall we do vnto her?

The answer of Christ for the church.

Yf she be a wall, we shall buylde a syluer bolwercke ther vpon: yf she be a

tower, we shall fasten her with borders of Cedre tree.

The church answereth to the Synagoge.

If I be a wall, and my brestes like towers, then am I as one that hath founde fauoure in his sight.

The Synagoge speakinge to the church.

Salomon had a vyneyard at Baal Hamon, this vyneyarde delpyered he vnto the keepers: that euerye one for the frute thereof shoulde geue him a thousand peces of syluer.

The voyce of Christe.

But my vyneyard, O Salomon, geueth the a thousand, and two hundred to the keepers of the frute. Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye herken to the same.

The voyce of the church speakinge to Christe.

O get the awaye, my loue, as a Roo or a ponge herte vnto the swete smellynge mountaynes.

The ende of the Ballet of Ballettes of Salomon, called in Latyne.

Canticum Canticozum.

The booke of the

Prophete Esay. *Isaiah*

The fyrste Chapter.

Esay prophesyeth that the anger of God shal come vpon Ierusalem because of the synnes.



He prophesyeth of Esay the sonne of Amos, which he shewed vpon Iuda and Ierusalem: In the time of Oziah, Joatham, Ahas, & Ieherezhiah, Kinges of Iuda. * Heare, O heauen, herken O earth, for the Lord speaketh: I haue nourished and broughte by chyldren, and they are fallen awaye from me. * And

one knoweth his Lorde, and an Ate hys masters

Deut. 32. a

Isaiah. 1. a

Jer. viii. a

The Prophecie.

maisters shall, but Israell knoweth no-
thing, my people hath no vnderstanding.
* Alas for this sinful people, which are
experte in blasphemyes: a ftoward ge-
neracyon, vnnaturall chyldren. They
haue forsaken the Lord, they haue pro-
uoked the holy one of Israell vnto an-
ger, and are gone backward. Wherfore
shoulde ye be plaged anye more: for ye
are euert fallynge awaye. The whole
head is sycke, and the herte is very he-
uie. * Frome the sole of the fote vnto
the heade, there is no whole parte in all
youre bodye: but all are woundes, bot-
ches, sores and strypes, whiche can ney-
ther be helped, bounde vp, molified, nor
eased with any oyntimente.

Vour lande lyeth wastie, your cyties are brent vp, your enemyes deuour your lande, and ye muste bee fayne to stande, and loke vpon it: and it is desolate, as it were with enemyes in a battell. Moreover, the daughter of Sion is left alone lyke a cotage in a vyneyard, lyke a watchhouse in tyme of war, lyke a beseged cytie. And excepte the Lord of Hostes had left vs a few a liue we should haue bene as Sodoma, and lyke vnto Gomorra.

Heare the worde of the Lorde, ye
tyrantes of Sodom: and hearken
vnto the law of our God, thou people of
Gomorrah. * Why offere ye so many sacri-
fices vnto me? I am discontente for the
brentoffringe of wethers, and with the
fatnesse of fedbeastes. I haue no plea-
sure in the bloude of bullockes, lambes
and gootes. When ye appeare before me,
who requyzeth you to treade within my
porches. * Offre me no mo oblations,
for it is but losse labour. I abhorre
youre incense. I maye not awaie with
youre newe moones, youre Sabothes
and solempne dayes. * Youre fastinges
are also in bayne. I hate youre new ho-
lydayes and fastyniges, euen fro my be-
ste hearte. They make me wepe, I can
not abyde them. Though ye holde out
yours handes, yet turne I myne eyes
frome you. And though ye make ma-
nye prayers, yet heare I nothyng at
all. * for youre handes are ful of blood.

* Wash you, make you cleane, put a
waue your euell thoughtes oute of my
syghte, cease from doinge of euell and

by violence. Verne to do right, apply your
selues to equyte, deliuer the oppressed,
helpe the fatherlesse to his ryght, let the
wyddowes complainthe come before you.
Nowe go to (sayeth the LORD) we
wil talke together. Is it not so? Though
poure synnes be as read as scarlet, shal
they not bee whyter then snowe? And
thoughe they were lyke purple, shal
they not be lyke whyte wolle? Is it not
so? * If ye be louynge and obediēte,
ye shal enioye the beste thyng that groweth
in the lande. * But if ye be obis-
nate and rebellyous, ye shal bee deuoured
with the swerde: for thus the
Lorde hath promysed with hys owne
mouth.

Howe happeneth it then that the
ryghtuous cytye (whiche was full of
equyte) is become vnfaithfull as an
whore: ryghtuousnes dwelte in it , but
nowe nurther. & Thy Splyet is tur-
ned to drosse, and thy wyne myxt with
water. Thy prynces are traytours and
companions of theues. * They loue
gyftes altogether, and solow rewardes
As for the fatherles, they helpe him not
to his righte, neyther wyl they let the
wydowes causes come before them.
Therfore speaketh the Lord God of Is-
raell: Ah I
muste ease me of myne enemyes, and a-
uenge me vpon them. And therfore shal
I laye my hande vpon thee, and burne
out thy drosse fro the finest and purest,
and put oute all the leade, and sette thy
iudges agayne as they were somtyme,
and thy Senatours as they were from
the begynnyng. * Then shalt thou bee
called the ryghtuous cytie, the faithfull
cytie. But Sion shalbee redemed with
equyte, and her captiuite with ryghtu-
ousnesse. For the transgressours and vn-
godlye, and such as are become vnfaith-
full vnto the Lorde, must altogether be
veterly destroyed.

And except ye bee ashamed of y^e oke
trees wherin ye haue so deliyted, and of
the gardens that ye haue chosen: ye shal
be as an oke whose leaues are fallen a
waye, and as a garden that hath no
moystnesse. * And as for the gloze of
these thynges, it shalbe turned to dye
strawe, and he that made them to a
spacke. And they shall bothe burne to-
gether

Deu. xxv. 10

3000. 1000

3847.6

gether, so that no manne shalbe able to quenche them.

The notes.

a. Of thys tyme and of the thynges done therein, yehaue in the fourth of þ kinges from the. xliii. chapter to the. xxi. And in. ii. of the Cronicles, from the. xxv. Chap. to the. xxxiii.

b. Otherwyse called Azariah. ii. Reg. xliii. c.

c. The heade signifieth them that are ordeyned to gouerne the people.

d. From the soule, &c. That is, in the whole multitude of the people is there no goodnes.

e. That is, cytye and people, as in the psalme. cxxxvii. b.

f. The maner of the scripture is, sometye to call the frowarde and wyched Jewes by the name of Straungers and Heathen, because they dyd as wickedly as dyd the Heathen: As he here calleth them Sodomites &c. And in Ezech. xvi. a. He ypp breadeth them of the spulful nacyon, where of þ came on thys maner. Thy father was an Ammonyte. &c.

g. To turne syluer into brasse, and to myxtle wyne with water, is to depraue the heauynly worde of God, and to corrupte the pure iudgement thereof for couctousnes sake, which thinge was used in Dauides tyme, as ye may se. ii. Corin. xiii. a. much more now be yfuer.

The. ii. Chapter.

Of the commynge and death of Christ, and of the calyng of the Heathen.

Moreouer this is the worde þ was opened vnto Esaye the sonne of Ammoz, vpon Iuda and Jerusalem. * It wyll be also a in procelle of tyme: That the hyll where the house of the Lorde is buylded, shall be the chese amonge hylles, and exalted aboue all lytle hylles. * And all the Heathen shall preace vnto him, and the multitude of people shall go vnto him, speakinge thus one to another: * by, let vs go to the hil of þ Lorde, and to the house of the God of Jacob: þ he maye shewe vs his waye, and that we maye walcke in his pathes. For the lawe shall come out of Sion, and the word of God from Jerusalem, and shal geue sentence amonge the Heathen, and shall refozme the multitude of people: * So that they shal breake theyr swerdes and speares, to make sythes, scythes and sawes thereof. * From that tyme forth shall not one people lyft vp weapon against another, neyther shall they learne to fight fro thens forth. It is to the that I cry (O house of Jacob) by, let vs walcke in the lighte of the Lorde. But thou art scatred abroad w thy people (O house of Jacob) for ye go far be yonde youre fathers, whether it bee in

Sorceters (whom ye haue as the phylistines had) or in calkers of mens byrthes, whereof ye haue to manye. * As soone as your land was full of syluer & gold, & no end of your treasure: so soone as your land was full of strong horses & no ende of your charettes: Immediatlye was it ful of * Idolles also, euen workes of your owne handes, which ye your selues haue factoned, and your syngers haue made. There kneleth the man, ther falleth þ man downe before them, so þ thou canste not bringe him awaye from thence.

And therfore get the soone in to some rocke, and hyde the in the grounde: fro the sighte of the fearful iudge, and from þ glory of his Maiestie: which casteth downe the high lokes of presumptuous personnes, and bringeth low the pryde of man, and he onely shall be exalted in that day. For the * d dave of the Lord of Hostes shall go ouer all pryde and presumption, vpon all them that exalte them selues, & shal bring them al downe: vpon al high and stout Cedre trees of Libanus, and vpon al the okes of Basa vpon al high hylles, and vpon al stoute mountaynes, vpon all costlye towres, & vpon all strong walles, vpon al shippes of the sea, and vpon euerye thinge that is glorious and pleasaunt to loke vpo.

* And it shal bringe downe the pryde of man, and laye mans presumptuousnesse ful lowe, and the Lorde shal onelye haue the vycetory in that daye. But the Idols shall utterly be coted out. * When shall crepe in to holes of stone, and into caues of the earth, from the syght of the fearfull iudge, and frome the glorie of his maiesty: what time as he shal wake him by to shake the earthe: Then shall man cast awaye his goddes of syluer & golde (whiche he neuertheles had made to honoure the) vnto Dolles and Bakes: þ he may the better crepe into the caues and rockes, and into the cliffes of harde stones, from the syght of the fearful iudge & from þ glory of his maiesty.

The notes.

a. Hebr. In the laste dayes: by whiche is commonly signified the tyme of Christs commynge and from thence vnto the ende of the worlde as in Eze. xxxviii. c. & Act. iii. d. & in many other places b. The Hebrewes take not the law only for the commandements, but also for all the promesses of God

Deut. xliii. c. and. xxv. d

Esay. xliii. b

Eccl. i. b

Esay. v. b

Isoph. ii. b Esay. xli. b

Luc. xxi. c. Mat. x. b. Apoc. vi. c.

Esay. xli. b. Jer. x. c.

Mich. 4. a.

Isach. viii. b

Psalm. 122. a. Jer. xxxi. a.

psalm. 122. a. Jer. xxxi. a.

Joel. iii. b.

Mich. 4. b.

The Prophecie.

God, for the piapfinges and thankes geuyng, and for al þ is contayned in the whol colde Testamēt. c. So that they shall breake their swordes. &c. Note here the greates innocēce of them that dwell in the cytie of God, that is in the church: congregation of the faythfull: whiche thinke: þ it not pough to abstaine from battayle and robbery, contencyon and stryfe, &c. But do also applye them selues to honest occupacions and vnfaulte craftes, wherewith they maye seade not onelye them selues, but other also with them which thinge is signyfyed by these rude instruments, sythes, spyles and sawes: doynge herein accordinge to the counsell of S. Paule, whiche sayeth. Let him that stole, steale no more, but let him rather labour with his handes some good thinge, that he maye haue to geue vnto hym that needeth. Ephes. iiii. c.

d. The daye of the Lorde, is the daye of the iust iudgement, in which God proueth the conscience of euery man, bewynge him selfe a iust iudge: as it is figured of Christ. Malac. iii. a. But who maye abyde the daye of his comynge. &c.

c. Cedar trees are verye hygh trees, and in Libanus are they hygher then in any other place: and therefore signyfieth he thereby the mooste myghty prynces and ralers. The xxii. kinges also that Josua ouerthrewe, as ye reade Josu. xii. dwelled aboute Libanus. It is an hill in Syria. After in the. lx. c.

The. llii. Chapter.

The prophecie that at the comynge of Christe all strength and power shall be put forth of Ieruz.



Uerye man can elchue a per-
sone moued i anger, for what
doth he wylselfe. Euen so shall
the Lorde of Hostes take a-
way from Ierusalem and Iuda, al pos-
sessions & power, all meat and drinke,
the captayue and the souldyare, the iud-
ge and the prophete, the wyse and the a-
ged man, the worshipfull of fyftie yere
olde, and the honorable: the Senatours
and men of vnderstanding: the masters
of craftes and oratours. * And I shall
geue you children to bee youre prynces
(sayth the Lorde) and babes shall haue
the rule of you. The people also shall bee
pylled and polled, and one shall euer be
doynge violence and wrong to another.
The bove shall presume againste the el-
der, and the vyle personne againste the
honorable. Yea, one shall take a frende
of his owne kinned by the bolome, & say:
a thou hast clothinge, thou shalt be oure
head, for thou maiest kepe vs from this
fall and parell.

Then shall he sweare and say: I can
not helpe you. Moreouer, there is ney-
ther meate nor clothynge in my house,
make me no ruler of the people. For Je-
rusalem & Iuda must decay, because þ

bothe their wordes & coucels are agaisst
the Lorde, they prouoke the ptesence of
his magestie vnto anger. The chaun-
ginge of their countenaunce bewrayeth
the yea, they declare their owne synnes
them selues, as the Sodomites, & hyde
them not. Wo be vnto their soules, for
they shall be heuely rewarded. Then shall
they say: O happie are þ godly, for they
maye enioy the frutes of their studies.
But wo be to the vngodly & vnrigh-
ous, * for they shall bee rewarded after
theyr worckes. * O my people, ribau-
des oppresse the, and weimen haue rule
of the.

* O my people, thy leaders deceyue
the, and treade oute the waye of thy fote
steppes. * The Lorde is here to comen of
the matter, and standeth to geue iudge-
mente with the people. The Lorde shall
come forthe to reason with the Sena-
tours and prynces of hys people, and
shall say thus vnto them: * It is ye that
haue burnt by my vyneyarde, the rob-
berye of the poore is in youre house.

Wherfore do ye oppresse my people, and
marre the faces of the innocentes: thus
shall the God of Hostes reuile them.

Moreouer, thus sayeth the Lorde:
Seynge the daughters of Sion are be-
come so proude, and come in with stret-
ched oute neckes, and with bayne wan-
ton eyes: seyng they come in tryppinge
so nyce lye with their fete: Therfore shall
the LORDE haue the heades of the
daughters of Syon, and make theyr
bewtye bare in that daye. In that daye
shall the Lorde take awaye the gorgy-
ousnes of theyr apparell and spanges,
chaynes, partlettes, and colares, braces
lettes and hooues, the goodlye floured
webe and broderd raymente, bristles &
heade bandes, rynges and garlandes,
holyedaye clothes and bales, ketchues
and pinnes, glasses and smockes, bonet-
tes and taches.

And in steade of good smell, there
shall be styncke among the. And for theyr
gyrdles there shall be looce bandes. And
for well set heere there shall be baldnesse.
In steade of a stomacher a sackclothe,
and for theyr beutye wytherydnesse and
sunneburning. Theyr housbandes and
theyr myghty men shall peryshe with
the swerde in battell.

The

The Notes.

a. That is, thou art better apparelled and richer then we, helpe vs with fode and other thynges necessarie. All the curses whiche the prophete here receyterh, were fulfilled in the destruction of Jerusalem.

b. Some reader: exactours or extortioners. He noteth the couetousnes of priestes and prelates. God here calleth the poore wydowes, the fatherlesse, and all that are despryue of the comforte of this world his people, whome the pharisees then oppressed: nowe priestes, and suche as falsly boaste them selues to be spirituall: Justlye called exactours, in as muche as they requyre the right (as they call it) more by mennes tradicions, then by the word of God: & do not so seke soules to God, as monney for them selues. Oppresse, þ is, spoylle, pylle, and euen shawe, so that they shalte leaue oughte. What house, fylde, or marchaundys is there, that rendereth them not somewhat: Whether there be children christened, or marriages made, or men come to the table of the Lorde: whether the syncke be visyted or þe deade buryed, there is euer somewhat requyred: Furthermore they are not onely accused to be couetouse, but also to be women, that is, effeminate and womanly: because they moost fylthylye and ydely spende and waste that, whiche they haue scraped with iugelynge, violence, and most naughtye fashyons.

c. To shawe the heades of women is to make them confounded and ashamed, for it is a shame to a woman to be shauen. i. Cor. xi. a. So that the prophete herby signifieth, by a borrowed speache, that the Lorde shal make the daughters of Syon (by whiche vnderstande, the women of Iurpe) confounded and ashamed, and byynge them to extreme aduersyrie and pouertye, & euen to nought. Josephus maketh mencion that Ierusalem, which was the chiefe cytie therof, was ones so famished that a certen woman of the cytie ate her owne chylde. A be it, some vnderstande euen here also by the daughters of Syon, the townes, byllages, and castelles of Syon: as it dothe in dede often signyfy in the scriptures.

The. iiii. Chapter.

For want of men. vii. women desyre to haue of one man.



That tyme shall a their gates mourne and complayne, and they shall syt as desolate folcke vpon the earthe. b. Then shall seuen wyues take holde of one man, and saye: we wyll laye all oure meate and clothynge together in comen, onely that we maye be called thy wyues, and that this shamefull reprove maye be taken from vs. * After that tyme shal the c. braunche of þe Lord be bewtyfull and myghty, & the frute of the earthe shalbe fayre and pleasaunt for those Israelytes that shall sprynge therof. * Then shall the remnaunte in Syon, and the remnaunt at Ierusalem be called holy: namely all suche as are wrytten amonge the luyunge at Ierusalem: what time as the Lord shal wash

awaye the desolacion of the daughters of Syon, and pouurge the bloude out fro Ierusalem with þe wynde of his smoke and fyre. Moreover vpon all the dwellinges of the hyl of Syon, & vpon their whole cōgregation, shal the Lorde proude a cloude and smoke by daye, and the shynynge of a flammynge fyre by nyght: for all theyr glozre shalbe preserued. And Ierusalem shal be a tabernacle for a shadowe, because of hete in the daye tyme, a place and refuge where a mā may kepe him for wether & rayne.

The Notes.

a. The Gates shall mourne and complayne, because not onely the soudyars shal perishe with the swearde, but also the Iudges and geuers of sentence. He taketh the place of iudgemente for the iudges: for in the Gates was iudgement wōt to be geuen. Ruth. iiii. a. Or, euen the Gates shall be destroyed, and no man shall enter in or go our thetherat: for the Gates mourne, yf the people be not often sene in them.

b. Then shall. vii. wyues. &c. The meanynge is. The wycked women were not contented w their husbandes, but there shal come suche a scarcenes of men, that there shal be scaute for euery seuenth women one man. Suche a slaughter shal there be, that fewe men shal remaine, and þe women shal be broughte in to captiuite.

c. By this braunche vnderstande Christe.

The. v. Chapter.

Of Christe and his bynnyarde, with an execration of couetousnes and dronkenness.



Now well then, I wyll synge my beloued frende a songe of his bynnyarde. * My beloued frende hath a bynnyarde in a verpe fruteful plenteous grounde. This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a a wyne presse therein. And afterwarde when he loked that it shoulde byynge him grapes, it brought forth the thornes. I shewe you nowe my cause (O ye Citezens of Ierusalem and whole Iuda :) Iudge I praye you be twixte me, & my vineyard. What more could haue bene dōe for it, & I haue not done. * Wherefore the hath it geue thornes, where I loked to haue had grapes of it?

Wel, I shall tel you howe I wil do w my vineyarde: I wil take þe b. hedge fro it, & it may perishe, & breake down þe wal, & it may be trode vnder fote. I wil laye it waste, & it shall nether be twysted nor cut, but beare thornes and breares. I wyll also forbyd the cloudes, that they

I. i.

shal

Esay. iiii. c
Iere. ii. c
and. xii. b.
Isal. 80. a
Mat. xxi. d

Iere. ii. b

sacha. iiii. b

Esay. lxxii. c

shal not raine vpon it. As for þe vineyard of þe Lorde of Hostes: it is the house of Israel, and whole Iuda his sayre plantynge. Of these he loketh for equyte, but se there is wronge: for righteousnesse, lo, It is but miserie.

Esa. xxi. c
and, lvi. c

* Wo be vnto you that ioyne one house to another, and byynge one lande to nyghe vnto another, til ye can get no more grounde. Myll ye dwell vpon the earth alone? The Lorde of Hostes rou- deth me thus in myne eare: shal not ma- ny greater and more gorgeous houses be so waste, that no man shal dwell in them? And ten akers of vines shal geue but a quarte, and, xxx. bushels of sede shal geue but thre.

Job. xxi. b
Amos. vi. a

Wo be vnto them that rylse vp ear- ly to vse them selues in dronckennes, and yet at nyght are more superfluous with wyne. * In whose companyes are harpes and lutes, tabzettes and pipes, and wyne. But they regarde not the worcke of the Lorde, and consyde not the operacio of his handes. * Therfore commeth my folke also in captiuite, be- cause they haue no vnderstandynge.

De. llii. b

Their glozpe shalbe myrte with hūger, and their pryde shalbe marred for thyrste. Therfore gapeth hell, and openeth her mouthe maruelous wyde: that pryde, boostynge & wealthe, wch as reioyled therein, may descēde in to it.

Esa. ii. b

* Thus shal man haue a fall, he shalbe broughte lowe, and the highe lo- kes of the proude laye downe. But the Lorde of Hostes, that holy God: shalbe exalted and vntouched, when he shal de- clare his equyte and righteousnesse af- ter this maner: Then shal the lambes eate their apoynted foder, and shal fede plenteouslye in the mountaynes. Wo be vnto bayne persones, þe drawe wy- kednes vnto the, as it were w a coorde: and synne, as it were with a carte rope. Which vse to speake on this maner: let him make hast now, and go forth with his worcke, that we maye se it. Let the councel of the holy one of Israell come,

pro. xlii. c
Job. iii. a

and drawe nye, that we maye knowe it.

pro. i. a

* Wo be vnto them that call euell good, and good euell: whyche make darcknesse lyghte, and lyghte darcke- nesse, that make sower swete, and swete sower. * Wo be vnto them that are wylle

in their owne syghte, and thyncke them selues to haue vnderstandynge. Wo be vnto them, that are conynge men to suppe oute wyne, and experte to set vp dronckennesse. * These geue sentence with the vngodlye for rewardes, but condempne the iuste cause of the rygh- teous.

pro. xlii. b
Deu. xlii. a
Ezer. xlii. b

Therfore lyke as fyre lycketh vp the strawe, and as the flame consumeth the stubble: Euen so (when theyr roote is full,) theyr blossome shal vanyshe a- waye lyke duste or smoke: for they des- pylle the lawe of the Lorde of Hostes, and blasphemie the worde of the holpe maker of Israel.

Rum. xi. b

* Therfore is the wraethe of þe Lorde kyndled also against his people, and he maketh his hande at them: yea, he shal smyte so, that the hylles shal tremble. And their karcales shal lye in the open stretes, lyke myrte. * After all this, the wraethe of God shal not cease, but he shal stretche hys hande wyder. * And he shal geue a token vnto a straunge peo- ple, and call vnto them in a farre coun- tre: and beholde, they shal come hastily with spede. There is not one saynte nor feble amonge them, no not a dogish nor slepery persone. There shal not one of them put of the gyrdle from his loines, nor lowse theyr latchet of hys shue.

Esa. ix. c
and, x. a

Esa. xlii. c
Dan. ix. c

Their arrowes are sharpe, and theyr bowes bente. Theyr horse hooftes are lyke flynte, and their cartewheles lyke a storme wynde. Their crye is as it were of a lyon, and the roarynge of them lyke lyons whelpes. They shal roare, and hantche vp the praye, and no man shal reouer it or get it from them. In that daye they shalbe so fearce vpon them, as the sea. And yf we loke vnto the lande, beholde, it shalbe all darcknesse and sorowe. If we loke to heauen: beholde, it shalbe darcke with carefull desperation.

The notes

a. By the wyne presse vnderstandeth Saynte Au- sten the ministracion of the worde of god in the churche.

b. By the hedge and wal is figured the custodie of Angels, wherewith the people of god (which is called the vineyard of the Lorde) was com- passed aboute, and defended.

c. To make or stretche forth his hande at the is to prouide & make ready to strike the, & greuously

to punyſhe them for their ſynnes. As after in the
p.iii. g. If he ſtretch forth his hande, who wyl
withdrowe it agayne?

The .vi. Chapter.

Esay ſawe the gloype of the Lorde, and was ſent to
prophre the deſolation of Iurpe.



In the ſame yeaere* that
kyng Oziah dyed, I
ſawe^a the Lord ſyttynge
vpon an hygh and glo-
rious* ſeate, and hys
trayne fylled p palace.

From aboue ſakred the Seraphins,
wherof euery one had ſyre wynges.

With twayne eche couered hys^b face,
with twayne his fete, and with twayne
did he flye. They cryed alſo eche one to

other on this maner:*holy, holy, holye,
is p Lorde of Hoſtes. The whole worlde

is full of his gloype. Yea, the gaeſtes &
dozechekes moued at their crynge, and
the houſe was full of ſmoke. Then I
ſayde: Who is me. For I was aſtony-
ſhed: that I (whiche am a man of vn-
cleane lyppes, and dwell amonge peo-
ple that haſe vncleane lyppes alſo)
ſhoulde ſe the kyng and Lorde of Ho-
ſtes with wyne eyes.

Then ſawe one of the Seraphins
vnto me, hauynge a hote cole in hys
hande, whiche he had taken from p aul-
ter with the tonges, and touched my
mouthe, and ſayde: lo, this haſe tou-
ched thy mouthe, and thyne vntyghte-
ouſnes is taken awaye, and thy ſynne
forgeuen. After this I hearde the voyce
of the Lorde, takynge aduſement on
this maner: Whome ſhall I ſende, and
who wyl be oure meſſaunger? Then I
ſayde: here am I, ſende me. And ſo he
ſayde: go, and tel this people:*ye ſhall
heare in dede, but ye ſhall not vnder-
ſtande, ye ſhall planely ſe, and not per-
ceau. Harden the hearte of this people,
ſtoppe their eares, and ſhut their eyes,
that they ſe not with their eyes, heare
not with their eares, and vnderſtande
not with theyr hertes, and conuerte and
be healed.

Then ſpake I: Lorde, howe longe
he answered: vntyl the cytyes be bitter-
ly waſted without inhabitours, and the
houſes withoute men, tyll the lande be
alſo deſolate, and lye vnbuylded. For
the Lord ſhall take the men farre away,

ſo that the lande ſhall lye waſte a longe
ceaſon. Neuertheleſſe, the tenth parte
ſhall remayne therein, for it ſhall conuerte
and be frutefull. And lyke wyſe as the
Cerebyntes and Oketrees byng forth
their frutes, ſo ſhall the holy* ſede haue
frute.

Gala, iii, a

The Notes.

a. That is, ſome certen gloype of the Lorde: and
ſo dothe S. Iohn full well expounde it in theſe
wordes Suche thynges ſayde Eſaias when he
ſawe his gloype. &c. Iohn. xii. f

b. The aungelles are counted to haue face, fete
and wynges, althoughe they are in dede without
a bodye or anye bodely membze: becauſe that by
the face or eyes we vnderſtande knowledge: by
the fete, dplygent ſeruyce, and by the wynges,
quycke and readye expedition, as in Ezech. i. b.

The .vii. Chapter.

The Syrians moue battell agaynſte Jeruſalem. &
virgin ſhall beare a chyld.

It happened in the tyme of
Ahaz the ſonne of Ioatham,
whiche was the ſonne of Ozi-
ah kyng of Iuda: that* Ra-
zin the kyng of Siria, and Phakeh the
ſonne of Romeliah, kyng of Iſrael: wet
vp towarde Jeruſalem to beſege it, but
wanne it not. Nowe when the houſe of
Dauid (that is Ahaz) herde worde ther-
of, that Siria and Ephraim were con-
federate together: hys hearte quaked
(yea, and the heartes alſo of his people)
lyke as a tre in the felde, that is moued
with the wynde.

Then ſayd God vnto Esay: go mete
Ahaz (thou and thy ſonne ſear Iaſub)
at the heade of the ouer pole, in the ſote
pathe by the fullers grounde, and ſaye
vnto hym: take hede to thy ſelfe, and be
ſtyll, but feare not, nether be faynte har-
ted, for theſe two tayles: that is, for theſe
two ſmokyng ſyre brandes, the wra-
the and furiousnes of Rabin the Siria, and
Romelyes ſonne: becauſe p the kyngs
of Siria, Ephrai, and Romelies ſonne,
haue wyckedlye conſpired agaynſte the,
ſayinge: We wyl go downe in to Iuda,
bere them, and bynge them vnder vs,
and ſet a kyng there, euen the ſonne of
Tabeel. For thus ſayeth the Lord God
thereto, It ſhall not ſo goe forth, nether
come ſo to paſſe: for the heade cytye of
the Syrians is Damalcus, but the
heade of Damalcus is Razi. And after
tyue & threſcore yeaere, ſhall Ephraim be
nomore a people. And the cheſe cytye of

iii. re. xvi. a
2 para. 28, a

Esay. xlii. b
Mat. xiii. b
Mar. xiii. b
Luc. xiii. b
Joan. xii. c
Roma. x. b

II. ii. Ephraim

Deut. iii. b

Ephraim is Samaria, but the head of Samaria is Romelyes sonne. * And ye ye beleue not, there shall no promyse be kepte with you.

Moreover, God spake vnto Ahaz, sayinge: requyre a token of the Lorde thy god, whether it be towarde þ depth beneath, or towarde the heyghte aboue. Then sayde Ahaz: I wyl requyre none, nether wyl I tempte the Lorde. The Lorde answered: Then heare to, ye of the house of Dauid: Is it not ynoughe for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the Lorde shall geue you a token of him selfe: * Beholde, a virgin shall conceaue and beare a sonne, and shall call his name ^a Emanuel. Butter and hony shall he eate, that he maye knowe the euell, and chose the good. But or euer the chyld come to knowledge, to eschue the euell, and chose the good: The lade (that thou arte so afrayde for) shall be desolate of bothe her kynges.

Matth. i. c
Luce. i. c

iii. Re. xii. c

ii. par. 32. a
Esay. 36. a

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sece the time that * Ephraim departed from Juda) thozowe the kyng of the Assirians. * for at the same tyme ^b shall the Lorde whistle, for the fyes that are aboute the water of Egypt, and for þ Bees in the Assirians lande. These shall come, and shall lyghte all in the baleies, in the bawtes of stone, vpon all grene thynges, and in all cornes.

D At the same tyme shall the LORD haue ^d the heere of the heade, and the fete, and þ beerd cleane of, with the ^e rasoure that he shall paye them withal beyonde the water: namely, with þ kyng of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylcke, he shall make butter and eate it. So that euery one which remayneth in the lande, shall eate butter and honye. At þ same tyme al vyneyardes (though there be a thousande bynes in one, and were solde for a thousande siluerlynges) shall be turned to bzeats and thornes. Lyke as they shall come in to the lande with arrowes and howes, so shall all the lande become bzeats and thornes. And as for all hylls that nowe are bewen

downe, thou shalt not come vpon them, for feare of bzeats and thornes. But the catel shall be dryuen thither, and the shepe shall fede there.

The notes.

- a. That is, God with vs.
- b. That is, shall geue a small token and brynge them together. The hoste, as well of Nabuchodonozor as of Sennacherib was of the Assirians, Egyptians, and Indians. The Egyptians calleth he fyes, because there be in Egypte many fyes, and the Assirians bees, because there is in Assiria aboundaunce of bees and hony. By the water of Egypte, he signifieth Nilus.
- c. That is take cleane awaye.
- d. That is, the nobles and rulers. And by the heere of the fete and bearde, are signified þ comenaltie, and whatsoeuer is scamefully or manlye in it.
- e. By the rasoure that shall paye them vnderstandeth he the kyng of Assyrie (and the other aboute named).

The. viii. Chapter.

The deluyraunce of the lande by Emanuel. The bone of offence, at which manye shall stumble.



Moreover, the Lord sayd **A** vnto me: * Take the a greate lease, and wyte in it, as men do with a penne, that he spede him to robbe, and haste him to spoyle. And immediatly I called vnto me faithfull witnessses Uriah þ priest, and zachariah the sonne of Barachiah. After that wēt I vnto the Prophetisse, that nowe had conceaued and borne a sonne. Then sayd the Lord to me: geue hym this name: Maher schalal hashas (that is: a spedye robber: an hastye spoyler). for why, or euer the childe shall haue knowledge to saye: Abi and Im, (that is father, and mother:) shall the riches of * Damascus and the substance of Samaria be taken awaye, thozowe the kyng of the Assirians.

Esay. 32. b

4. Re. xvi. b
14. re. 17. a

* The Lord spake also vnto me, sayinge: for so much as the people refuseth the styll ^a rennyng water of Silo, and put their delyte in Razin and Romelyes sonne: Beholde, the Lorde shall bryng mightye and greate floudes of water vpon them: namely, the * kyng of the Assirians with all his power. Whiche shall powze oute his furiousnes vpon euery man, and renne ouer all theyr banckes. And shall breake in vpon Juda, increasynge in power, tyll he ge

B
Iere. 17. ad
Isal. 123. a
Esay. 30. a
Iohn. ix. a

4. Re. 18. c
Esay. 36. a

get him by the throte. He shall fyll also the wydenesse of thy lande ^b with hys brode wynges, O Emanuell. Go toges ther ye people, and gather you, herken to all ye of farre countrees. Muster you, and gather you: take youre counsell together, * yet must youre counsell come to noughte: go in hande withal, yet shal it not prospeere. Excepte Emanuel: (that is God) be with vs. For the Lorde chastised me, and toke me by the hande, and warned me, saying vnto me: ^p I should not walcke in the waye of this people. He sayd mozeouer: rounde with none of them, whosoener say: yonder people are bounde together. * Neuertheles feare them not, neither be afraide of them, but sanctifye ye the Lorde of Hostes, * let him be youre feare and dreade. * For he is the sanctifyinge, and stone to stamble at: the rocke to fall vpon, a snare and net to bothe the houses: to Israel, and the inhabitours of Ierusalem. And manye shall stamble, fall, and be broken vpon hym: yea, they shal be snared and taken.

* Nowe laye the wytnesses together (sayde the Lorde) and seale ^p lawe with my dysciples. Thus I wayte vpon the Lorde that hath turned his face from the house of Iacob, & I loke vnto hym. * But lo, as for me, and the chyldren which the Lord hath geuen me: we are a token and a wonder in Israel, for the Lorde of Hostes sake, whiche dwelleth vpon the hyll of Sion.

And therfore yf they saye vnto you: aske counsell at ^p sothelayers, witches, charmers and confurers, then make them this answer: Is there a people any where, that asketh not counsell at hys God: whether it be concernynge the deade, or the lyvinge. If any man want lyghte, let hym loke vpon the lawe, and the testimonye, whether they speake not after this meanyng. If he do not this, he stambleth and suffreth hunger. And yf he suffre hunger, he is oute of pacience, and blasphemeth hys kynge and his God. Then loketh he vwarde, and downe warde to the earthe, and behold, there is trouble and darcknesse, heracion is rounde aboute him, and the cloude of erreure. And oute of such aduersite, shall he not escape.

The notes

a. He calleth the kyngdome of Dauid, which figureth the kyngdome of Christe, the tyll runnyng water of Silo: whiche thyng agreeth very well vnto Christ, that was meake and lowlye of herte. Math. xi. d. And zacha. ix. Beholde thy kyng cometh vnto the poore and lowlye: &c. He raggneth in tyll and peasable consciences. Silo is a springe at the fore of the hyll of Sion: whiche hath not continuallye water, but sprayeth certayne houres and dayes, and cometh with a great sounde by the bothem of ^p grounde, and ryftes and holes of an harde stonye rocke: The maner of speakynge is borrowed, of the dyspylled tyllnes of the water, whiche signifyeth the smal estimation and pouertie of the christen. b. With his broade wynges, that is, with hys hostes of Soudiars. So in Ezech. xvii. a. is a big described, by an eagle that hath greete wynges. c. Some reade, and as the rocke to fall vpon, to the ii. houses of Israel: a snare and net to the inhabitours of Ierusalem. And they expounde the sentence thus. The Lorde wyll be vnto the ii. houses of Israel, that is, to the house of Iuda, and to the house of the ten trybes: partly a sanctifyinge (by whiche vnderstande healte and felicitye) and partly a stone to stamble at. So that some of bothe the houses shall be sanctified, and some shall stamble, but that cheselye they of Ierusalem shal be snared. Who shal be sanctified, and who shal stamble and fall, doth S. Peter clerely expounde. i. Peter. ii. b. saying: vnto you therfore which beleue, he is precious: but vnto them, whiche beleue not, the stone whiche the builders refused, &c.

The. ix. Chapter.

The propheseth of Christes natiuite & dominion.

Ite lyke as in tyme past it hath bene well sene, that the lande of zabulon & the lande of Nephtali (where thowowe the sea waite goeth ouer Jor dan in to the lande of Galylee) * was at the firste in litle trouble, & but afterwarde sore vexed.

Neuerthelesse the people that haue dwelte in darcknesse, shall se a greate lyghte. As for them that dwel in ^p lade of the shadowe of death, vpon them shal the lyghte shyne. Shalte thou multiply the people, and not increase the ioye also? They shall reioyse before the, euen as men make mery in hartnest, and as men that haue gotten the victorie, when they deale the spoyle. * For thou shalt breake the ^a yocke of the peoples burthen: the staffe of hys shoulder, and the rodde of hys oppressoure, * as in ^p day at Hadrian.

Mozeouer all temerarious and sedicious power (yea, where there is but a cote fylled with bloude) shal be burnt, and fede the fyre. * For vnto vs a childe shal be borne, and vnto vs a sonne

II. iii.

shal be

Esa. xix. c

i. petr. iii. b

iii. reg. 17. g

Marc. 8. d

i. Cor. 1. d

Jo. xvii. c

Dan. viii. d

Heb. ii. c

Mat. iii. d

iii. reg. 15. e

i. Petr. 2. a

i. Cal. 11. g

i. Jo. xvi. c

Esa. 37. f

i. Iud. vi. 7

Luce. 1. g

Phil. iiii. b

Dani. ii. g
vii. c

shalbe geuen. Upon his shoulder shall the kyngdome lye, and he shalbe called with his owne name: The wonderous geuer of counceyl, * the mightie God, the euerlastyng father, & prince of peace: he * shall make no ende to encrease the kyngdome and peace, and shal sit vpon the seate of Dauid, and in hys kyngdome, to set vp the same, to stablyshe it with equyte and ryghteousnesse, from thence forth for euermore. This shall the gelousy of the lord of hostes bring to passe.

C The Lorde sente a worde in to Iacob, the same is come in to Israel. And the people also of Ephraim, and they that dwel in Samaria, can save with pryde and hys stomackes, on this manner: The tyle worcke is fallen downe, but we wyll buylde it with harder stones. The Holbery tymbre is broken, but we shall set it vp agayne with Cedar. Neuertheles, the Lorde shall prepare Razin the enemye agaynst them, and so order their aduersaries, that the Sirians shal laye holde vpon them before, and the Philistines behynde, and so deuoure Israel with open mouthe.

Esa. v. d
and. r. a

* After all this, the wrathe of the Lorde shall not cease, but yet his hande shall be stretched oute styll. For the people turneth not vnto hym, that chastyseth them, nether do they seke the Lord of hostes. Therefore the Lorde shal rote oute of Israel bothe heade and tayle, braunche and twigge in one daye.

Ier. xlii. c

By the heade, is vnderstande the Senatoure and honourable man, and by the tayle, the Prophete that preacheth lyes. * For all they whiche enfourme the people & they be in a righte case, suche be dysceauers. Suche as men thyncke also to be perfecte among these, are but caste away.

Therefore shall the Lorde haue no pleasure in their yonge men, nether fauoure their fatherlesse and wydowes. For they are all together ypocrites and wycked, and all their mouthes speake foly. After all this, shall not the Lordes wrathe cease, but yet hys hande shalbe stretched oute styll. For the vngodlye burne, as a fyre in the byers and thornes: And as it were oute of a fyre in a wod or a redde buthe, so ascendeth the

smoke of theyr pryde.

For this cause shall the wrathe of the Lorde of hostes fall vpon the lade, and the people shalbe consumed, as it were with fyre, no man shall spare hys brother. If a man do turne hym to the ryghte hande, he shall sampe the, or to the lefte hande to eate, he shall not haue y noughe. Euery man shall eate of hys owne arme: Manasses shall eate Ephraim, & Ephraim Manasses, and they bothe shall eate Iuda. After all this shall not the Lordes wrathe cease, but yet shall his hande be stretched out styll.

The Notes.

a. This yocke fygyureth the yocke and burthen of the lawe, whiche so oppressed the people, that S. Peter coulde saye to the Apostles that neyther they nor theyr fathers were able to kepe it. Act. iiii. v. b. This yocke hath Christe broken, accordinge to this prophecie of Esai, and utterlye dyscharged the burthen therof. For we knowe nowe that God is satisfied and contented in the bloude of hys sonne Christe, and that the manye thousande folde punyshmentes whiche are due to oure synnes, are cleane pardoned and forgiven for the merites of y same Christ. i. Iohannis. ii. a. The Hebrewes expounde this of the destruction of the hoste of Sennacherib, which was done by the Angel of which ye haue after in y, xxxviii. g. And call the hoste of the Assirians, the yocke of the peoples burthen, the staffe of the shoulder and rodde of the oppressoure, but it is a more greuous bondage, wherewith the spirituall Sennacherib of whome that Assirian was a certayne fygyure and shadowe bounde vs, and from whiche Christ hath deliuered vs.

b. By the daye at Madian is meante y daye when in Bedeon with thre hundred men slue an innumerable multitude of the Madianites, as ye recade, Iudic. vii. There foughte y Lord for hym, and deliuered the people from bondage. Euen so hath he nowe deliuered vs from the captiuite of the deuyll, deathe, and hel by Christe.

c. He eateth the fleshe of his owne arme, that taketh awaye the goodes of his nye frende: & robbeth his kynfeman. The meanynge is that one shal robbe and polle another.

The .x. Chapter.

He threatneth the oppressours of the poore, & prophesyeth agaynst Sennacherib.



Woe be vnto you that make * vnyghteous lawes, and deuyse thinges, whiche be to harde for to kepe: where thowrowe the poore are oppressed, on euery syde, and the innocentes of my people are therewith a robbed of iudgemente: the wyddowes may be youre praye, and that ye maye robbe the fatherlesse. What wyll ye

Luce. xi. d
Math. x. a
Esa. 28. a

do in tyme of the viſſtacion & deſtruc-
cion, that ſhall come from farre : To
whome wyl ye tennie for helpe : or to
whome wil ye geue youre honoure, that
he maye kepe it: that ye come not among
the prifoners, or lye amonge the deade:
* After all this ſhall not the wra-
the of the Lorde ceaſe, but yet ſhall his hande
be ſtretched oute ſtill.

Eſay. v. d
and, ix. c

Eſay. 36. a
Iere. xlv. b

Woe be alſo vnto Aſſur, * which is a
ſtate of my wra-
th, in whoſe hãde is the
rod of my punyſhment. For I ſhall ſende
him amonge thoſe ypocriſie people,
amonge the people that haue deſerued
my diſſauoure. ſhall I ſende him : that
he may vtterly robbe the, ſpoyle them,
and treade them downe like the myze in
the ſtrete. Howbeit his meanyng is
not ſo, nether thynketh his herte of this

faſhion. But he ymagineth onely, howe
he maye ouerthrowe and deſtroie much
people, for he ſayeth: are * not my prin-
ces al kynges, Is not Calno as eaſye
to winne, as Charchamis: Is it harder
to conquere Antiochia then Arphad:

4. Reg. i. f

Or is it lyghter to ouercome Damaſ-
cus the Samaria: As who ſay: I were
able to wyne the kyngdome of the I-
dolaters and their goddes, but not Je-
ruſalem and Samaria. ſhall I not do
vnto Jeruſalem and their ymages, as
I dyd vnto Samaria and theyr yma-
ges:

Wherefore the Lorde ſayeth: As ſoone
as I haue perſourmed my whole
worke vpon the hyl of Sion and Jeru-
ſalem, then wyl I alſo vylet the noble
and ſtoute kyng of Aſſiria, with hys
wyſedome and pryde. For he ſtandeth
thus in his owne cõceate: * This do I,
thorowe the power of myne owne hãde,
and thorowe my wyſedome: For I am
wyſe, I am he that remoue the landes
of y people, I robbe their prynces: and
(lyke one of the worthyes) I drie them
from their hye ſeates. My hande hath
founde out the Hoſtes of the people, as
it were a neſt. And lyke as egges, that
were layde here and there, are gathered
together: So do I gather al countrees.
And there is no man, that darre be ſo
bolde, as to touche a fether, that darre
open his mouthe, or once whiſper.

Deu. viii. d
Eſa. 47. b
Eſa. xlv. b

* But dothe the axe boote it ſelfe, a-
gaynſte hym that he weth therewith, or

Eſa. xlv. b
Rom. ix. c

dothe the ſawe make any crackynge, a-
gaynſte him that ruleth it: That were
euen like, as yf the rod did exalte it ſelfe
agaynſte him y beareth it: or as though
the ſtaffe ſhoulde magnifye it ſelfe, as
who ſaye: it were no wodde. * Therefore
ſhall the Lorde of Hoſtes ſende him po-
uertie in his riches, and burne by hys
power, as it were with a fyre. But the
lyghte of Iſraell ſhalbe that fyre, and
his Sanctuarie ſhalbe the flamme, and
it ſhal kinde, & burne by hys * thornes &
briers in one daye, yea all the glorie of
his woddes and felde ſhalbe conſu-
med with bodie and ſoule. As for hym
ſelfe, he ſhalbe as one chaſed awaye.
The trees alſo of hys felde ſhalbe of
ſuche a nombze, that a chyld maye tell
them.

Eſay. 37. f

Mat. xlii. a

After that daye ſhall the remnaunte
of Iſrael, and ſuche as are eſcaped oute
of the houſe of Jacob, ſeke no more cõ-
forte at hym that ſmote them, but ſhall
comforte them ſelues with faithfulneſſe
and trueth in the LORDE, the holy
one of Iſrael. The remnaunte, yea,
and the poſterytie of Jacob, ſhall
conuer-
te vnto God the myghtye one.

f

* For though he thy people (O Iſrael) be
as the lande of the ſea, yet ſhall but the
remnaunte of them onely conuer-
te vn-
to hym. Perfecte is the iudgemente
of hym that ſloweth in rpyghteouſneſſe,
and therefore the Lorde of Hoſtes ſhall
perfectlye fulfill the thyng, that he
hath determined in the myddest of the
whole worlde. Therefore thus ſayeth
the Lorde God of Hoſtes: Thou my
people, that dwelleſt in Sion, be not
afrayed for the kyng of the Aſſirians:
he ſhal wagge his ſtaffe at the, yea and
beate y with the rodde, as y Egyptians
dyd ſome tyme: But ſoone after, ſhall
my wra-
the and myne indignacion be
fulfylled agaynſte theyr blaſphemyes.

ii. Re. xlv. c
Rom. ix. c
Eſay. xli. c

* Moreover the LORDE of Ho-
ſtes ſhall prepare a ſcourge for hym,
* lyke as was the punyſhmente of
Madian vpon the mounte of Oreb.
And he ſhall lyfte vp hys rodde ouer
the ſea, as * he dyd ſomtyme ouer the
Egyptians. Then ſhall hys burthen
be taken from thy ſhoulders, and
hys yocke from thy necke, yea, the
ſame yocke ſhall be corrupte for verpe
fatneſſe

Eſay. 37. f

And. vii. b

Exo. xliii. c

The saluation of the people.

The Prophecie

fatnesse. He shall come to Aiath, and go
thorowe towarde Migron. But at
Machmas shall he muster his hoste,
and go ouer the foorde. Gibeath shall
be their restinge place, Ramah shall be
astrayde, Gibeah Saul shall flee away.
The voyce of y nople of thy hoxses (O
doughter Gallim) shall be hearde vnto
Lais and to Anathoth, which also shall
be in trouble. Madmena shall tremble
for feare, but the cyresing of Gabin are
maly, yet shall he remayne at Nob that
daye. After that, shall he lytte vp hys
hande agaynst the mounte Sion, and
against the hil of Ierusalem. But se,
the Lorde God of Hostes shall take a
waye the proude from thence, w feare.
He shall hew downe the proude, and fell
the hye mynded. The thornes of y wod
shall be roted out with yron, and Liba-
nus shall haue a myghtie fall.

The Notes.

- a. Robbed. ec. loke in the fyrste Psalm. b.
b. Calno and Charchanus are cities, which stode
by the ryuer Euphrates.
c. To byseth doth often signifie for to take ven-
geaunce, as in Exodi. xxxii. g.
d. Or passage: Understande of Iordan.

The. xi. Chapter.

He prophesyeth of the natiuite of Christe, & of hys
people, of the remnaunte of Israel, and of the saythe of
the heathen or Gentiles.

After this there shall come a
rodde forth of the kynrede
of y Jesse, and a blossome out
of hys roote. * The spirite of
the Lorde shall lyghte vpon it: the spirit
of wysedome, and vnderstandynge: the
spirite of counceyl, and strenght: y spirite
of knowledge, and of the feare of God:
and shall make him seruente in the feare
of God.

For he shall not geue sentence, after
the thyng that shall be brought befoze
his eyes, nether reprove a matter at the
fyrste hearynge: but with righteousnes
shall he iudge the pooze, and with holy-
nes shall he reforme the synple of the
worlde.

* He shall smyte the a worlde b wyth
the staffe of his mouth, and w y bzeath
of his mouthe shall he slaye the wycked.
* Righteousnesse shall be the gyrdle of
his loynes, trueth and faithfulnessse, the
gyrdynge vp of his raynes. * Then
shall the wolfe dwell with the lambe,
and the Leopard shall lye downe by

the gote. Bullockes, Lyons and catell B
shall kepe compagne together, so that a
lytle chyld shall dyue them forth.

The cowe and the Bere shall fede toge-
ther, and their yonge ones shall lye to-
gether. The Lyon shall eate strawe like
the oxe, or the cowe. The childe while he
sucketh, shall haue a desyre to the ser-
pentes nest, and when he is weaned, he
shall put his hande in to the Cockatrice
denne. No man shall do euil to another,
no man shall destrope another, in al the
chyll of my Sanctuarie. * For y earth
shall be full of the knowledge of y Lorde.
euen as thoughe the water of the sea
flowed ouer the earth.

* Then shall the gentiles enquite af-
ter the rote of Jesse (which shall be set vp
for a token vnto the Gentyles) for hys
dwellynge shall be glorious. * At y same
tyme shall the Lorde take in hande a
gaine, to conquire the remnaunte of his
people (whiche are leste alyue.) fro the
Assirians, Egipcians, Arabians, Mo-
rians, Elamites, Caldeyes, Antiochias
and Ylandes of the sea. And he shall set
vp a token amonge the Gentyles, and
gather together y disperfed of Israel,
yea, and y oute castes of Iuda from the
foure corners of the worlde. The hatred
of Ephraim and the emmyte of Iuda
shall be cleane roted oute. Ephraim shall
beare no euil wyl to Iuda, and Iuda
shall not hate Ephraim: but they bothe
together shall lye vpon the shoulders of
the Philistines towarde the west, and
spoyl the together that dwell towarde
the Este. The Idumites and the Moa-
bites shall let their handes fal, and the
Ammonytes shall be obedyente vnto
them.

The Lorde also shall cleue the tun-
ges of the Egypcians sea, and with a
myghtye wynde shall he lyfte vp hys
hande ouer Nilus, and shall smyte his
seuen streames and make men goouer
dye thode. And thus shall he make
a waye for his people, that remayneth
from the Assirians, * lyke as it happe-
ned to the Israelites, what tyme they
departed oute of the lande of Egypte.

The notes.

- a. That is worldes and earthly men which seke
nothyng

Math. i. a

Esa. lxi. a.
Luce. iiii. b
and. vii. c.

2. Thes. i. b.

Eph. vi. b

Esa. lxi. b

Abau. 2. d

Rom. xv. b

Esa. x. b

D

Esa. xliii. b

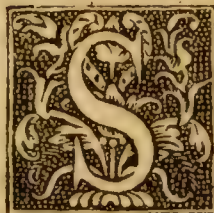
nothinge but that whiche is worldelye and euen the same whiche he calleth here wicked.

b. With the staffe of his mouth. &c. that is, with the worde of preachinge, not with harnesse, wyl he destroye Antichriste. Thessalo. ii.

c. By the byll of his sanctuarie is signified vnto vs the Church of God, as it is sayde in the psalme. lxxiii. c.

The. xii. Chapter.

The songe of the church, for the obtaynyng of the victorie and ouercomynge of the worlde.



Say the thou shalt say: O Lorde, I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, and haste mercye vpon me. Beholde, God is my health, in whom I truste, and am not afrayde. * For the Lorde is my strengthe, and my prayse, he also shall be my refuge. Therefore wyth ioye shall ye drawe water oute of the welles of the Sauoure, and then shall ye saye: * Lette vs geue thanckes vnto the Lorde, and cal vpon his name, and declare hys councelles among the people, and kepe them in remembrance for hys name is excellent. O synge prayles vnto the Lorde, for he doeth greate thynges, as it is knowen vnto the worlde. Trye out, and be glad, thou that dwellest in Sion, for greate is thy prynce: the holpe one of Israell.

The notes

a. The welles of the Sauoure are, the woordes of God, the doctrine of the Gospell and promises of Christe, wherewith trembling soules and afflicted consciences are refreshed. Out of these (sayth he) that they shall drawe water, not oute of mennes tradicions, whiche are but podelles.

The. xiii. Chapter.

He prophesieth the destruction of Babilon, the captivitye, and the comynge agayne of the people.



Bys is the heuye^a burthen of Babilon, whyche saye the son of Amos dyd se. b. * Make some tokens to the hye^c hylles, and call vnto them, holde bp youre hande, that the Princes maye goe in at the dore. For I wyl sende for my^d debytes and my Gyautes (sayeth the Lorde) and in my wrath I wyl cal for suche, as triumphe in my gloire.

* With that me thoughte I hearde in the mountaynes, a noyse, lyke as it had bene of a greate people: and a rusinge, as thoughe the kyngedomes of all nacions had come together. (And the Lorde of hostes was the captayne

of the whole armye.) As they had come not onelye oute of sacre countreyes, but also from the endes of the heauens: Euen the Lorde hym selfe with the mynistres of hys wrath, to destroye the whole lande. Mourne therefore, for the daye of the Lorde is at hand, and cometh as a destroyer from the Almyghyte. Then shall al the handes be letten downe, and all mennes heartes shall melte awaye, they shall stande in feare, carefulnes and sorowe shall come vpon them, and they shall haue payne, as a woman that traunyleth wyth chyld. * One shall euer be abashed of another, and their faces shall burne lyke the flame.

For lo, the daye of the Lorde shall come, terrible, full of indignacion and wrath: to make the lande waste, and to roote oute the sinne theteof. For the sterres and planettes of heauen shall not geue their lyghte, * the sunne shall be quenched in the tynge, and the moone shall not shyne with hys lyghte. And I wyl punyssh the wyckednesse of the^e worlde, and the synnes of the vngodlye, sayeth the Lorde. The hye stomackes of the proude, wyl I take awaye, and wyl laye downe the boastyng of tyrautes. I wyl make a maderer then fyne golde, and a man to be moore worthe, then a golden wedge of Ophir. Moreover, I wyl so shake the heauen, that the earthe shall remoue out of her place.

Thus shall it goe wyth Babilon in the wrath of the Lorde of hostes in the daye of hys fearfull indignacion. And Babilon shall be as an hunted or chased doo, and as a flocke withoute a shepherde. Euerye man shall turne to hys owne people, and flee echone in to hys owne lande. Who so is founde alone, shall be shotte thorowe: And who so gather together, shall be destroyed with the swerde. * Their chyldren shall be slayne before their eyes, their houses spoyled, and their wyues rauyned. For lo, I shall bringe vp the Medes agaynst them, whiche shall not regarde syluer, nor be desyrus of golde. Then shall younge mennes bowes be knapped as sonder. The Medes shall haue no pytie vpon women wyth chyld, and their fa-

psal. 118. b.
exo. xv. a.
Isa. iii. c.

psal. xv. a.
Isa. xlvii. b.

B
Psalm. 118.

Ezech. 37. a.
Isa. 44. b.
and. 44. c.

Jerem. 1. a.

iii. Re. 7. b.
ii. mac. 5. a.

psa. 137. b.

Babilon.

The Prophecie.

Gene xix. res shall not spare the chyldren. * And Babilon (that glorie of kyngdomes & beutye of the Caldees honour) shall be destroyed, euen as God destroyed Sodom and Gomorra. It shall neuer be moze inhabited, neither shall there be anye moze dwellynge there, from generation to generation.

The Arabians shall make no moontentes there, neither shall the Shephardes make their foldes there anye moze. But wyld beasts shall lye there, and the houses shall be full of great Oules. Estriches shall dwell there, and Apes shall daunce there: the lytle Oules shall crye in the palaces, one after another, and Dragons shall be in the pleasaunte parlours. And as for Babilons tyme it is at hande, and her dayes maye not be longe absente.

The Notes.

a. That is, greuous prophecie, combraunce mischefe, and heuie fortune.

b. Some reade: lift vp the banner or standart.

c. Some reade: hyl, and vnderstande thereby Babilon whiche (saye they) is called an hyl because of the hyghre and excedyng sumptuous buyldynge thereof.

d. He calleth the people of Persia and of Medea his debities, and hys Gyautes, because he was disposed by them to ouerthrowe the Babilonyans.

e. Some reade: Euerie man shall be abashed toward his neighbours. That is, they shall be so astounded and amased and so destitute of counceyl, that one shall looke vpon another and be confounded, maruelynge howe they came in suche trouble.

f. That is, they shall be so sore ashamed that their faces shall be as redde as fyre.

g. By the worlde here is signified Babilon because of the greatnesse thereof.

h. By the dwellynge of these beasts in Babilon doeth the prophete meane, that it shall be utterly destroyed, and become desolate as a wilderness: As after in the xxxvii. c. Bellicanes, Norches, &c. shall dwell therein.

The xiiii. Chapter.

The retourne of the people from captiuitie, The prosperite of the people of God, and aduision of their enemies, The pye of Babilon.

But the Lorde will be merciful vnto Jacob, and will take vp Israell agayne, and sette them in their owne lande. Strangers shall cleaue vnto them, and gette them to the house of Jacob. They shall take the people, and carie them home with them. And the house of Israell shall haue them in possession for seruauntes and maydens in the lande of the Lord. * They shall take those pri-

soners, whose captiues they had bene before: and rule those that had oppressed them. When the Lorde now shall bring thee to reste, from trauaile, feare, and harde bondage that thou wast laden with all: Then shalt thou vse thy mockage vpon the kynge of Babilon, and saye: Howe happeneth it that the oppressoure leaueth of? Is the golden tribute come to an ende? Doubtes the Lorde hath broken the staffe of the bugodlye, and the scepter of the Lordelye. Whiche when he is wrothe smitteth the people with durable strokes, and in his wonders he persecuteth them, and taketh them continuallye. And therefore the whole worlde is now at rest & quietnesse, and men singe for ioye.

Yea, euen the fyre trees and Cedres of Libanus reioyse at thy fall, sayinge: Howe that thou arte layd downe, there come no moore vnto destroye vs. Hell also trembleth at thy commynge, all myghtye men and Princes of the earthe, steppe forth before thee. All Kynges of the earth stande vnto their seates, that they maye all (one after another) synge and speake vnto thee. Art thou wounded also as we? Arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell: Mothes shall be layde vnder the, & wormes shall be thy couerynge.

* Howe arte thou fallen from heauen **Luc x. c** **Isa. xli. d** (O Lucifer) thou sayre mozynge chylder: Hast thou gotten a fall euen to the grounde, thou that (not withstandinge) dyddest subdue the people? And yet thou thoughtest in thine heart: I will clymbe vp into heauen, and make my seate aboue the starres of God, I will sytte vpon the glorious mounte toward the Northe. I will clymbe vp aboue the cloudes, and will be lyke the hyghest of all. Yet dare I laye, that thou shalt be brought downe to the depe of hell. They that see the, shall narrowlye looke vpon thee, and thynke in them selues, sayinge: Is this the man, that broughte all landes in feare, and made the kyngdomes afrayed: Is this he that made the worlde in a maner waste, and layde the cytyes to the grounde, whiche let not hys prisoners goe home.

Howe

Howe happeneth it, that the kynges of all people lye, euerye one at home in hys owne palace, wyth wurchyppe, and thou arte caste oute of thy graue lyke a wyldre braunche: lyke as dead mennes rayment that are rotte thowowe wyth the swerde: as they that goe downe to the stones of the depe: as a dead corse that is troden vnder fete: and arte not buryed with them: Euen bycause that thou haste wasted thy lande, and destroyed thy people. For the generacyon of the wycked shalbe without honoure, for euer. There shal a way be sought to destroy their chyldren, for their fathers wyckednesse: They shal not come vp agayne to possesse the lande, and fyll the worlde full of castels and townes.

I wyl stande vp agaynst them (sayeth the Lorde of Hostes) and roote oute the name and generacion of Babilon (sayeth the Lorde) and wyl geue it to the Otters, and wyl make water podels of it. And I wyl swepe them out wyth the besome of destruccion, sayeth the Lorde of Hostes. The Lorde of Hostes hath the sworne an othe, sayinge: It shal come to passe as I haue determined: and shalbe fulfilled as I haue determined. * The Assyrians shal be destroyed in my lande, and vpon my mountaynes wyl I treade them vnder fote. Where thowowe his pocke shal come from you, and hys burthen shalbe take from youre shoulders. Thys deuyce hath God taken thowowe the whole worlde, and thus is hys hand stretched out ouer all people. For yf the Lorde of Hostes determen a thyng, who wyl disanulle it? And yf he stretche forth hys hand, who wyl holde it in agayne?

The same yere that kynge Ahaz dyed, God threathened by Elaye on this maner. * Reioyse not (thou whole Palestina) as thoughe the rodde of hym that beateth the were broken, * for out of the serpentys rote, there shal waxe a kockatrice, and the fruyte shal be a fyr wyrm. But the poze that fede of the best thynges, and the simple shal dwell in safetie. * Thy rootes wyl I destroy wyth hunger, and it shal slaye thy remnaunte. Mourne ye portes, wepe ye cytyes, a feare y (the whole Palestina) for there shal come fro the North a smoke

whose power no man may abyde. Who shal then maintayne the messages of the Gentyles? But the Lorde stablysheth Ston, and the poore of my people shal put their truste in hym.

The Notes.

- By the staffe is vnderstand tyrannye, and by the scepter, dominion.
- Whyle Nabuchodonozor and his chyldren lyued, the people were not onely oppressed, but also kynges and princes: But when they were oner rydde out of the way, then was miserie and waylinge ended. By the worlde he signifieth the common: and by fyggetrees and Cedres, the heades and rylars, as before in the ii. c.
- That is, euen they that be in hell, wyl tremble when Nabuchodonozor cometh thither. It is figuratly spoken to the forther setting out of the mischefe of Nabuchodonozor.
- He compareth the deathe of Nabuchodonozor to the fallunge of Lucifer the morninge starre, whiche he calleth the childe of the morninge because it appeareth onely in the morninge. The meaninge is: No suche thyng ought to haue happened vnto the, that in earthe wast lyke the morninge starre, whiche no man can take out of heauen: And thou that wast so myghty, that thou destroyedest what people thou wouldest, and vnto whom it was a pastime to ouerthrowe nations, hast receyued such measure as thou broughdest. Suche a lyke thyng is there in Ezechie. xxviii. Agaynst kynge Tyrius.

The .xv. Chapter.

A prophece agaynst Moab,

Mys is the heuy burthen vpon Moab: At of Moab was destroyed (as me thought) in the nyghte season: The walles of Moab perished in the nyght, and banished awaye: They wente to Baith and Dibon in y hys places, for to wepe: Moab dyd mourne frome Rebo, to Medba: * All their heades were balde, and all their berdes shauen. In their stretes were they gyrded aboute wyth sacke clothe. In all the toppes of their houses and stretes was there nothyng, but mournynge and wepyng. Helbon and Eleale cryed, that their voyce was hearde vnto Jahaz. The worthyes also of Moab bleared and cryed for bereppe sorowe of their myndes: Wo is my hearte for Moabs sake. They fledde vnto the cytye of zoar, whiche is lyke a fayre fruitefull bullocke, they went vp to Luhith, wepyng. The waye toward Horonaim was full of lamentacion for the hurte. The waters of Nimrim were dyed vp, the grasse was wythered, the herbes destroyed, and what necessarype grene

Elaye 37.

Ier. xlvii. b
Ezech. xlv. c
Doph. ii. a.
iii. reg. xii. b

iii. reg. i. b

Ezech. xlv. b
Doph. ii. b.
Ier. 48. f.

Ier. 48. g

B

Damascus. The Prophecy. Egypt.

D grene thyng there was besyde. In lyke maner the thyng that was lefte them of their substance, they carped it by water to Arabye. The crye wente ouer the whole lande of Moab: from Eglaim vnto Beer, was there nothyng but mournynge. The waters of Dimon were full of bloude, for the enemye had sente thither a bonde of men, whyche as a Lyon laye a wayte for the remnaunte of the lande, and for them that were escaped.

The Notes.

a. In tymes past it was a token of mourninge, to shawe the heade and clyppe the beards: & therefore sayeth the prophete, that the Moabites cut awaye their beeres, for sorowe and carefulnesse. A lyke thyng haue ye in Iere. vii. f. Cut of thine beere and cast it awaye. &c.

The. xvi. Chapter.

The destruction of Moab.

Ahen sente the Lordes of the lande a man of warre, frome the rocke that lyeth towarde the deserte, a vnto the hyll of the doughter Sion (for as for the daughters of Moab, they were as it had bene a tremblyng byrde, that is putte out of her neste, by the fery of Arnon) whyche messaunger sayde: gather youte councell, come together, couer vs wpyth youre shadowe in the myddaye, as the nyghte doeth: hyde the chafed, and bewrape not them that are fledde, lette the persecuted Moabites dwell amonge you, be oure open refuge agaynste the destroyer: for the aduersarye oppresseth vs, the robber vndoeth vs, and the tyrant dryueth vs out of oure lande. But the trone of youre kyngdome is full of grace, therefore he that sytterh vpon it with saythfulnesse and trueth in the house of Dauid, know the thyng, and doe hys diligence to helpe shortlye, accordyng to equite and ryghteousnes. * As for Moabs pryde (shall they answer) it is well known. And although they be excellent, proud, arrogant, and hve minded: Yet is their strengthe nothyng lyke. And therefore Moab complayneth vnto Moab, where thowowe they come al to mourne: and nowe that they be smytten, they take their deuyce benethe by the bycke wall, and make their complaynte.

The suburbs also of Hesebon were

made waste, and the Prynces of the Gentyles hewed downe the vyneyardes of Sibma, whiche were planted wpyth noble grapes, and spred vnto Jazer, and wente vnto the ende of the deserte whose braunches stretched their selues forth beyonde the sea. Therefore I mourned for Jazer, and for the vineyardes of Sibma with great sorowe I poured my teares vpon Hesebon and Eleale, for all their songes were layde downe, in their haruest and gatherynge of their grapes: Myrth and chere was gone oute of the felde and vineyardes, in so muche, that no man was glad nor songe. There went no treader into the wynepresse, their mery chere was layde downe. Wherefore my bely roimbled (as it hadde bene a lute) for Moabs sake, and myne inwarde membres, for the brickwalles sake. for it happened thus also: when Moab sawe that she was turned bpsyde downe: She went by an hye into her Sanctuarie, to make her prayer there, * but she myghte not be helped. Thys is the deuyce, whiche the Lord tooke in hande at that tyme agaynste Moab. But nowe the Lord sayeth thus: In thre yere shall the power of Moab with their pompe (whyche is greate) be minished, lyke as the burthen of an hyred seruaunte. And as for the remnaunte of them, they shall be lesse then a fewe, and not reckened muche worthe.

The Notes.

- a. That is, vnto the kyngdome of Israell.
- b. That is, townes, cities, and villages.
- c. That is, refreche vs that are afflicte, and geue vs a place to harbour in.
- d. That is, in the most greuous heate of persecution. So is the mid day often taken, as in ysa. cxi. the sunne shall not burne the by daye.

The. xvi. Chapter.

A prophete agaynste Damascus.

Thys is the heuie burthen vpon Damascus: behold, Damascus shall be no more a citie, but an heape of broken stones. The ctytes of Aroer shall be waste: the catell shall lye there, and no man shall fraye them awaye. Ephraim shall no more be strong, and Damascus shall no moore be a kyngdome. And as for the glozve of the remnaunte of the Syrians, it shall be as the

Iere. 48. c.
Eze. xxx. b

Iere xlii. a
Amos. i. b

the glorie of the children of Israel, sayeth the Lorde of Hostes. At that tyme also shall the glorie of Jacob be verpe pooze, and hys fatnes leane. It shall happen to them, as when one sheareth in haruest, whiche cutteth hys hand ful with the sickle, and whē one gathereth the sheaues together in the valleye, of a Raphaim, there remayneth yet some eares ouer. * Or as when one maketh an olyue tree, whiche syndeth but two or thre olyue berpes aboue in the top, and foure or fyue in þe braunches. Thus the Lorde God of Israell hath spoken.

Then shall man conuertere agayne vnto hys maker, and turne his eyes to the holpe one of Israel. And shall not turne to the aulters that are the woorkes of hys owne handes, neyther shall he loke vpon groues and ymages, whiche hys fyngers haue wroughte. At the same tyme shall their stronge cities be desolate, lyke as were once the forsaken places and corne, * which they forsoke, for feare of the chyldren of Israel.

So shalt thou (O Damascus) be desolate bycause thou hast forgotten God thy sauoure, and hast not called to remembraunce the rocke of thy strength. Wherefore thou hast also set a fayze plante, and grafted a straunge braunche. In the daye when thou dydest plante it, it was greete, and gaue soone the fruite of thy seed: But in the daye of harueste, thou shalt reape an heape of sorowes and miseries.

Wo be to the myltitude of muche people, that rushe in lyke the sea, and to the heape of folke, that runne ouer all lyke greete waters. * For though they so manye people increase as the flowynge waters, and though they be armed, yet they flee farre of, and banysh away lyke the duste with the wynde vpon an hyll, and as the whyrle wynde thozowe a stozme. Though they be fearfull at nyghte, yet in the moornyng it is gone wyth them. Thys is their porcion, that doe vs harme, and herptage of the, that robbe vs.

The Notes.

a. Raphaim is a valley nye vnto Ierusalem on þe northside of Ierowe. Ios. xvi. & ii. Reg. b

The. xlii. Chapter.

A prophete agaynste Egypte.



Wo be to the lande of flowynge myppes, whiche is of thys syde the floude of Ethiopia: Whiche sendeth her message ouer the sea in myppes of reedes vpon the water: and sayeth: Goe soone and doe youre message vnto a straunge and harde folke: to a fearfull people, and to a people that is further then thys: To a desperate and pyllled folke, whose lande is deuyded from vs with ryuers of water. Yea, all ye that sytte in the compasse of the worlde, and dwell vpon the earth: when the token shall be geuen vpon the mountaynes, then loke vp: And when the horne bloweth, then hearken to, for thus hathe the Lord sayd vnto me. I layde me downe, and pondred the mater in myne house, at the soone daye when it was hote: And there fell a myllynge shower, lyke a dewe, as it happeneth in haruest. But the frutes were not yet ripe cutte of, and the grapes were but younge and grene. Then one smote of the grapes wyth an hoke, yea, he hewed downe also the bowes and the braunches, and dyd cast the away. And thus they were layde wast, for the foules of the mountaynes, and for the beastes of the earth together. So that the foules sat there vpon, and the beastes of the earth wintered there. Then shall there be a present brought vnto the Lorde of Hostes: euen that hard folke, that fearful folke, and that further is then thys: that desperate and pyllled folke (whose lande is deuyded from vs wyth floudes of water) vnto the * place of the name of the Lorde of Hostes: Euen vnto the hyll of Sion.

The. xix. Chapter.

The prophete sayeth agaynste Egypte.

Thys is the heuie burthen vpon * Egypte: Beholde, the * Lorde wyll a ryde vpon a swyfte cloude, and come into Egypte. And the Goddes of Egypt shall tremble at hys comynge, and the hearte of Egypte shall quake within her. For thus sayeth the Lorde: * I wil styrre vp the Egyptians one agaynste another amonge them selues, so that one shall be euer agaynste hys brother and

Deu. xli. a

Ier. xli. a
Ezech. 29. a
Iube. 21. b

mar. xlii. a

and neyghboure, yea, one cytie agaynst another, and one kyngdom agaynst another. And Egypt shalbe choked in her selfe. When they aske counsell at their Goddes, at their Prophetes, at their Sothsayers and Witches: then wyl I brynge their counsell to noughte.

I wyl delyuer Egypt also into þ handes of greuous ruelars, and a cruell kyng shal haue the rule of them.^b The water of the sea shal be drawen oute, Nilus shal synke awaye, and be drowen bp. The ryuers also shal be drawen oute, and the welles shal decrease and drye awaye. Rede and rushe shal fayle, the graske by the waters syde oz vpon the ryuers bancke, yea, and what soeuer is sowne by the waters, shalbe wythered, destroyed, and broughte to nought. The fyshers shal mourne, all suche as caste angles in the water, shal complayne, and they that sprede their nettes in the water, shalbe faynte hearted. Suche as laboure vpon flaxe and sylke, shal come to pouerte, and they also that weene fyne woozkes. All the poundes of Egypte, all the polycie of their Moates and dyches shal come to noughte.

II. Re. 17. b
Ezay. viii. c

Yea, the vndiscret Princes of Zoan, the counsell of the wyse Senatoures of Pharaos, shal turne to foolynesse: those that dare boast and saye of Pharaos behalfe: I am come of wyse people, I am come of the olde regall Progenye. But where are nowe thy wyse men? Let them tell thee and shewe the, what the Lorde of Hostes hath taken in hande agaynst Egypte. Fooles are those Princes of Zoan, and proude are the Princes of Noph: Yea, they disceauce Egypt with the nobylte of their stock.

C * For the Lorde hath made Egypte drowen with the spirite of erreure, and they shal vse it in all matters: Euen lyke as a drowen man goeth spe wyng aboute. For Egypte shal lacke good counsell, so that they shal not knowe what to doe, nether begynnynge nor ende, nether vpon the lande nor water. The shal the Egyptians be lyke vnto women, afrayde and astonyed, at the lyftynge vp of the heade, whiche the Lord of Hostes shal lyfte vp ouer them. The lande of Iuda also shal make the

Egyptians afrayde, who so doeth but speake vpon it, shal put them in feare: And that because of the counsell, which the Lord of hostes hath deuised agaynst them. Then shal the fyue cities of Egypt speake with the Cananites tonge, and * sweare by the Lorde of Hostes, Deut. x. b and Heliopolis shalbe one of them. At the same tyme shal the Lorde of Hostes haue an aulter in the myddest of þ lande of Egypte, wyth thys tytle there by: Vnto the Lorde. Thys shal be a token oz testimonye vnto the Lorde of hostes in the lande of Egypte, when they shal crye vnto hym, bycause of those that oppresse them: That he shal sende them a Captayne and a Sauoure to delyuer them.

Moreouer, Egypte shalbe bought vnto the Lorde, and the Egyptians also shal knowe the Lorde at the same tyme: they shal do hym reuerence wyth peaceofferings, & with meatofferings: They shal promyse him offerynge; yea, and paye him also. Thus the Lord shal smyte Egypte, and heale it agayne: & so shal they turne vnto the Lord, & he also shal haue mercy vpon the, & saue the. Then shal there be a comen way out of Egypte into Assyria. The Assyrians shal come into Egypte, and the Egyptians into Assyria. The Egyptians also and the Assyrians shal bothe haue one Goddes seruice. Then shal Israel with honoure be the thyrde to Egypte and Assur. And the Lorde of Hostes shal blesse them, sayinge: Blessed is my people of the Egyptians, Assur is þ worke of my handes, but Israel is myne ens herytaunce.

The Notes.

a. To ryde vpon a swyfte cloude is, to biset and punish quickelye with expedition: as the cloudes go swyfly in the ayre from region to region.

b. The water of the sea shalbe drawen out. &c. Egypte (as stories shewe) receaueth no rayne forthe of the ayre, but is ouerflowed with the water Nilus at certayne tymes. xlii. xv. oz. xvi. cubites hygh from the grounde. For yf it increaseth to any lesse hygh, þ countre escapeth not a darrth, sayeth Plinius. And therefore by the scarcenesse & wante of water is the desolacion of the lande described. Nilus is here called by diuers names, some time the sea, some tyme ryuers, some tyme welles, some tyme poundes, &c. For that floude runneth. vii. sondrye wayes, and it is called the sea, not onely because the Hebrewes cal al congregacions of waters the sea, generallpe: but also bycause it was

of old time a constant opinion after stories, that it hath his original beginninge from the Ocean sea. Ye may also vnderstand by the drines of Nilus, that it not ouerflowed the lande contrary to the olde accustomed maner thereof. Some had leue haue this to be figurately applyed. As there be certayne waters of the gospel, whiche the holy gost geueth, so are there also y^e troublous waters of Egypt, that is, of worldly doctrine. Therefore when the worde of God is ones hearde, those waters drie vp. For the holy ghost reprehendeth the world of sinne, and openeth and declareth the workes of darckenes. In these waters do rede & ruth growe, that is, bayne and trydunge woorkes such as are the workes of hypocrites, which after the outwarde shewe and appareance seeme grene and freshe, but are within bayne and nought worthe.

The xx. Chapter.

Agaynst Egypt and Ethiopia,

In the same yeaere y^e Chaldeans came to Aldod, wher Sargô the kinge of the Assyrians sent him, what tyme as he also beseged Aldod, & wan it y^e same seaso: the spake y^e Lorde vnto Elaye the sonne of Amoz, sayinge: goe & lose of that sack cloth fro thy loynes, & put of thy shues fro thy fete. And so he dyd, goynge naked and barefote. Then sayde the Lorde: where as my seruauant Elay goeth naked and barefote, it is a token and signyfyenge of the thing, that after thre yere shal come vpon Egypte & Ethiopia. For euen thus shal the kyng of the Assyrians dyue bothe younge & olde, as prisoners naked and barefote, out of Egypt, and Ethiopia. And shal discouer the shame of Egypte. They shalbe also at their wyntes ende, & ashamed one of another: the Egyptians of the Mozyans, and y^e Mozyans of the Egyptians, at y^e syghte of their glorie. Moreover they y^e dwell in the Isles shal see euen the same daye: Beholde, thys is our hope, to whome we fledde to seke helpe, that we myghte be delyuered from the kyng of the Assyrians. Howe wyll we escape?

The Notes.

a. Some reade: And he that dwelleth in this Ile, shall, &c. Jerusalem and the lande of Iuda is usually called an Ile, because it was beset round aboute with enemies and wicked nations, as it had bene with y^e seas: & therefore ought it to haue trusted to the onely helpe and ayde of God. The church also is an Ile, that is troubled with diuers stormes, & that by the onely helpe of God is in safety. For he suffereth not the persecutors to persecute anye further, then the church maye suffer, or then is profitable for it.

The xxi. Chapter.

Agaynst Babilon, Dumea, and Arabia,

This is the heuy burthen of the waste sea: A greuous vision was shewed vnto me, lyke as whē a storme of wynde and rayne rusheth in frome the wylder nesse, that terribble lande. Who so maye disceane (sayde the voyce) let hym disceane: Who so maye destroye, lette hym destroye. Up Elam, belege it O Madaia, for I wyll styll all their gronnynges. Wyth thys the reynes of my backe were full of payne: Panges came vpon me, as vpon a woman in her trauayle: When I herde it, I was abashed: And when I looked vp, I was a frayde: myne hearte panted, I trembled for feare. The darckenesse made me fearfull in my mynde.

Yea, soone make redy the table (sayde this voyce) kepe the watche, cate and dyncke: Up ye Captaynes, take you to youre wynde, for thus the Lorde hath charged me: goe thy waye, & set a watchman, y^e he maye tel what he seyth. And when he had wayted diligently, he sawe two horse men: the one rydunge vpon an Asse, the other vpon a Camel. And the Lyon cryed: Lorde, I haue stande waytynge all the whole daye, & haue kepte my watche all the nyghte. Wyth that came there one rydinge vpon a charret, whiche answered, & sayde: *Babilon is fallen, she is tourned vpon syde downe, and all the ymages of her Goddes are smytten to the grounde. Thys (O my felowe threshers and fanners) haue I heard of the Lorde of Hostes the God of Israell, to shewe it vnto you.

The heuy burthen of Duma.

*One of Seir cryed vnto me: Watchman, what hast thou espied by night? Watchman what haste thou espied by nyght? The watchman answered: The daye breaketh on, and the nyghte is comynge: If your request be earnest, the aske and come agayne.

The heuy burthen of Arabia.

At euen ye shal abyde in the wod, in the waye towarde Dedanum. *Mete the thurstye with water (O ye citisins of Hema) mete those with breade that are fed. For they shal runne awaye fro the weapon

Elay. xlii. a
Jer. xlii. a
B

Jerem li. b
Apo. xliii. b
and. xvii. b

D
Jer. xlii. b

Elay. xlii. a

Jerusalem. The Propheeye.

Ierem. xlii. c.
weapen, fro the drawen sword, from the bent bow, & fro þe great battel. For thus hath the Lord spoken vnto me, * ouer a yeaere shal al þe power of Cedar be gone, lyke as when the office of an hyred seruaut goeth out: & þe remnaunt of þe good Archers of Cedar, shalbe very fewe: for þe Lord God of Israell hath spoken it.

The notes.

a. By the wast sea is vnderstande Babilon. It is so called, by cause of the exceeding great cruelnes and tyrannye, wherewith it exercised the Jewes. Hereof is there a prouerbe: Babilon is a sea of euels, and euen the wast of the sea, that is the most tempestuous and desolate place, and that is lesse possible to be sayled thorowe.

b. By darchenes here do some vnderstande tribulation and aduersite, as before in the. v. g. If we loke, &c. it shalbe darchenes and sorowe.

The. xlii. Chapter.

A propheeye agaynst Ierusalem.

In the heuie burthen vpon the a valley of visions. What hast thou there to doe, that thou clymmeest vp in to the house toppe, O thou cytye of miracles, sedicious and wyllfull? Seynge, thy slayne men are neither kylled wyth swerde, nor dead in batel: for al thy captaynes gat them to their horses from the ordinaunce, yea they are al together rydden awaye, and fledde farre of. When I perceaued that, I sayde: * awaye fro me, þe I may wepe bytterlye. Take no labour for to comfort me, as touchynge the destruction of my people. For this is the daye of the Lord of hostes, wherin he wyl plage, treade downe, & wede out the valley of visions, & breake downe the walles, with suche a cracke, that it shall geue a lownde in the mountaynes.

I sawe the Elamites take the quyuers to carre & to horse, & þe walles were bare from harnessse. Thy goodlye valleyes were full of charettes, þe horsemen made them soone to besege the gates. Then was the couerynge of Iuda put from thence, and then was sene the siege of the tymbre house. There shall ye see the ryftes in the walles of the cytye of Dauid, whereof there shalbe manye. Ye shall gather together the waters of the lower pole, and tel the houses of Ierusalem, and breake of some of them to kepe the walles. And ye shall make a pit betwyxte the two walles of the water of

the olde pole, & nothyng regarde him, þe tooke it in hande, & made it. And at the same tyme shal the Lord of hostes call men to wepinge, mourninge, to baldnes & putting on of sack cloth. But they to fulfyl their lust & wyllfulnes, laugh & oren: they kill shepe, they eate costlye meate, and drincke wine, * lette vs eate and drincke, to morow we shal dye. Nevertheless when the Lord of hostes hearde of it, he sayde: Yea, yf this wickednes of youtres shall be remitted, ye muste dye for it. This hathe the Lord God of hostes spoken.

Thus sayeth the Lord God of hostes: Goe in to the treasure of * Sobna the gouernoure, and saye vnto hym: What haste thou here to doe? and from whence comest thou: that thou hast made the a graue here? for he had caused a costly tombe of stone to be made for him selfe, and a place to lye in to be hewen out of a rocke. Beholde, the Lord shall cast the out by violence, he wyl decke the of another fashon, and putte vpon the a straunge clothe. He shall carpe the into a fatte countreye, lyke a ball with his handes. There shalt thou dye, there shall the pompe of thy charettes haue an ende: Thou villeyne of the house of the Lord: I wyl shutte the out of thyne office, and put the from thyne estate.

After this wyl I call my seruante Eliakim, the sonne of Helkiah, and arape him with thy cote, and gyrd him with thy girdle, and I wil geue thy power into his hande. He shall be a father of the citezens of Ierusalem, and of the kyntede of Iuda: * I wyl also laye the kepe of Dauids house vpon his shoulders, & yf he open, no man shal shut: and yf he doe shut, no man shal open. * I wil fasten him to a nayle in the place of the moste hyghe faythfulnesse, and he shall be vpon the glorious trone of hys fathers house. They shall hange vpon him all the glory of hys fathers house, of the children and childrens children, all apperell small and great, al instrumentes of measure, & musike. This shal come to passe (sayeth the Lord of hostes) when the nayle that is fastened to the place of the hygheest faythfulnesse, shalbe pluckt of. And when the weyght that hangeth vpon it, shall fall, be broken, and hewen

Ierem. lx. a
Lulke. xix. b

II. Reg. v. b

Isa. li. b
I. Cor. xv. i

E. say. 36. a

Apocal. i. b
Job. xli. b

zach. x. a

G:

and betwen in peces. For the Lorde him selfe hath sayde it.

The Notes.

a. Jerusalem is called the valey of byssons, because it had so many tears, that is, prophetes and teachers in Gods worde.
b. By the key is signified autorite and power as in Apoc. iii. b. This is he. &c. that hath the key. &c.

The. xxiii. Chapter.

A prophesye agaynst Tyus, and a promyse to restore it agayne.

Jer. xlviii. c.
Eze. xxvi. a
and. 27. 28.



A heuy burthen vpon * Tyus. Mourne ye shyppes of Charlis, for she is throwen downe to the ground, and conquered of them that are come from Cethim. The indwellers of the Ylandes, the marchautes of Sidon, and they that occupied the sea (of whom thou wast full somtyme) are at a poynte. For by sea were their frutes brought vnto the, and all maner of corne by water. Thou wast the comen market of al people. Sidon is sorre for it, yea and the power of the sea complayneth, and sayeth: O that I had neuer traueled with chyldre, that I had neuer borne any, that I had neuer noryshed bove, nor broughte vpon daughter. As soone as Egipte perceaueth it, she will be as sorre as Tyus it selfe. So ouer the sea, mourne ye that dwell in the Isles. Is not that the glorious cytie, which hath bene of longe antiquite: whose natiues dwelling far of, commende her so greatlye? Who hath deuised suche thynges vpon Tyus the crowne of all cyties, whose marchautes & Captaynes were the hyghest and principal of the world: Euen the Lorde of Hostes hath deuised it, that he maye put downe al pompe, & minishe al glorye of the worlde. So thow we thy laude (O thou daughter of the sea) as men go ouer the water, * and there is not a gyrdell more.

Job. xii. b.

Dani. ii. c.

Thus the Lorde * that remoueth the kyngdomes, and hath taken in hande agaynst that myghtie Canaan to rote it out: hath stretched out hys hande ouer the sea, and sayde: from hence forth shalt thou make no more myrth (O thou daughter of Sydon:) for thou shalt be put downe of the Cethens. Stande vpon therefore, and go where the enemye will carpe thee, wherethou shalt also haue no rest.

Beholde (for thyne ensample). The Chaldees were suche a people, that no manne was lyke them, Assur buylded them: he set by his castels and palaces, and broke them downe agayne. And therfore mourne (ye shippes of the sea, for your power shalbe throwen downe.

After that, shal the lxx. yeaeres of Tyus (euen as longe as their kynges life was) be forgottē. And after lxx. yeaeres, it shal happen to Tyus as wyth an harlot that playeth vpon a lute. Take thy lute (saye men to her) and go aboute the cytye, thou arte yet an vknownen wenche, make pastyme wyth dyuerse balettes, wherby thou mayest come into acquaintaunce. Thus shal it happen after lxx. yeaeres. The Lorde shal byset the cytye of Tyus, and it shal come agayne to her marchaundysse, and shal occuppe wyth all the kyngedomes that be in the worlde. * But all her occuppyng and wyngynge shal be hallowed vnto the LORDE. For then shal they laye by nothyng, behynde them nor by heapes: but the marchaundysse of Tyus shal belonge vnto the cytezynes of the Lorde, to the feadyng and susteynyng of the hungry, and to the clothyng of the aged.

The Notes.

a. Some reade: into Tharus. He speaketh vnto the marchautes of Egypt and to the marchautes of the Isles that they shoulde get them to Tharus, because Tyus is destroyed.

b. He meaneth Tyus, which standeth in the sea.

The. xxiii. Chapter.

A prophesye vpon the tribulacion that shal fall vpon the worlde, because of synne



Beholde, the Lorde shal wast and plage the world, he shal make the face of the earth desolate, and scatce abroad the inhabytants therof. * Then shal the priest be as the people, the master as the seruaunt, the dame like the mayde the seller lyke the byer, he shal lend vpon vsury, lyke vnto him that borroweth vpon vsury, the creditoure, as the detter. Yea, miserably shal the worlde be wasted and cleane destroyed. For the Lorde hath so determed in him selfe. The earth shalbe heuye and decay: The face of the earth shal perishe & fall away, the proude people of the worlde shal come

Ek. i.

62

tonaught. For the earth is corrupte of her indwellers.

B For why they haue offended þ lawe, chaunged the ordynaunces, and made the euerlastyng testament of none effect. And therfore shal the curse deuoure the earth: for they that dwell thereon haue spined, wherfore they shalbe bzent also, and those that remaine, shalbe very fewe. The swete wyne shall mourne, the grapes shalbe weake, and all that haue bene merry in hert, shal sygh. * The myrth of tabyettes shalbe layde downe, the chere of the toyfull shal cease, and þ pleasure of lutes shal haue an ende: there shal no more wyne be droncke w myrthe, the beere shal be bytter to them that dryncke it, the wycked cyties shal be broken downe, al houses shalbe shut, that no man maye come in.

In the stretes shal there be lyft bp a crye because of wyne, all mennes chere shal vanishe awaye, and all ioye of the earth shal passe. Desolacyon shal remaine in the cyties, and the gates shal be smytten with wastnesse. For it shal happen vnto all landes and vnto al peo-

C ple, lyke as when a man synneth downe the * oliues, that are left vpon the tree: or seketh after grapes, when the wyne gatheryng is out. And those same (that remaine) shal lyft bp their voyce, and be gladd, & shal magnifie the glozve of the Lorde, euen from the sea, & prayse the name of þ Lord God of Israell, in the valers and floudes. We heare songes songe to the prayse of the ryghtuous, from all the endes of the worlde. Therfore I must speake: O myne vnfutefulnesse, O my pouerte. Wo is me all is full of synners, whiche offende of purpose and malice. And therfore (O thou that dwellest vpon the earth) there is at hande for the, feare, pyt and snare.

Iere. 48 f. * Who so escapeth the terrible crye, shal fall into the pyt. And yf he come oute of the pyt, he shalbe taken with the snare. For the wyndowes aboue shal be opened, and the foundacyon of the earth shal moue. The earth shal geue a greate cracke, it shal haue a soore ruyne, and take an horrible fall. The earth shal stacker lyke a droncken man, and be taken awaye lyke a tente. Her mysdoedes shal lye so heuy vpon her, that she must

fall, and neuer ryse bp agayne. At the same tyme shal the Lorde mustre together the hye hooste aboue, and the kyniges of the worlde vpon the earth. These shal be coupled together as prysoners be, and shalbe shut in one ward and punished innumerable dayes. * The Moone and the Sunne shal be alhamed, when the Lord of Hostes shal rule theym at Ierusalem vpon the mounte Sion, before and wyth hys excellent councell.

The notes

a. þis text doth often signifye euery man that ruleth the people, be it kyng, or pryuce, or other chymen officer. Iere. vi. c. And from the prophet vnto the priest. &c.

b. Some do vnderstande by the euerlastyng Testament, not onely that whiche was made to Abraham, Isaac and Jacob: but also the lawe of nature, whiche is written in oure hertes. Other vnderstande therby the lawe of charitie. For that is no newe commaundement but a commaundement fro the beginning. The lawe of charitie is the lawe of the spire. Be that loueth his neyghboure hath fulfilled the lawe Rom. xiii. Gal. v.

The xxv. Chapter.

A thanckesguyng to God for his workes.



Lord, thou art my God, I wyl prayse the, & magnifie thy name: for thou bringest maruelous thynges to passe, accordyng to thyne olde counceles,

truly and iteaciully. * Thou makest of townes, heapes of stone: and of head cyties, broken walles: The places of the wicked destroyest thou out of the cite, that they shal neuer be builded againe. Therefore the very rude people must magnifye the cities of the cruel hethen must feare the. For þ art þ poore mans helpe, a strength for þ neadfull in his necessity. Thou art a defence agaynst euil wether, a shadow agaynst the hete. But vnto the presumptuous, thou arte lyke a stronge whyrle wynde, that casteth downe the boastying of the vngodly: thou kepest men from heate, with the shadowe of the clowdes, thou cuttest off the braunches of tyrauntes.

Howeouer the Lord of Hostes shal once prepare * a feast for all people vpon the hyll: A plenteous, costlye, pleasaunt feast, of fat and well fedde bestes, of swete and moiste pure thynges. vpon the hyll shal he take awaye the

lyde

Dece. xiii. c.
1. Cor. 15. 6
1. Apo. 7. c.
and. xli. a

side vale that hangeth befoze the face of all the people, and the couerynge wherewith all Gentyles are couered. * As for death, he shall viterly consume it. * The Lorde God shall wype awaye the teares from all faces, and take awaye the confusyon of hys people thozowe the whole worlde. For the Lorde hym selfe hath sayde it.

D At the same tyme shall it be sayde lo, this is oure God in whom we put oure trust, and he * hath healed vs. Thys is the Lorde that we haue wayted for: Let vs reioyce and delite in his health. For the hande of the Lorde ceaseth vpon this hyl. But Moab shall be thershen down vnder him, like as y straw is troden vnder fete in a dong hyl. For he shall stretch out his handes vpon him, like as a swimmer doth to swimme. And with the power of hys handes shall he cast downe hys hie pompe. As for hys stronge holdes and hie walles: he shall bowe them, caste them downe, and sell them to the grounde in to dust.

The Notes

a. By the feast of fat and well fedde beastes, and of swete and most pure thynges, is betokened the anger and indignacyon of God, as the scripture doth often sygnifie the same, vnder the name of a cuppe. zach. xii. a. Beholde I wyl make Ierusalem a cuppe of swete vnto all the people that are rounde aboute her.

b. By the hyl is meant the hyl of Syon, by which is figured the churche. There wyl the Lorde iudge, and deliuer vs from all our enemies. By the vale and coueryng, vnderstande, synne, wher in all men are founde gyltye. Romano. iii. Al me haue synned. &c. From it hath the Lorde deliuered all men whiche belue that he hath frely done it, of his only mercy for Christes sake, and not of their deservynges. Roma. iii. d

The. xxvi. Chapter.

A songe of the deliuerance of the people.

1. Cor. 18. c.
zach. ii. a

When shall thys songe be songe in the lande of Iuda. * We haue a strong cytte, the walles and y ozdynaunce shall kepe vs. * Open the gates, that the good people maye go in, whiche laboureth for the trueth. And thou, which art the doer and hast y matter in hande: shalt prouyde for peace, euen * the peace that men hope for in the. Hope styll in the LORDE, for in the LORDE GOD is euerlastyng strength. * For why, it is he, that byngeth lowe the hie mynded cyteizing, and casteth downe the proude cities. He ca-

Roma. v. a

Es. xv. a.

steth them to the ground, yea, euen into the myre, that they maye be troden vnder the fete of the symple, & with the stepes of the poze. * Thou (LORD) considrest the path of the rightuous, whether it be tyght, whether y way of the rightuous be tyght. Therefore (LORD) we haue a respect vnto y way of thy iudgemetes, thy name & thy remembraunce reioyse the soule. * My soule lusteth after the al the nyght longe, and my mynde hasteth freely to the. For as soone as thy iudgemēt is knowen to the world, then the inhabitants of the earth letne tyghtuousnes. But the vngodly, though he haue receaued grace, yet letneth he not rightuousnesse, but in that place where he is punished, he offendeth, and feareth not the glozy of the Lorde.

Lorde, they wyl not se thyne hie hande, but they shall se it, and be confounded: when thou shalt deuoure them with the wrathe of the people, and wyth the fyze of thyne enemies. But vnto vs, O Lorde, prouyde for peace: * for thou workest in vs all our workes. O Lorde oure God, though he suche Lordes haue domynacyon vpon vs as know not the: yet graunte, that we maye hope onelye in the, and kepe thy name in remembrance.

* The malycyous tyrantes when they dye, are nether in lyfe, nor in the resurrection, for thou bysytest them, and rotest them out, and destroyest all the memorial of them. Agayne, thou increasest the people, thou shalt be praysed and magnified in all y endes of the world.

* The people that seke vnto the in trouble, that same aduersite which they complayne of, is vnto them a chastening befoze the. Lyke as * a wyfe with chyld (when her trauaile commeth vpon her) is ashamed, creteth, and suffreth y paine. Euen so are we, O LORDE, in thy syght. We are wyth chyld, * we trauayle, and beare, and with the spyte we byynge forth health, where thozowe the earth is vnderstroyed, and the inhabitants of the worlde peryshe not.

* But as for thy dead men and outes, that be departed, they are in lyfe and resurrection. They lye in the earth, they wake, and haue loye: for thy dewe is a dewe of lyfe and lyghte. But the place

1. Cor. 15. 6
1. Apo. 7. c.

1. Cor. 15. 6
1. Apo. 7. c.

1. Cor. 15. 6
1. Apo. 7. c.

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1. Cor. 15. 6
1. Apo. 7. c.

1. Cor. 15. 6
1. Apo. 7. c.

1. Cor. 15. 6
1. Apo. 7. c.

of the malicious tyrantes is fallen away. * So go my people into thy chambers, and shut the doore to thee; * suffer not the twinklinge of an eye, tyl the wrath be ouerpaste. * For beholde, the Lord will go out of his habitacion, & byset the wyckednesse of them y dwell vpon earth. He will dyscouer the blood that he hath deuoured, he shall neuer hyde theym, that he hath murdered.

The Notes.

a. Open the gates. &c. Luke lxxa. cxviii. e. He wil lcth preachers to open Christ vnto the people, for he is the doore thowme whome they muste enter. John. f. b.
b. The way of the iudgementes of God, is the asyccyon and the crosse that wythdraweth vs fro synne: In this do the christen reioyse. Roma. v. a. We reioyse in tribulacyon. &c.
c. By the dead here is vnderstand the ryghtuous as in the Apocalyp. xiiii. c. Blessed are the dead, whiche here after dye in the Lord. They shall rise agayne to lyfe not as y other whiche are vnyghtuous. John. v. Dani. xii.

The xxvii. Chapter.

He prophesyeth that all realmes shalbe destroyed about the comyng of Christ.

When the Lord with his heuyn, great, and long sword shall * visite Leuiathan that inuynceble serpente: euen Leuiathan that crooked serpent, and shall sle y whalke in the sea. At the same tyme shall men syng of the vyneyard of Muscadell. The Lord kepe it, and water it in due season. I wathe day and nyghte, that no manne breaketh into it. I beare no euill will in my mynd. Who wyl compell me, that I greatly forgettyng all faythfulnesse, should burne it by at once with thornes and bushes? Or who wyl enforce me to kepe or make peace: * It wyl come to this poynte, that Jacob shalbe rote agayne, and Israel shalbe grene, & beare floures, & they shall tyl the whole world with their frute. Smyteth he not his synner, as euell as he is smytten hymself: Destroyeth he not the murderers, as he is murdered? Euery man recompenseth with the measure that he receaueth: He miseth vpon his sore wynd, as vpon the dayes of extream heate. And therfore shall the inquite of Jacob be thus reconcyled. And so shall he take away al the frute of his synnes.

As for alter stones, he shall make them al as stones beaten to poulder: the groues and Idols shall not stand. The stronge cyties shall be desolate, and the layze cyties shall be leste lyke a wyldernes. The catell shal fede & lye there, and the shepe shall eate it vp. * Their harvest shalbe bzent, they wyues whiche were their bewty when they came forth: shall be despoiled. * For it is a people without vnderstandyng, and therfore he, that created them, shal not fauour the: and he that made them shal not be mercifull to them. In that tyme shall the Lord shutte from the swyfte water of Euphrates, vnto the ryuer of Egypte. And there shal the chylzen be chose out one by one. Then shall the great trompet be blowen, so that those which haue bene destroyed in the Assyrians lande, and those that be scatted abroad in Egypte: shall come and worshyp the Lord at Jerusalem, vpon the holy mount.

The Notes.

a. By the swerde of the Lord is vnderstand the word of God, and the sentence of the euerclasting iudgc. With it is the deuyll and the power of Antichrist dayne.
b. Leuiathan betokeneth here the deuyll after some oppositors, albeit that it properly sygnifyeth a whale as is sayde Job. xl. c. Serpentes do also betoken the deuyll, because of their fortelles and wylnes. Gene. iii. a. The Hebr. vnderstand here by serpentes myghtie bynges and prynces.

The xxviii. Chapter.

Agaynst the pryde of Ephraim, and agaynst false priestes and preachers.

Will be to the crowne of pryde, to the * droncke Ephraim, to the faiding floure, to the glozy of his pope, that is vpon the toppe of the plenteous valley: whiche menne be ouerladen wyth wyne. Beholde, * the strength and power of the Lord shal breake into the land on euery syde, lyke a tempest of hayle, that beareth downe strong holdes, and lyke an horryble, myghty & ouerflowyng water. And the proude crowne of the droncken Ephraimites, shal be trodden vnder fote.
* And as for the faydynge floure, the glozy of his pompe, which is vpon the toppe of the plenteous valley: it shal hap vnto him, as to an vntimely frute be fore y harvest come. Which as soone as it is sene, is by & by deuoured, or euer it come

come well in a mans hande.

And then shall the Lorde of Hostes be a ^b ioyfull crowne, and a gloriuous garland vnto the remnant of hys people. Vnto the lowly, he shall be a spryte of iudgemente, and vnto theym that dyue awaye the enemyes frome the gates, he shall be a spryte of strength. But they go wronge by the reason of wyne, they fall & staker because of stronge drinke.

Elay. 31. c. * Yea euen the Priestes and Prophetes them selues go amysse, they are dronken wyth wyne, and weake brayned thowse stronge dryncke. They erre in seynge, and in iudgement they fayle.

For all tables are so ful of vompte and fylthynesse, that no place is cleane.

Elay. 2. a
Math. 23. a What is he amonge them, that canne teache, instructe or enfourme the chyl-
dren, whiche are weened from sucke or taken frome the brestes: of anye other fashyon then? * Commaunde that may be commaunded, byd that maye be bid-
den, forbydde that maye be forbydden, kepe backe that maye be kepte backe,

a. Cor. 14. c here a lytle, there a lytle. * And therfore the Lorde also shall speake with lispynge lippes and wyth a straunge language vnto this people, to whō he spake afore of this maner: This shall brynge rest, yf one refrethe the weery, yea this shall brynge rest. But they had no wyll to heare. And therfore the Lorde shall answer theyr stubbournes. (Commaund that maye be commaunded, byd ^h may be bydden, forbyd that may be forbydden, kepe backe that may be kept backe, here a lytle, there a lytle). That they may go forth, fal backwarde, be brosed,

Amos. 9. c. snared and taken. Wherefore heare the worde of the Lorde, ye mockers y rule the Lordes people, whiche is at Jerusalem. For ye comforte youre selues thus: * Tush, death & we are at a point, and as for hell, we haue made a condycyon with it, that though there breake out any sore plage it shall not come vpon vs. For with disceate wil we escape, and with nimblenes wil we defende our selues. Therfore sayeth the LORD

Isal. 28. f.
Rom. 9. d.
1. Pet. 2. a
Luck. 2. b GOD: Scholde, * I wyll laye a stone in Syon, a greate stone, a costly & corner stone for a sure foundacyon: y who so putteth his truste in hym, shall not be confounded. Ryghtuousnes wyll I

set vp agayne in the balaunce, and iudgement in the weightes. * The tempest of hayle shall take awaye youre refuge, that ye haue to dysceane wythall: and the ouerflowynge waters shall breake downe your strong holdes of dissimulation. Thus the appoyntment that ye haue made wyth death, shall be done awaye: and the condycyon that ye made wyth hell, shall not stande. When the great destruction goeth thorow, it shall all to treade you. It shall take you quyt awaye before it. For it shall go forth early in the mornyng, and continue onely that daye and that nyghte. And the very feare onely shall teache you, when ye heare it. For the bed shall be so narrow that a man can not lye vpon it: And the couerynge to smal, that a man may not wynde him selfe therin. * For the Lorde shall stepe forth as he dyd vpon the mount * Perazim, and shall take on as he dyd vpon the dale of Sibeō: that he maye brynge forth the hys deuycce, * hys straunge deuycce: and fulfyll his worke, his wonderfull worcke. And therfore make no mockes at it, that your captiuite increase not: for I haue hearde the Lorde of Hostes saye, that there shall come a soden destructiō and plage vpon the whole earth. Take hede, and heare my voyce, pondre and mercke my wordes well. Goeth not the husbāde man euer in due season earnestly to his lande: he moweth and ploweth hys grounde to sowe. And when he hath made it playne, he soweth it wyth fetches or comyn. He soweth the wheate and Barly in theyr place, Milium and Rye also in theyr place. And that he maye do it ryght, his God teacheth him and sheweth hym. For he treadeth not the fytches out with a wayne, ne ther bryngeth he the cart here and there ouer the comyn, but he thresteth the fytches oute with a flayle, and the comyn with a rod. As for the wheate, he gryndeth it to make breade therof. In as muche as he can not brynge it to passe with treading out, for nether the brynginge that the carte wheles make, nor his beastes can grynde it. This & suche lyke thynges come of the Lorde of Hostes whiche is maruelous in counsell, and great in rightuousnes.

The Notes.

a. Loke after in the next Chapter. c.
 b. Joyful crowne and glorious garmente are here taken, for triumphe, honour and reward that we loke for: which we shall vndoubted receiue, by his mercy graunteth in Christ.
 c. Some reader: whome teacheth he knowledge: & whom wyl he cause to vnderstande his voyce: euen them that are weened from milke and taken from the breades. For it is commonly sayed, commaunde. &c. The same vnderstande by mylke, worldly promyses & the pleasures of the worlde. And by them that are taken from the breades, they vnderstande suche as haue leste dyffering and delaying from day to daye, & that nowe saye no more, commaunde, that maye be commaunded. &c. but do streightwaie at the first cal folow the Lorde, not loking to be called the seconde tyme.
 d. Christ is called a corner stone, because he being heremediatour or middeler betwene God & mē. i. Timo. ii. v. coupleth in hym the Jewes & the gentiles, and ioyneth them together. Ephes. ii. d
 e. That is, his maruelous worke that exceedeth mannes persuerance and felyng.

The xxxix. Chapter.

The destruction of Ierusalem. Agaynst the commaundmentes of men.

Woe be vnto the O Ariel, thou cite that * David wan. Take yet some yeares, and let some feastes yet passe ouer: then shall Ariel be beseged, so that he shall be heuy and sorowful, & shall be vnto me euen as a lyon. For I wyl laye sege to thee rounde aboute, & kepe thee in with towers, & graue by dikes agaynst the. And thou shalt be brought low, and speake out of the earth, and thy wordes shall go humbly out of the ground. Thy voyce shall come out of the earthe, lyke the voyce of a wyche, and thy talkynge shall groane out of the myre. For the multitude of thyne^a enemyes shall be like mealdust. ^b And the nobre of Tyrantes shall be as the * dust that the winde taketh awaye sodenlye. Thou shalt be bysyt of the Lorde of hostes wyth thondre, earthquake, and wyth a great cracke, with the whyrle winde, tempest, and with the flambe of a consumynge fyre. But nowe the multitude of all the people, that wente oute agaynst Ariel: the whole hoste, the stronge holdes, and sege: is lyke a * dreame which appeareth in y^e nyght. It is lyke as when **C**an hungry man dreameth that he is eatynge, and when he awaketh, he hath nothinge: lyke as when a thyrstye man dreameth that he is drynckynge, and when he awaketh, he is saynte, and bys

soule vnpacient.

So is the multitude of all people that mustre them selues agaynst the hill of Sion. But ye shall be at youre wyttes ende, ye shall be abashed: ye shall stackre, and rele to and fro. ^c Ye shall be droncken, but not of wyne. Ye shall fall, but not thowowe dronckenes: for the Lord shall geue you an harde slepyng sprete, and holde downe youre eyes: namelye youre Prophetes and heades whiche shoulde se, them shall he couer. * And all visions shall be vnto you, as the wordes that stande in a sealed lettre, when one offreth it to a man that is learned, and sayeth: reade vs this lettre. Then he answereth: I can not reade it, for it is shut. But if it be geuen to one that is not learned, or sayd vnto him: reade this lettre: Then sayeth he: I can not reade.

Therefore thus sayeth the Lorde: for * so muche as this people draweth nye me with their mouth, and prayseth me hyghly wth their lyppes (where as they hert neuertheles is farre frome, and the feare whiche they owe vnto me, y^e turne they to mennes lawes and doctrynes) therefore wyl I also shewe vnto this people a maruelous, terrible, and great thing. (Namely this:)* I wyl destroy the wysedome of their wise, and the vnderstandynge of their learned men shall perishe. ^d Woe be vnto them that seke so depe, to hyde theyr ymagynacion before the Lorde, which reherse their counsels in the darknes, and say: * who seyth vs, or who knoweth vs: which ymagynacyon of yours is euen as when the potters clay taketh aduysenēt, as though the worke myght saye to the worckmaster: make me not, or as when an erthen vessell sayeth of the pottre: he vnderstandeth not. ^e Se ye not that it is harde by, that Libanus shall be turned into Charnel, and that Charnel shall be taken as a wodde: Then shall deafe men vnderstand the wordes of the booke, and the eyes of the blynde shall see without any cloude or darcknesse. The oppressed shall hold a mery feast in the Lord, & the poze people shall reioyse in the holy one of Israel.

Then shall the furrours people cease, and the mockers shall be putte away, and all they that do wronge shall be plucked

Esa. vii. b.
D

Mat. 15. a.
Mar. vii. a

Ibbi i. c.
i. Cor. i. c

Esa. 47. b.
Eccl. 23. b.
Ecc. ix. c

4. Reg. v. b

Isa. 1. b

Isa. 23. c

Prou. i. 5

plucked out, * suche as labour to draw men vnto synne: and that disceau him: which repponeth * them in the gate, and
 G suche as turne good personnes to vauite. And therfore the Lord (euen the defender of Abraham) sayeth thus vnto the house of Jacob: * Nowe shal not Jacob be ashamed, nor his face confounded, when he seyth among his children (whom my handes haue made) such as halowe my name amonge them: that they maye sanctifye the holy one of Jacob, and feare the God of Israell: and that they whiche afore tyme were of an erroneous sprete, haue now vnderstandynge, and that suche as befoze coulde not speake, are nowe learned in my lawe.

Esay. xl. a.

The Notes.

- a. Shalbe p̄ the meal dust: that is, shalbe so many, and as vnable to be nombred as meal dust.
 b. And the numb̄e of t̄raites shalbe. &c. As who shulde saye: the moste heauy and cruell c̄m̄p̄es that wyl be vpon you in a moment and sodenly, myght and that quykely be overcome of y^e Lord, as the dust is taken awaye with the wynde: as it happened vnto Sennacherib: per that it not be so then, but as I will nowe shewe the: thou shalte be vspt̄ed and punysshed of the Lord, euen as when all thynges tremble for feare of the thūder, whiche no man can eschue: and as when the earth quake maketh all that there is wryth, an horrible and fearfull sounde: a storme and tempest wat̄er throwe the, and with the flame of fyre make thou be deuoured.
 c. That is, ye shalbe dronken that ye shall not wete what to do, ye shalbe so cleane deuytute of counsell, not of wyne that ye shall drynche, for ye shall suffer extream t̄yrt̄, and the wyne of recreacyon and myrth shall ye not tast of. Ye shalbe feble, & fall as ye go, ye shalbe remagates for the confusyon, feare, harte and persecucion of al men: not for dronkennes or stronge drynke, which ye shall want. Some oppoune this sentence of the that be dronken in hypocrisie and bystymulacyon: and of them that befall of the reghtrousnes of theyr owne workes.
 d. As though he shoulde saye: It is not longe to that goodly trees (which are sygnified by Lybanus, shalbe turned into playne felde: And that the playne felde (whiche are sygnified by Charnell) shall become rough and full of bushes. The tyme that Christ shoulde come is the shorte tyme that he meaneth, whiche the scripture doeth call a short tyme. Then shal the vnscureful, rough and wedye heathenesse (which is vnderstande by Lybanus) be turned vnto the relygyon of Christes congregacion or church, and vnto the treme seruyce of the treme God (which is vnderstande by Charnell) that fructfull and wel tyllid felde.
 e. That is, them whiche geue iudgemente, and se that euery man haue reghtr̄. Ruth. iiii. a

The xxx. Chapter.

A curse agaynst them that forsake the counsell of God, and speke vnto the counsell of men. He threatneth the rest of the people, which after the destruc-

cion of Ierusalem went into Egypt.



be to those synning children (saith the Lord) * which seke counsell, but not at me: which take a webbe in hand, but not after my wyl: that they maye heape one synne vpon another. They go downe into Egypt, and aske me no counsell, to seke helpe at the power of Pharaos, and comforte in the shadowe of the Egypciens. But Pharaos helpe shalbe your confusyon, and the comforte in the Egypciens shadowe shall be youre owne shame. Your rulers haue bene at Ioan, & your messengers came vnto Hanes. * But ye shall all be ashamed of the people that maye not helpe you, whiche shall not bynge you strengthe or comfort, but shame and confusyon.

Esa. viii.

Eccle. 29. 4. 18. 6. 17. 6

Your bestes haue borne burthens vpon theyr backs toward the South, thorow the way that is ful of payr and trouble, because of the lyon & lyones, of the Cockatrice and butyuge dragon. Yea, the Mules bare your substaunce, and the Camels broughte your treasure vpon theyr crooked backs, vnto a people that can not healpe you. For the Egypciens helpe shall be but payne and losse. Therfore I tolde you also that youre pryde shoulde haue an ende. * Wherefore go hence and wryte theym this in theyr tables, and note it in a booke: that it maye remayne by their posterite, & be styll kept. For it is an obstynate people, * vnfaithful childre, children y^e wyl not heare the law of y^e Lord.

Esay. viii. a.

Esay. i. 5

They dare saye to the Prophetes: * Intromytte youre selues wryth no thyng, and vnto Soothsayers: tell vs of nothyng for to come, but speake freely wordes vnto vs, and preach vs false thynges. Treade out of the waye, go oute of the path, turne the holpe one of Israell from vs. Therfore thus saith the holpe one of Israell: In as muche as ye haue caste of youre bewtye, and comforted your selues wryth power and nymblesse, and put youre confidence therein: therfore shall ye haue this implachese agayne for your destruction and fall, lyke as an hye wall, that falleth because of some rift (or blosse) whose breakeyng commeth sodenly.

Ecc. 29. 4. 18. 6. 17. 6

Al. iiii.

And

Israel.

The Prophecie.

Isa. 46. b

* And your destruction shall be like as an erthen pot, whiche breaketh no man touchynge it, yea, and breaketh so sore, that a man shall not finde a shewer of it to fetch fyre in, or to take water withal out of the pyt. For the Lorde God, euen the holy one of Israell hath promysed thus: *

Isa. 44. c.
Jer. 31. c.

D your strength lye. Notwithstandynge ye regarde it not, but ye wyll saye: No, for thus are we constrained to lie vpon horses. And therfore shall ye lie, we muste ryde vpon swyfte beastes, and therfore your persecutours shall yet be swyfter. * A thousande of you shall lie for one, or at the most for fye, which do but onely geue you euell wordes: vntyll ye be desolate, as a shippe mast vpon an hye mountayne, and as a beaken vpon an hyll.

Esa. 26. a.
Isa. 27. c.

Rom. 11. a.

* Yet standeth the Lorde waytynge, that he may haue mercy vpon you, and lyfteth hym selfe vp, that he maye receaue you to grace. For the Lorde God is ryghtuous. Happye are al they that wayte for hym. For thus (O thou people of Syon, and ye Cytyzens of Ierusalem) shall ye neuer be in heynesse,

E ple of Syon, and ye Cytyzens of Ierusalem) shall ye neuer be in heynesse, for doubtlesse he wyll haue mercye vpon thee. As soone as he heareth the voyce of thy crye, he wyll helpe thee. The Lorde geueth you the bread of aduersyte, and the water of trouble. But thyne instructer speth not farre frome thee, yf thyne eyes loke vnto thyne instructer, and thyne eares harken to hys worde, that cryeth after the, and sayth:

Deut. 4. a.

* this is the way, go thys, and turne nerther to the ryght hande nor to the lefte.

Moreouer, yf ye destroye the spluer workes of your ydoles, and caste away the golden coopes that ye deckte them wythall (as fylthynges) and save get you hence: Then wyll he geue rayne to the seede that ye shall sowe in the earth, and geue you breade of the encrease of the earth, so that all shall be plentiful and abundaunt. * Thy catell also shall he fede in the brode meddowes, yea thyne oxen and Mules that tyll the grounde, shall eate good fodder, whiche purged with the sanne. Goodbye ryuers shall flowe oute of all hys mountaynes and hilles. * In the day of the greate laugh

Isa. 36. b.

1 Pet. 3. b.

ter when the towres shall fall, the mone shall shyne as the sunne, and the sunne shyne shalbee seuenfolde, and haue as muche shyne, as in seuen dayes be syde.

In that daye shall the Lorde bynde vp the brosed sores of hys people, and heale theyr woundes. Beholde the glorye of the Lorde shall come from farre, hys face shall burne, that no man shall be able to abyde it, hys lips shall wagge for verbe indignacion, and hys tonge shalbee as a consumynge fyre. Hys breathe lyke a vehemente floude of water, whiche goeth vp to the throte. That he maye take awaye the people, whiche haue turned them selues vnto vanite, and the bydle of erreure, that lyeth in other folkes chawes.

But ye shall syng, as the vse is in the night of the holye solempnyte. Ye shall reioyce from your heartie, as they that come with the pyper, when they goo vp to the mount of the Lorde, vnto the rocke of Israell. The Lorde also shall set vp his power of his voice, and declare his terrible arme, with his angry countenance, yea and the flame of the consuming fyre, with earthquake, tempest of wynde, and hayle stones. Then shall the Assyrians feare also, because of the voyce of the Lorde, whiche shall smyte him with the rodde. And the same rodde whiche the Lorde wyll sende vpon him, shall moue the whole foundacyon: with trompet, with noyse of warre and batell to destroye. * For he hath prepared the fyre of payne from the begynnyng, yea euen for kyniges also. Thys hath he made depe and wyde, the nozthyng therof is fyre and wodde innumerable, which is breathe of the Lord kyndleth, as it were a matche of byrmestone.

Esa. 2. a.

Mat. 23. b.

The notes.

a. The breade of aduersyte and the water of trouble, do signifye a lyfe full of aduersyte & trouble. Ezech. 3. d.

The xxxi. Chapter

The curseth them that forsake God, and seake for the helpe of men.



M be vnto the that go downe in to Egypte for helpe, & trust in horses, and comforte them selues in charettes, because they be manye, and in horse men because

cause

cause they bee lustye and stronge. But they regarded not the holy one of Israel, and they aske no question at the Lorde. Where as he neuertheles plaggeth the wicked, and yet goeth not from his worde, when he steppeth forth, and taketh y victory against the house hold of the froward, & agaynst the helpe of euell doers. Powe the Egyptians are men, and not God, and their horses flesh and not spirite. And as soone as the Lorde stretcheth out his hande, then shall the helper fall, and he that shoulde haue bene helped, and shall altogether be destroyed. For thus hathe the Lorde spoken vnto me: * Lyke as the lyon oz * lyons whelpe roareth vpon the praye that he hath gotten, and is not afrayed thowge the multitude of shepardes cry oute vpon hym, neyther abashed for all the heape of them: So shall the Lorde of Hostes come downe from the mount of Syon, and defende hys hyll. Lyke as byrdes flote aboute theyr nestes * so shall the Lorde of Hostes kepe, saue, defende and deliuer Jerusalem. There fore, O ye chyldren of Israel, turne agayne, lyke as ye haue exceded in your goinge backe. * For in that daye euerye man shall caste oute his Idols of siluer and golde, whiche ye haue made with youre synfull handes. * * * Assur also shall bee slayne with the swerde, not with a mans swerd. A swerd shall deuoure him, but not a mans swerd. And he shall sle the slaughter, and his seruantes shall be taken prysoners. He shall go for feare to his strong holdes, and his Princes shall sle frome hys badg. This hathe the Lorde spoken, whose lyght burneth in Syon, and his fyre in Jerusalem.

The notes.

* Assur shall be slayne with the swerde, &c. The prophete shoulde here seme to prophesye of the greates destruction that happened vnto Sennacherib. ii. Paral xxxii. e. and Esay. xxxvii. g. whiche was done by the swerde of the aungell, not by the swerde of manne, as ye may there se. Sennacherib was the kynge of Assiria, and therefore is the destruction of the Assyrians, whiche happened vnder hym, signified by this worde Assur. Some (because the prophete a lytle before in the xpte, moueth the people to forsake Idoles) expounde it thus. Not by our Idoles, not by our strengthe, not by mannes helpe (whiche all maye bee called the swerde of man) shall oure spirituall enemye whiche is signified by Assur perishe: but by the power of god, and the invincible swerd

that cannot be fence: to which the Aungell Awe. Chxxx. thousand in one nyght. Esay. xxxvii. g.

The. xxxii. Chapter.

The condicions of good rulers and Officers.

Holde, the kynge shall gouerne after the rule of rightuousnes, and the princes shall rule according to the balaunce of equite. He shall be vnto meene, as a defence for the wynde, and as a refuge for the tempest, like as a riuer of water in a thursty place, and the shadowe of a greates rocke in a drye lande. The eyes of the seing shall not be dymme, and the eares of them that heare, shall take diligent hede. The hearte of the vnwise, shall attayne to knowledge, and the vnpartite tounge shall speake playnelye and distinctlye. Then shall the nygarde be no more called gentle, nor the churle lyberall. But the churle wylbe churlesly mynded, & his hert wyl worke euyl, and playe the hypocrite, and imagyn abhominacions agaynst God, to make the hungry leane, and to wythholde drynke from y thurstye: These are the perelous weapon of the couetous, these be his shamefull counsels: that he maye begyle the poore with disceatfull workes, yea euen there as he shoulde geue sentence wyth the poore. * But the lyberall person ymagineth honest thynges, and commeth vp with honesty.

Up (ye ryche & ydle cyties,) harken vnto my voyce. Ye carelesse cyties, marke my wordes. After yeares and daies shall ye be brought in feare, O ye carelesse cyties. For earnest shall be out, & y grape gathering shall not come. O ye richedell cyties, ye that feare no peryl, ye shall be abashed and remoued: when ye se the barennesse, the nakednesse and preparation to warre. Ye shall knocke vpon youre brestes, because of the pleasaunt felde, and because of the frutefull vyneyard. My peoples felde shall byynge thornes and thystels, for in euery house is voluptuousnes: & in the cyties: wylfulness. The palaces also shall be broke, and the greatye occupied cyties desolate. The towers and bulwarkes shall become dennes for euermore, the pleasure of Pules shall be turned to pasture

for shepe: vnto the tyme that the spere
be powred vpon vs from aboue.

Then shall the wyldernes be a frute-
ful felde, and the plenteous felde shall be
rekened for a wodde. Then shall equite
dwell in the deserte, & ryghtuousnes in
a frutefull lande. * And the rewarde of
ryghtuousnesse shall be peace, and his
frute rest and quietnesse for euer. * And
my people shall dwell in the pynes of
peace, in my tabernacle and pleasure
where there is ynough in them all. And
when the hayle falleth, it shall fall in the
wodde and in the cytie. O howe happye
shal ye be, when ye shal safely soue your
sede besyde all waters and dryue thy-
ther the fete of your oxen and asses.

The xxxiii. Chapter.

Ther is agaynst the Assyrians A descreypon of
them that shall be the Lorde.

Herfore wo be vnto the (O rob-
ber) shalte not thou be robbed al-
so: and vnto the that latest wait,
as who saye there shoulde no wayte be
layed for the: wo vnto the which doest
hurte, * euen so shalt thou be hurt also.
And as thou layest wayte, so shal waite
be layed for the also.

Lorde be merciful vnto vs, we wait
for the. Thyne atime is at a poynt to bi-
set vs, * but be thou our health in tyme
of trouble. Graunt that the people may
ste at the anger of thy voyce, and that at
thyne vpslandyng the Genyis may be
scattered abroad, and that a theyr spoyle
maye be gathered, as the greshoppers
are comenlye gathered together in to
the pyt. Stande vp Lorde, thou that
dwellest on hye: Let Sion be filled with
equite & ryghtuousnesse. Let truth and
faithfulnes be i hir time: power, health,
wyddom, knowledge & p feare of God are
hir treasure. Behold, their aunghels cry
without, the messangers of peace wepe
bitterlye. The stretes are waste, there
walketh no man therein, the appoynte-
ment is broken, the cities are dyspyled,
they are not regarded, p desolate earth
is in heupnes. Libanus taketh it but
for a spoyle, that it is hewen downe: Sa-
ron is lyke a wyldernes: Basan & Cha-
mil are turned vpsyde downe. And ther-
fore sayeth the Lorde. I wyll vp, nowe
wil I get vp, now wil I arise. * Ye shal
conceque stubble, & beare straw, & pour

spirete shal be the fyre, & it may consume
you: and the people shal bee burnte lyke
lyme, & as thornes burne that are hewen
of, and caste in the fyre.

Nowe herken to, ye that are farre of
howe I do with them, and consyde my
gloype, ye that be at hande. The syn-
ners at Sion are afrayd a sodane fear:
fulnesse is come vpon the ypocrites.
What is he amonge vs (saye they) that
will dwell by that consumyng fyre:
whiche of vs maye abyde that euerla-
stynge heate. * He that leadeth a godlye
lyfe (saye I) and speaketh the truth:
He that abhorreth to do violence and
dysceate: he that kepeth his hande that
he touche no rewarde: whiche stoppeth
his eares, that he heare no counsell a-
gainsse the innocente: whiche holdeth
downe his eyes, that he se no euell. He
it is, that shall dwel on hye whose saue-
garde shalbe in the true rocke, to hym
shalbe geuen the righte true meate and
drynke. Hys eyes shall see the kinge in
his gloype: and in the wide worlde, and
his herte shal delpt in the feare of God.

* What shall then become of the scribe
of the Senatour: what of him that tra-
cheth chylozen? There shalte thou not
se a people of a straunge tynge to haue
so diffused a language, that it maye not
be vnderstande: neyther so straunge a
speache but it shal be preceaued.

There shal Sion be sene, the heade
cittie of our solempne feastes. Ther shal
thyne eyes se Ierusalem that glorious
habitacon: the * tabernacle that neuer
shal remoue, whose nayles shall neuer
be taken out wold without ende, whose
coardes enerychone shall neuer cor-
rupte: for the glorious Maste of the
Lorde shall there be presente amonge
vs. In that place, where sayre broade
ryuers and streames are, shall neyther
Galey row, nor great shyp satle. For the
Lorde shalbe oure capteyne, the * Lorde
shalbe oure lawe gener. The Lorde shal-
be oure kynge, and he hym selfe shalbe
oure Sauoure. There are the coardes
so layde abroade, that they can not be
better: The masse set vp of suche a fa-
shyon, that no banner nor layle hangeth
thero: but there is dealed great spoyle,
yea lame menne runne after the praye.
There lyeth no man that sayeth: I am
spcke

Roma. v. a.

Ier. xxxiii. c.

xi
p.

C

psal. cxlii. a.
and 34. a.Leuit. 24. b.
Exo. xxi. b.
Psal. xlii. c.
Mat. vii. a.

psal. li. b.

Debm. x. b.

Iaco. iii. c.

re v. c.

sycke, but all euell is taken awaye from the people that dwell there.

The notes.

a. The breade of aduersitye and of the water of trouble, do signifye a lyfe full of aduersitie and trouble Ezech. iiii. d.

b. By the conceauynge is vnderstand the thought and ymaginacion, and by the bearinge or byrnyngge forthe the worke. The Assirians thought to take the cytye of Ierusalem, but theyr thought was in vayne, and theyr worke of none effecte. Whereupon they are counted to conceaue suble and byrnyng forth strawe.

c. Your spirite. &c. That is, your proude thoughtes and Imaginations shalbe the very fyre that shall deuoure you: and the cause wherefore the Lorde shal sende out his awngell to destroye you.

The. xxxiii. Chapter.

The laste destruction of the Synagoge, in which the kynngdome and patriarche of that people was translated to the churche and congregation of Churche.



Come ye Heathen and heare, take hede ye people. Herken ye earthe and al that is therein: thou rounde compasse and all that groweth there vpon, for the Lorde is angrie with all people, and his displeasure is kindled against all the multitude of them, to curse them, and to slepe them. So that their flaine shalbe cast oute, and their bodyes styncke: that euen the very hilles shalbe wet with the bloude of them. * All the starres of heauen shalbe consumed, & the heauen shall folde together like a rol, and al the starres therof shal fall, lyke as the leaues fall from the bynes and sygetrees. For my swerde (saith he) shalbee bathed in heauen, & shal immediatly come downe vpon Idumea, & vpon þe people which I haue cursed for my vengeance.

And the Lordes swerde shalbee full of bloude, and be rusty with the farnesse and bloude of lambes and gootes. with the farnesse of the kydneyes of wethers. For the Lorde shal kyll a greate offering in Bosra, and in the lande of Idumea. There shall the Unicornes falle with the Bulles, (that is with the grauntes) & their land shalbe washed with blood, and their grounde corrupte with farnesse. * Unto the also (O Syon) shall come the daye of the vengeance of God, and the yere when thynne owne Iudgementes shalbee recompensed. Thy floundes shalbee turned to pytche,

and thynne earth to bymstone, and there with shall the lande be kyndled, so that it shall not be quenched daye nor night: But smoke euermore, and so forth to lie wast. And nomā shal go thorow thy land for euer: * But Pellicanes, Storke, great Oules, and Rauens shal haue it in possession, and dwell therein.

For God shall sprede oute the lyne of desolacyon vpon it, and wepe it with the stones of emptynes. When kinges are called vpon, there shalbe none, and all princes shalbe awaye. Thornes shal growe in theyr palaces, nettles and thystles in their strong holdes, that the dragons may haue theyr pleasure therein, and þe they may be a court for Estriches. Ther shal straunge visures & monstrous beastes mete one another, & the wilde kepe company together. * There shal þe Lamialye, & haue her lodgings. There shal the hedghoge builde, digge, be there at home, and byrnyng forthe his young ones. There shal the kytes come together, eche one to his lyke.

* Seke thorow the scripture of the Lorde and rede it. * There shall none of these thynges be lefte oute, there shall not one (nor suche lyke) fayle. For what his mouth commaundeth, that same dothe his spirit gather together (or fulfylleth.) vpon whomsoever the lot falleth, or to whome he dealeth it with the lyne: those shal possesse the enheritaunce from generacyon to generacyon, and dwell therein.

The. xxxv. Chapter.

Of the tyme and kynngdome of Christ.



But the a deserte and wil: & dernes shall reioyce, the wast ground shalbe glad, and flourish as the lylle. She shall floyste pleasauntlye and be ioyfull, and euer be geuyng of thanckes more & more. For the gloype of Libanus, the bewtye of Charmell and Saron shalbe geuen her. These shal know the honour of the Lorde, and the maiestie of oure God. * And therefore strengthen the weake handes, and comforte the feble knees.

Saye vnto them that are of a fearefull heart: * Be of good chere, & feare not.

C
Soph. ii. c.

Eren. 4. a.

D
John v. b.

Den xxviii.

u. pet. iii. b.

heb. xii. b.

Deut. xx. a.
and. xxxi. b.

Math. xi. a
and. xv. c.
Luc. vii. c.

psal. vii. a.

esay. xli. c.
and. xliii. c.
and. xliii. a

1. peter. i. c.

1. po. xxi. a.

not. Beholde your God cometh, to take
vengeaunce, and to rewarde, God co-
meth his owne selfe, and wyl delyuer
you. * Then shall the eyes of the blynde
be lpyghtened, and the eares of the deafe
opened. Then shall the lame man be leape
as an herte, * and the domme mans tunge
shall geue thanks.

* In the wyldernes also there shall
welles spryng, and foudes of water in
the deserte. The drye grounde shall
turne to ryuers, and the thursty to spry-
ges of water. Where as dragons dwelt
afoze, there shall growe swete floures
and grene rushes. There shall be fote pa-
thes and comen stretes, thys shall be cal-
led the holpe waye. No vncleane per-
son shall goo thozowe it, for the Lorde
him selfe shall go with them that waye,
and the ignoraunt shall not erre: There
shall be no lpon, and no rauynng beaste
shall come therein, nor be there, but men
shall go there fre and safe. * And the re-
demed of the Lorde shall conuerte, and
come to Syon with thankesgeuyng.
* Everlastinge loye shall they haue, plea-
sure and gladnesse shall be among them.
And as for all sorowe and heynes, it
shall vanyshe awaye.

The notes.

a. By the deserte and wyldernes is signified the
countrey of the Heathen, whiche were withoute
grace, and withoute the fruyte of good and ver-
tuouse lpyng. psalme. cxi. d. It is a borrowed
speech taken of the roughnes and vnfriutefulnes
of the wyldernes.

b. By this leape is vnderstande the reioysinge,
chearefulness: and quychnes of the spirite. Cant.
ii. b. is there a lyke thyng, of the spousethat com-
meth hoppyng vpon the mountaynes. Wher he
here sayeth, the blynde shall se, the deafe heare. &c.
He prophesyeth a manifest signe of the comming
of Christ & of the calling of the Gentyles and Hea-
then, and of the kyngdome of God in the fapth-
full. Manynde was deafe to heare the heauen-
ly doctrine of God, dome to prayse him, lame
to mynyske vnto hys neyghbours, and to preach
the gospel. &c. These thynges Christe hath hea-
led with hys comynge.

c. The way of the sayntes and fapthfull is here
called the holpe waye.

The. xxxvi. Chapter.

Jerusalem is assaged by Sennaherib, in the tyme of
kyng Hezekiah.

4. reg. i8. c.

In the. xliii. yere of kyng
Hezekiah, came Sennaherib
kyng of the Assyrians downe,
to laye sege vnto al the stronge
citties of Juda. * And the kyng of the
Assyrians sent Rabshakeh, from Lachis

towarde Jerusalem, agaynst kyng He-
zekiah, wyth a greuous hoste, whiche
set him by the condyte of the ouer pole,
in the way that goeth thozow the fullers
land. And so there came forth vnto him
Eliakim Helkiah's sonne the Presydēt,
* Sobna the Scrybe, and Joah Ma-
phs sonne the Secretary.

And Rabshakeh sayde vnto them:
Tell Hezekiah, that the greate kyng of
Assyria sayeth thus vnto hym: What
presumpcion is this, that thou trustest
vnto: Thou thynckest (peradventure)
that thou hast counsell & power ynough
to mayntene thys warre: or elles wher
to trustest thou, that thou castest thy
self of fro me, * lo, thou puttest thy trust
in a broken stafe of reede (I meane E-
gypte) whiche he that leaneeth vpon, it
goeth in to his hand and shutteth hym
thozowe. Euen so is Pharao the kyng
of Egypte, vnto all them that truste in
him. But yf thou wouldest saye to me:
we truste in the Lord our God: A good
lye God in dede: whose hye places and
alters Hezekiah toke downe, and co-
maunded Juda and Jerusalem, to wor-
shyppe onelye before the altar. Abyde
the, thou hast made a condicion w my
lorde the kyng of the Assyrians, that he
shoulde geue the two thousand hozles:
art thou able to set men ther vp: Seynge
now that thou canst not resist the power of the
smallest pryncce, y my Lord hath, howe
darrest thou truste in the charrettes & hozse
men of Egypt: Moreover, thinkest thou
y I am come downe hither, to destrope
this land without the Lordes wil: The
Lord sayd vnto me, goo downe into the
land, that thou mayest destroy it.

Then sayde Eliakim, Sobna and
Joah vnto Rabshakeh: Speake to vs
thy seruantes (we pray the) in the As-
syrans language, for we vnderstande it
wel: And speake not to vs in the Jewes
tonge, lest the folcke heare, which lyeth
vpon the wall. Then answered Rabsha-
keh: Thyncke ye, that the kyng sente
me to speake this only vnto you: Hath
he not sente me to them also, that lye vp
on the wall: that they be not compelled
to eate theyr owne donge, and dryncke
their owne stafe with you?

And Rabshakeh stode styffe, & cryed
with a loude voyce in the Jewes tong,
and

esay. xli. c.

4. reg. i8. c.
esay. xli. c.

B

C

11. psal. 32. a.
esay. vii. d.
psal. 124. a.
psal. 124. a.

and sayde: Nowe take hede, howe the great king of the Assyrians geueth you warnynge. Thus sayeth the kinge: Let not Hezekiah disceaue you, for he shall not be able to deliuer you. Moreouer lette not Hezekiah comforte you in the Lorde, when he sayeth: The Lord with out doute shall defende vs, and shal not geue ouer this cytpe into the handes of the kynge of the Assyrians, beleue hym not. But thus sayeth the kynge of Assyria: opteyne my fauoure, enclyne to me: so maye euery man enioye his bynepardes and sygetrees, and drynke the water of his sesterne: vnto the tyme that I come my selfe, and bynuge you into a lande that is lyke youte owne: wherco is wheate and wyne, which is both sowne with seede, & planted in bynepardes.

Let not Hezekiah disceaue you, whē he sayeth vnto you: the Lorde shall deliuer vs.

*Wight the Goddess of the Gentiles kepe euery mannes lande, frome the power of the kynge of the Assyrians: Where is the God of Hemath and Arphad: Where is the God of Sepharuaim: And who was able to defend Samaria out of my hande: Or which of all the Goddesses of the landes, hath deliuered their countre out of my power, so that the Lorde shoulde deliuer Ierusalem fro my hand: Vnto thys Hezekiahs messengers helde theyr tonges, and answered not one worde: for the king had charged them, that they shoulde geue him none answer. So came Eliakim Hezekiahs sonne the presidente, Sobna the scribe, and Ioah Alaphs sonne the Secretary, vnto Hezekiah with rent clothes, & told him the wordes of Rabshakeh.

The xxxvii. Chapter.

Hezekiah humbleth him selfe before the Lorde. The armye of Sennaherib is slayne of the Angel of the Lorde: and he him selfe is kyled of his owne sonnes.

When Hezekiah hearde that, he rent his clothes, & put on a sacke clothe, and wente into the temple of the Lorde. But he sent Eliakim the presidente, Sobna the scribe, with the eldest prestes clothed in sacke, vnto the Prophet Elay the sonne of Amoz, and they sayde vnto hym: Thus sayeth Hezekiah: Thys is the day of trouble, of plage & of wrathe:

lyke as when a chylde cometh to the byrthe, but the woman hath no power to bynuge it forth. The Lorde thy God (no doute) hath well consydered the wordes of Rabshakeh, whome hys lorde the kynge of the Assyrians hath sente, to despye and blaspheme the lyuinge God: with such wordes as the Lord thy God hath hearde right well. And therfore lyfte vp thy prayer for the remenaunte that yet are left. So the seruantes of kinge Hezekiah came to Elay.

And Elay gaue them this answer: Saye thus vnto your lord: thus sayeth the Lorde: Be not afrayed of the wordes that thou haste hearde, wherewith the kynge of the Assyrians seruantes haue blasphemmed me. Beholde, I will cause a wynde go ouer him, as soone as he heareth it he shal go agayne into his countre, there wyl I destroye him with the swerde. Now when Rabshakeh returned, he founde the kynge of Assyria layinge sege to Lobnah, for he had vnderstande, that he was departed frome Lachis. For there came a rumoure, that Tharhakah kynge of Ethiopia was come forth to warre agaynst him.

And when the kyng of Assyria heard that, he sente other messengers to king Hezekiah with this commaundement: Saye thus to Hezekiah kynge of Iuda: Let not thy God disceaue the, in whome thou hopest, and sayest: Ierusalem shall not be geuen into the handes of the kynge of Assyria. For thou knowest well how the kynges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? Were the people of the Gentylles (whom my progenytours conquered) deliuered at anye tyme thorow the goddesses: As namelye, *Gozan, Haran, Rezeph, and the chylzen of Eden, which dwell at Challasar. Where is the kynge of Hemah, & the kynge of Arphad, and the kynge of the cytie Sepharuaim, Ena and Auar: Nowe when Hezekiah had receaued the letter of the messengers, and read it, he went vp into the house of the Lord, and opened the lettre before the Lorde. And Hezekiah prayed before the Lorde on this manner: O Lorde of Hostes, thou God of Israell, whiche dwellest vpon Cheru:

Elay. lxxix. b.

Elay. lxxix. b.

4. Re. xix. b.

4. re. xviii. a.

4. Re. xix. a.

4. Re. xix. a.

Ero. xv. c. * Cherubyn. Thou arte the God, that onely is God of all the kyngdomes of the worlde, for thou onely hast created heauen and earth. * Encline thine eare **Gen. i. a** **Bar. ii. c.** **D** Lorde and consydre, open thine eyes, O Lorde, and se, and ponde all the wordes of Sennaherib, whiche hathe sente hys embassage to blasphemie the liuing God. It is true, O Lorde, that the kynges of Assiria haue conquered all kyngdomes and landes, and caste theyr goddes in the fyre. Notwithstandinge those were no goddes, but the worckes of mens handes, of wod or stone, therefore haue they destroyed them. Delliuer vs then, O Lorde oure God, from the handes of Sennaherib, that all kyngdomes of the earthe maye knowe, that thou onely arte the Lorde. Then Clay the sonne of Amoz sente vnto Hezekiah, sayinge: Thus sayeth the Lorde God of Israell: Where as thou haste made thy prayer vnto me, as touchynge Sennaherib, thys is the aunswere, that the Lorde hathe geuen concernynge hym: Despyed arte thou, and mocked, a daughter of Syon, he hathe shaken his head at the, a daughter of Jerusalem. But thou Sennaherib, * whome halte thou despyed & blasphemed? And against **Isa. li. b** **Isa. lxxv. a** **Apoc. ix. a** whome hast thou lyfited by thy voyce, & exalted thy proude lokes: euen againste the holy one of Israel. Thou with thy seruauntes hast blasphemed the Lord, and thus holdest thou of thy selfe: I couer the hye mountaynes, and sydes of Libanus with my horsemen. And there wyl I cut downe the hye Cedre trees & the fayrest fyre trees. I wyl by into the height of it, and into the chefest of his tymbre woddes. If there bee no water, I wyl graue and drinke. And as for waters of defence, I shall dreyne them by with the fete of myne host. Yea (saist thou) haste thou not hearde, what I haue taken in hande, and broughte to passe of olde tyme? That same wyl I do nowe also: waste, destroye, and bring stronge cyties vnto heapes of stones. For their inhabitours shalbe lyke lame men, brought in feare and confounded. They shalbe lyke the grasse and grene herbes in the felde, lyke the haye upon house toppes, that withereth afore it be growen by.

I know thy wayes, thy going forth and thy commynge home, yea, and thy madnesse against me. Therefore thy furiousnesse agaynst me, and thy pryde is come before me. I wyl put a ringe in thy nose, and a bydle byt in the chawes of the, and turne the aboute, euen the same waye thou camest. I wyl geue the also this token (O Hezekiah) thys yere shalte thou eate that is kepte in stoares, and the next yere such as groweth of him selfe, and in the thyrde yere ye shal sowe & reape, yea, ye shal plante vyncyardes, & enioye the frutes therof.

And such of the house of Iuda as are escaped, shal come together, and the remnaunte shal take roote beneth, and bringe forth the fruite aboue. For the escaped shal go out of Jerusalem, and the remnaunt from the mount Sion.

And this shal the gelously of y Lord of hostes bynge to passe. Therefore thus sayeth the Lorde, concerninge the king of the Assirians: He shal not come in to the cytie, and shal shote no arrowe into it, there shal no shyld hurte it, neyther shal they graue aboute it. The same waye that he came, shal he retourne, and not come at thys cytie, sayeth the Lorde. And I wyl kepe and saue the cytie (sayeth he) for myne owne, and for my seruaunte Dauids sake.

* Thus the angell wente forth, and felle of the Assirians hoste, an. c. lxxxv. thousande. And when men arose by earlye (at Jerusalem:) Beholde, al laye full of deade bodyes. So Sennaherib the kyng of the Assirians brake by, and dwelt at Rintue. Afterwarde it chaunced, as he prayed in the temple of Nisrah his god, that Adramalech and Sarcazer his owne sonnes felle hym with the swearde, and felled into the land of Ararat. And Mithadon his sonne reigned after hym.

The notes.

- a. The daughter of Syon doth often signify the people of pure faythe, which purely geueth hede vnto goddes worde, that was fyrste geuen in the byll Syon **Ero. ix.** Most men reade thus: O thou virgin, daughter of Sion. &c. S. Paull also aludynge vnto thys virginyte calleth the churche and congregation of y faithful a virgine, sayinge: I haue coupled you vnto one man, to make you a chaste virgin to Christ. **ii. cor. xi. a.**
b. Of thys ye haue in. iiii. reg. xix. f.

The xxxviii. Chapter.

Hezekiah is speke vnto the death, but is yette reuered by the Lorde, and lyueth. xv. yeares after: for whiche he receyved he getteth thanches.

Not longe afoze thys, was Hezekiah sicke vnto y death: and the Prophete Elay the sonne of Amoz came vnto hi, and sayd: Thus comaundeth the Lorde: Set thine house in ordre: for thou must dye, and shalt not escape. Then Hezekiah turned his face toward the wall, and prayed vnto the Lorde, and sayde: Remembre (O Lorde) that I haue walcked before the in a treuth & a stedfast herte, and haue done the thyng that is pleasaunte to the. And Hezekiah wepte sore. Then sayde God vnto Elay: Go and speake vnto Hezekiah: the Lorde God of Dauid thy father sendeth thee thys worde: I haue herde thy prayer, and consydred thy teares: * beholde, I wyll put fyftene yeares mo vnto thy life, and delyuer the and the ctyte also, from the hande of the kyng of Assyria, for I wyll defende the ctyte. And take the thys token of the Lorde, that he wyll do it, as he hath spoken: * Beholde, I wyll reuerne the shadowe of Ahaz diall, that nowe is layed out with the Sunne and bring it ten degres backward. * So y Sunne turned ten degres backward, y which he was descended afoze.

A thankesguyng, which Hezekiah kyng of Iuda wrote, when he had bene sycke, and was recovered:

I thought I shoulde haue gone to the gates of hell in my beste age, and haue wanted the resydue of my yeares. I spake within my selfe: I shall neuer bi set the Lorde God in this lyfe: I shall neuer se man among the dwellers of the worlde.

Myne age is folden vp together, and taken awaye from me, lyke a shepherdes cotage: my lyfe is hewen of, lyke as a weener cutteth of his webbe.

Whyle I was yet taking my rest, he hewed me of, and made an ende of me in one daye.

* I thought I would haue lyued vnto the morowe, but he brosed my bones lyke a lyon, and made an ende of me in one daye.

Then chatted I lyke a swalowe and lyke a crane, and mourned as a doue.

I lyft vp mine eyes into the height: O Lorde (sayd I) byolence is done vnto me, be thou suertye for me.

What shall I speake or saye, that he maye thys dor that I may lyue out all my yeares, yea, in the bytternesse of my lyfe.

Werelye (Lorde) men muste lyue in bytternesse, and al my lyfe must I passe ouer theret: for thou raydest me vp, and wakest me. But lo, I wylbee well content with this bytternes.

Neuertheles my conuersacyon hath so pleased thee, that thou wouldest not make an ende of my lyfe: so that thou hast caste all my synnes behynde thy backe.

* For hell prayseth not the, deathe doth not magnifie the. psalm xl. a. xxxviii. b. and. c. d. b.

They that go downe into y graue, prayse not thy treuth: but the liuyng, yea the liuyng acknowledge the, like as I do thys daye.

The father telleth his chyldren of thy saythfulnesse.

* Delyuer vs (O Lorde) and we wyll singe prayles in thy house, all the dayes of oure lyfe. Lob. 1. 6.

And Elaye sayde: take a playster of fygges, and laye it vpon the soze, so shall it be whole.

Then sayde Hezekiah: O what a great thinge is this, that I shal go vp into the house of the Lorde.

The notes.

a. Truth for puresnes, as in the psalm. li. b. But lo, thou haste a pleasure in the truth. ac. That is in puresnes, in true and perfect rightuousnes. b. That is, I thought I shoulde haue gone to my graue, and haue dyed in my beste age. ac. The be hinc worde sygnifyeth bothe hell and a graue, ppte or dytche. That maye pe perceyue in Gene. xlii. g. where Iacob sayeth, that yf any myffors tunc shulde happen vnto Ben Iamin in his Iourney in to Egypt with his other brethren, is gray head shoulde be brought wpyth sorow vnto his. graue: where the comen trans. readeth hell, for graue. As for Hezekiah, he neuer feared hell nor purgatory, as pe may wel se by that he a litel before sayth: Remembre O Lorde, that I haue walcked before the in treuth and a stedfast herte, and haue done the thinge that is pleasaunt to y: which thyng who so doeth, needeth not to feare any of those two places. Besydes that the dunce men & Sophisters them selues, whiche were (as moche learned menne thynke) the inuentours and funderers, yea and the beere makers of purgatorye, say that before the tyme of Christs comynge, there

4. reg. xx. a. ii. par. 31. f.

Jonas. iii. f.

i. Reg. ii. g.

Jo. iii. c.

Job. xli. b.

There was no such place: so that Hezekiah is by their sentence shylled quite of that place: and of hel dothe the sentence of the worde of God quite him which sayeth: There is no condemnacion to them that are in Christe Iesu. Rom. viii. a.

¶ I thought I would. &c. But he brosed my bones like a lyon. &c. As who should say I thought to haue lyued longer: but the Lorde toke me as it hadde bene a lyon: and febled my bones and strengthe: and so trownced me with the greuous panges of my dyscase, as though he would in one daye haue made an ende of me. Such a greuous sycknes do lerned men thynke that Dauid also laboured with, when he sayd: O Lord heale me, for al my bones are vexed. ps. vi. a. & xxxviii. a. d. For hel prayseth not the. &c. The meapunge is. If I nowe dye, I can not prayse the in thy temple. For the deade and buryed cannot loue and prayse the, with theyr material tonges or hertes. Neether can my dearbe, nor my buryuge, be at this season for the settinge out of thy glory. For all the godlye wyll bee feared with this thy iudgement: And the wycked wyll impute my death to the ouerthrowing of Idolatry, and to the puttyng downe of the brasen serpent.

¶ They that go downe into the graue prayse not thy trueth, that is, hope not for the trueth of thy worldly promyses, whiche thou haste promysed vnto suche as walke vnder the shadowe in thy lawe. Deut. xxxiii. They cannot reioyce of theyr health when all hope of recoueringe is past. But yf thou graunte a man his lyfe, yf any man recouer his sicknes and lyue: he shall acknowledge thy goodnes, euen as I nowe geue thanks vnto the, for thy benefyte of my health which thou hast restored me.

The xxxix. Chapter.

¶ Hezekiah is reproued of Elay, because he shewed his treasure vnto the Embassadors of babilon.



¶ The same tyme Mesodach, Baladani, Baladani sonne kyng of Babilon, sent lettres & presentes to Hezekiah. For he vnderstode how that he had bene sicke, and was recouered agayne. And * Hezekiah was glad therof, & shewed them the commodities of his treasure, of siluer, of golde, of spices and rootes, of precyous oyles, all that was in his cubbozdes and treasure houses. There was not one thinge in Hezekiahs house, and so thorow out all his kingdome, but he let them se it.

¶ Then came Elay the Prophete to kyng Hezekiah, & said vnto hym: What haue the men sayde, from whence came they vnto the? Hezekiah answered: they came oute of a farre countre vnto me, oute of Babilon. Elay sayde: what haue they looked vpon in thyne house?

¶ Hezekiah answered: All that is in myne house haue they sene: and there is nothing in my treasure, but I shewed it them.

Then sayde Elay vnto Hezekiah: Understande the worde of the Lorde of Hostes: * Beholde, the tyme wyl come, that euerye thinge whiche is in thyne house, and al that thy progenytours haue layd by in stoare vnto this daye, shalbe caried to Babilon, and nothinge lefte behynde. This sayeth the Lorde. Yea and parte of thy sonnes, that shall come of the, and whome thou shalt get, shalbe caried hence, and become gelded chamberlaynes in the kyng of Babilons court: Then sayde Hezekiah to Elay: Nowe God prospere his owne counsell, which thou haste told me. He sayd moze ouer: So that there be peace and faithfulness in my tyme.

The xl. Chapter.

¶ The coming of S. John Baptist. The preparacion of the Apostles. The callinge of the Gentyles.

¶ Of good chere my people, be of good chere (saith your God) comforte Ierusalem, and tell her: that her trauaile is at an ende, that her offence is pardoned, that she hath receaued of the Lordes hande sufficient recompens for all her synnes. * A voyce cryeth: Prepare the waye for the Lord in the wyldernesse, make streight the pathe for oure God in the deserte. Lette all halleyes be exalted, and euery moontayne and hyl be leyd lowe. What so is crooked, let it be made streight, and let the rough places bee made playne fel-des. b * For the glory of the Lorde shall appeare, and all flesh shall se it, for why, the mouthe of the Lorde hath spoken it.

The same voyce spake: Nowe crye. And I sayde: what shall I crye? Then spake it: * that all flesh is grasse, and all the bewtye therof, is as the flour of the felde. When the grasse is withered, the flour falleth awaye. Euen so is the people as grasse, when the breathe of the Lorde bloweth vpon them. Neuerthelesse whether the grasse wyther, or the flour fade away: * Yet the word of oure God endureth for euer. Moze ouer the voyce cried thus: d Go by hyll (O Sion) thou that bringest good tydings, lyfte vp thy voyce with power, O thou preacher Ierusalem. Lyfte it vp without feare, and saye vnto the cyties of Iuda: * Beholde your

God

4. Reg. xx. c.

li. par. 32. c.

Isa. lvi. c.
 Jer. lvi. a.
 Jer. lvi. a.
 Jer. lvi. a.
 Jer. lvi. c.

John x. b.

psal. 90. b.
 Jacob. i. c.
 i. peter. i. b.
 ecd. xiii. b.

Isa. xlviii. b.
 and. rebii. a.
 i. pet. i. b.
 Jacob. i. b.

Step. i. li. a.

GOD, beholde the Lorde, euen the almyghtye shall come with power, and beare rule with his arme. Beholde, he byngeth his treasure with him, and his worckes go before him. * He shall fede his stocke lyke an herdman. He shall gather the labes together with his arme, and carpe them in hys bosome, and shall kyndlye intreate those that beare ponge.

Esa. 34. d

Who hathe holden the waters in his fyst: Who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in thre fyngers: Who hath weped the mountaynes and hylles: Who hath reformed the mynde of the Lorde: * Or who is of his counceyl to teache hym: At whome hath he asked counceyl, to make him vnderstande, and to lerne hym the waye of iudgement: to teache hym science: and to instructe him in the waye of vnderstadyng. Beholde, all people are in comparisoun of hym, as a droppe to a boket full, and are counted as the lesse thyng that the balaunce weyeth. Beholde, the fles are in comparisoun of hym, as the shadowe of the sunne beame. Lybanus is not suffyciente to mynistrer fyre for his offring, and all the bestes therof are not ynough to one sacrifice. All people in comparysoun of hym are rekened as nothyng, * yea, bayne banyte and emptynesse.

D
Dapf. ix. b
Rom. xi. d.

Esa. xli. b

To whome then wyll ye lyken God: or what symilitude wyll ye set vp vnto hym: Shall the caruer make hym a carued ymage: and shall the golde smyth couer hym with golde, or cast him in to a fourme of syluer plates: More ouer shall the ymage maker (that the poore mā whiche is dysposed, may haue some thyng to set vp also) seke out and chose a tree, that is not rottē, and carue there oute an ymage, that moueth not: Knowe ye not this: Hearde ye neuer of it: Hathe it not bene preached vnto you sence y begynnynge: Haue ye not bene enfourmed of thys, sence the foundacion of the earthe was layde: That he sytteth vpon the circle of the worlde, and that all the inhabitours of y world are in comparysoun of hym, but as grefhoppers: * That he spredeth out y heauens as a couerynge, that he stretcheth them oute, as a tente to dwell in: That

Esa. 44. d

he byngeth bynches to nothyng, and the iudges of the earthe to dust: so that they be not planted nor sowne agayne, nether their stocke roted agayne in the earthe: For as soone as he bloweth vpon them, they wither and fade awaye, lyke the strawe in the whyrle wynde.

To whome nowe wyll ye lyken me, and whome shall I be lyke, sayeth the holy one: Lyfte vp youre eyes on hys, and consydre. * Who hathe made those thynges, whiche come oute by so greate heapes: and he can call them all by theyr names. For there is nothyng hyd vnto the greatnesse of hys power, strength, and myghte. Howe maye then Iacob thyncke, or howe maye Israel saye: My wayes are hyd from the Lorde, and my God knoweth not of my iudgements. Knowest thou not, or haste thou not hearde, that the euerylastyng God, the Lorde whiche made all the corners of the earthe, is nether weery nor faynte: and that hys wysedome can not be comprehended: but that he geueth strength vnto the weery and power vnto the faynte: Chylozen are weery and faynte, and the strongest men fall: * But vnto them that haue the Lorde before their eyes, shal strength be encreased, Agles wynges shal grow vpon them: When they runne, they shal not fall: and when they go, they shal not be weery.

Psa. 147. d

Ier. xli. d

The notes

- a. Her trauell is at an ende, that is, the tyme of her captiuyte, whiche dured. lxx. yeres is finished.
b. The prophetes cal the glorie of the Lorde, the righteousnes that shoulde be reuewed by the gospel wherby we shoulde become righteous in the syghte of God the father, for his sonne Christes merites. This glorie shal al be reuewed, that is, al mā, as well the Iewes as the Gentiles, that beleue. A lyke sayinge haue ye after in the. lx. a. The glorie of the Lorde shal ryse vpon the. &c.
c. Al the betwixt therof is as the flour, &c. that is, al the good doyng, al the good lyuynge, al the holynes & vertue, al the righteousnes therof. &c. It is of no valure: It dureth no longer then y flour of the felde. Onely Christ is our righteousnes, and holynes. &c. i. Corint. i. d
d. Sion and Ierusalem (by whiche vnderstande the churche of the faythful) do preache and byng good tydynges, that is, shewe the grace and healthe that hathe bene longe wayted for, and that is now obtained and geue by Christ. Mat. xi. a. Luke. ii. b.

The .xli. Chapter.

Of the goodnes & mercy of God towards his people.

BE still (ye Ilandes) and herken vnto me. Be stronge ye people, come hyther, and shew youre cause, we wyll go to the lawe together. Who raiseth vp the iuste from the risinge of the Sunne, and calleth hym to go forth? Who casteth downe the people, and subdueth the kynges before hym: that he may throwe them al to the grounde wth his swearde, and scatere them lyke stuble wth his bowe: he foloweth vpon them, and goeth safely him selfe, and cometh in no fote pathe wth his fete. Who hath made, created, and called the generaciōs from the begynnynge: * Euen I the Lorde, whiche am the fyrst, and with the laste.

Esa. 44. a
and. 48. c
Epo. ii. b

Behold ye Iles: that ye may feare, and ye endes of the earthe, that ye maye be abashed, draw nye, and come hither. Euery man hath exhorted his neyghboure, and brother, and bydden hym be stronge. The Smythe comforted the moulder, and the Ironsmyth the hammerman, sayinge: It shalbe good, that we fasten this caste worcke: and then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruaunte: Jacob my electe seide of Abraham my beloued, whome I led from the endes of the earth by my hande: for I called the from farre, and sayde vnto the: Thou shalt be my seruaunt: I haue cholen the, and wyll not caste the awaye: * be not afrayde, for I wyll

Esa. xliii. a

E be with the. Lokenot behynde the, for I wyl be thy God, to strength the, helpe the, and to kepe the with this ryghte hande of myne. Beholde, all they that respiste the, shall come to confusyon and shame: and thyne aduersaries shalbe destroyed and broughte to nought. So that who so seeketh after them, shall not fynde them. Thy destroyers shall perishe, and so shall they that undertake to make batell agaynst the. For I thy Lorde and God, wyll strengthen thy ryghte hande. Euen I that save vnto the: feare not. I wyll helpe the. Be not afrayde thou lytle worme Jacob, and thou despyced Israel for I wyll helpe the, sayeth the Lorde, and the holy one of Israel thyne auenger. Beholde,

D to the: feare not. I wyll helpe the. Be not afrayde thou lytle worme Jacob, and thou despyced Israel for I wyll helpe the, sayeth the Lorde, and the holy one of Israel thyne auenger. Beholde,

I wyll make the a treadinge carte and a newe flayle, that thou mayest threshe and grynde the mountaynes, and bring the hylles to poulder. Thou shalt lamme them, and the wynde shall carye them awaye, and the whyrle wynde shall scatter them. But thou shalt reioyse in the Lorde, and shalt delyte in prayling the holpe one of Israel.

* When the thyrstie and pooze seke water, and fynde none, and when theyr tounge is drye of thyrste: I geue it them sayeth the Lorde. I the God of Israel forsake them not. * I bringe forth floudes in the hylles, and welles in the playne feldeg. I turne the wyldernes to ryuers, and the drye lande to condytes of water. I plante in my wast grounde trees of Cedre, Bore, Myrre and Olyues. And in the drye I let fyre trees, Elmes, and Hawthornes together. All this do I, that they altogether maye se and marke, perceauie with their heretes and consydre, that the hande of the Lorde maketh these thynges, and that the holpe one of Israel bringeth them to passe. Stande at youre cause (sayeth the Lorde) and bringe forth your strouggest grounde, councelleth the kynge of Jacob. Let the goddes come forth them selues, and shewe vs the thynges that are passe, what they be: let them declare them vnto vs, that we maye take them to herte, and knowe them hereafter. Either, let them shewe vs thynges for to come, and tel vs what shalbe done hereafter: so shal we know, if they be goddes. Shew sochig, ether good or bad: so wyl we both knowledge if same, & tel it out.

E
Gen. xli. c.

Esa. 35. b
43. c, 44. a

Beholde, ye goddes are of noughte, and youre makinge is of noughte, but abhominacion hath chosen you. Nevertheless, * I haue waked vp one from the Northe, and he shall come. And another from the Este, whiche shall call vpon my name, and shall come to the Princes, as the Potter to his claye, and as the Potter treadeth downe the myze. Who tolde if afore: So wyl we confesse and say, if he is righteous. But there is none that sheweth or declareth anye thyng, there is none also that heareth youre wordes. Beholde, I wyll fyrste graunte them of Sion & Ierusalem to be Euangelistes. But whē I consydre: there

E

Esa. 43. a

is not one amonge them that prophesieth, nether (when I aske him) that answereth one worde. Lo, wicked are they and bayne, with the thynges also that they take in hande: yea, wynde are they, and emptynesse, with their ymages together.

The Notes.

a. I brynge forth the foudres in the hylls. &c. In hygge places that be casye to se, wherunto the thyrstie maye soone come, wyl I prepare, not lytel wellles, but great foudres of holy doctrine: and in playne felde and lowe places, springes and fountaynes: that the lame or slouthfull shall haue no excuse, but that all the thyrstie may come to the worde of lyfe.

b. I turne the wyldernes in to ryuers. &c. That is: I make the doctrine of truely so generall and so casye to all men, that where as were before wastewyldernes (by whiche vnderstande the erroours of the Heathen wherewith they had made all vnfruitefull: and drye) shall nowe by the grace of the holy ghost, be ryuers of the water of verite. Wher all was full of Idolatrye, of abhominacion and of synckynge erroours: there shall the hertes of the chosen be watered with godlye wysdome, thorowe the gospel, and gladerydnges: and shall be indued with fayth, wherby they maye bothe profyt them selues and other: and so shall they be fruitefull. Wyldernes is often thus taken, as before in the. xxxv. a.

The. xlii. Chapter.

The conuynge of Chylt and his baptyme.

Mat. iii. b
p. b. 17. a

Behold now thetherfore, * this is my seruante whome I wil kepe to my selfe: myne electe, In whome my soule shall be pacified. I wyl geue him my spirite, that he maye shewe forth the iudgemente and equyte amonge the Gentyles. He shall not be an outcruyer, nor an hye mynded person. His voyce shall not be hearde in the stretes. A brooked rede shall he not breake, & the smokynge flare shall he not quenche: but faithfullye and truly shall he geue iudgemente. He shall nether be ouersene nor hastye, that he may restore righteousnes vnto þe earth: and the Gentiles also shall kepe his lawes. * For thus sayeth God the Lorde vnto him (euen he þe made the heauens, and spred them abroad and set forth the earthe with her increase: whiche geueth breath vnto the people that is in it, and to them that dwel therein) I the Lorde haue called the in ryghteousnesse, and led the by the hande. * Therfore wyl I also defende the, and geue the for a couenaunt of the people, and to be þe light of the Gentyles. That thou maifest open the eyes of the blynde, * let out the pry-

Esa. xl. c
and, xliii. c

Esa. xli. b

Luke. ix. c

zech. ii. b

soners, and them that syt in darckenesse, out of þe dongeo house. I my selfe, whose name is the Lorde, * which geue my power to none other, nether myne honoure to the Goddes: shew you these newe thynges, and tell you them or they come, for olde thynges also are come to passe.

Esa. 48. c

* Synge therfore vnto the Lorde, a newe songe of thanckes geuyng, blowe out his prayse vnto þe ende of þe worlde. They that be vpon the sea, and all that is therein, prayse him, the Isles and they that dwell in them. Let the wyldernes with her cities lyfte vp her voyce, the townes that be also in Cedar. Let them be glad that syt vpon rockes of stone, and let them crye downe from the hye mountaynes: ascribyng al mightyness vnto the Lorde, and magnifyng hym amonge the Gentyles. The Lorde shall come forth as a gyaunte, and take a stomacke to hym lyke as a freshe man of warre. He shall roare and crye, and overcome his enemyes.

Psal. cl. a

C

I haue longe holden my peace (saith the Lorde) should I therfore be stil, and kepe sylence for euer? I wyl crye lyke a trauelyng woman, and once, wil I destroye, and deuoure. I wyl make waste bothe mountayne and hyll, and drye vp euery grene thyng that groweth thereon. I wyl drye vp the foudres of water, and dryncke by the ryuers. I wil bring the blinde in to a strete, that they knowe not: and lede them in to a fote path, that they are ignoraunte in. I shall make darckenesse lyghte before them, and the thyng that is croked to be streyghte. These thynges wil I do, and not forget them. * And therfore let them conuerte, and be ashamed earnestlye, þe hope in Idoles, and saye to falyoned ymages: ye are oure goddes.

Esa. 44. b

Hear, O ye deafe men, and sharpen youre sightes to se (O ye blynde, *) But who is blynde, then my seruante? Or so deafe, as my messengers, whome I sente vnto them? For who is so blynde as my people, and they that haue þe rule of them? They are lyke, as yf thou vnderstodest muche, and keptest nothing: or yf one herde well, but were not obedyente. The Lorde be mercyfull vnto them for his ryghteousnesse sake, that his word might be magnified & praised.

Mat. xv. b

Al. ii.

But

The Prophecie

The Notes.

a. **Excommunicators.** He meaneth the hygh priests, and those had cure of the people. Those shoulde haue taughte the other, but they were blinded of all, as Christ declarth in the gospel. Such there be at all tymes, and shalbe vnto the worldes ende.

The. xliii. Chapter.

God prompseth to sende his Christ, whiche shal de-
liver his people, he forgiveth sinnes for his owne sake.

At nowe, the Lorde that
made the **D** Jacob, and
he that fasthyoned the **D**
Istraell, sayeth thus:
* feare not, for I wyl de
fende the. * I haue called
thou arte myne owne.

* When thou wentest in the water, I was by the, that the strange floodes shoulde not plucke thee awaye. * When thou walckest in the fyre, it shall not burne thee, and the flame shall not kindle vpon thee. For I am the Lord thy God, the holy one of Israel, thy Sauoure. I gaue Egypte for thy deliuerance, the Mozyans and the Sabees for thee: because thou wast deare in my syght, and because I set by thee, and loued thee. I pyllled all men for thee, and deliuered vp all people for thy sake, that thou shouldest not feare, for I was with thee. * I wyll brynge thy sede from the East, and gather thee together from the West. I wyll saye to the North, let go. And to

the Southe, kepe not backe: * but bring
me my sonnes from farre, & my dought-
ters from the endes of the worlde: Na-
mely, all those that be called after my
name: for them haue I created, fashio-
ned, and made for myne honour. And

* Brynge forth that people, whether they haue eyes or be blynde, deafe or haue eates. * All nacions shall come in one, and be gathered in one people. But whiche amonge yonder goddes shall declare suche thynges, and tel vs what is to come? Let them brynge theyr wytnesses, so shall they be fre: for then men shall heare it, and saye, it is trueth. But I brynge you witnesse (sayeth the Lord) euen those that are my seruauntes, whom I haue chosen: to the intente that ye myghte be certifyed and geue me faithfull credence: yea and to conspyde, * that I am he, before whome there was neuer any God, and that there shall be none after me. I am onely the Lorde, * and without me is there no Sauyoure. I geue warnynge, I make whole, I teach you that there shoulde be no straunge God amonge you. And this recorde muste ye beare me youre selues (sayeth the Lorde) that I am God. And euen he am I from the begynnynge, * and there is none that can take any thyng out of my hande. And what I do can no man chaunge, *who his thons shall Decla*

Thus sayeth the Lord the holy one
of Israel your redeemer: * For your
sake I will sende to Babylon, & bringe
all the strongest of them from thence:
Namely, the Chaldees that boast them
of their hyppes: Euen I the Lord your
holy one whychē haue made Israel, and
am your kynge. Moreover, thus
sayeth the Lord, * euen he that maketh
a way in the sea, and a footpath in the
myghty waters: whiche * bringeth
forth the charrettes and horses, the host
and the power, that they may fall a peece
and neuer rise, and be extincte, lyke as
towe is quenched. *ant^o whom I haue*

Ye remembre not thynges of olde,
and regarde nothyng that is paste. **28**
a. Therfore beholde, I shall make a
new thyng, and shortlye shall it ap-
peare: ye shall well knowe it, I tolde it
you afore, but I wil tel it you againe. I
wil make stretes in y^e deserte, & ryuers

Pro mise
and Christ
in flesh
his people
quay for
4. cc. xviij. d
Clap. xl. b
focu. vii. a
and. xvi. d
Exo. xlii. c
ago for y
Dan, iii, a
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mar. viii. d
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Gal. iii, 8
 Sons for
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 Luke, 14, c
 Eph. ii, c
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 Apo. xiii, b
 Apoc. i, b
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 De. xlii, b
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 Josue. iii, c
 He
 Jer. xxi, c
 Eclay. v, a
 and, xviii, c
 Br
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 ms was no
 I made and
 the sea;
 foot Path
 Mighty Nat

The fire of Gods Anger Burned so that Nothing could Save But the out of Strokes
of the Lord. as tis Said, My Arms Brought Salvation; so His Power full
me Pulled us a Brand out of the Burning; for Nothing But fiery indignation

Israel. Of Elay. Fo. lxxxiii.

of water in the wyldernes. The wyldre
beastes shall worshyppe me: the drago,
and the Estrpche. For I shal geue wa-
ter in the wyldernesse, and streames in
the deserte: that I maye geue dzyinke
to my people, whome I chose. This peo-
ple haue I made for my selfe, and they
shal shewe forthe my prayse. For thou
(Jacob) wouldest not call vpon me, but
thou haddest an vnluste towarde me,
Israel. Thou gauest me not the
younge beastes for burnt offerpynges,
nether diddest honoure me with thy sa-
crifyces. Thou boughtest me no deare
spyce with thy money, nether pourest
the fat of thy sacrifices vpo me. How-
beit I haue not bene chargeable vnto
the in offerpynges, nether greuous in in-
cense.

But thou haste laden me with thy
synnes, and weeryed me with thyne vn-
godlynes.

Where as I yet am euen he onely,
that for myne owne selves sake do away
thyne offences, and forget thy synnes: so
that I wyll neuer thyncke vpon them.

But me nowe in remembraunce for
we wyl reason together, and shew what
thou haste for the, to make the quyte.

Thy fyrst father offeded sore, and thy
rulers haue synned agaynst me. Ther-
fore I ether suspended, or due the che-
rest dzynces: I dyd curse Jacob, and
gaue Israel into reprofe.

Therefore beholde, I shall make a newe thyng
for meane that he wyll forsake the Jewes
whiche were his owne people, for their offences:
and cal the Gentyles that were Idolaters, whome
he boundeth in the deserte and wyldernes:
as before in the xxxv. a. and xli. e.

The wyldre beastes shal worshyppe me the dra-
gon. Under the name of these beastes spyn-
neth he also the Heathen, whiche were wyldre,
rude and beastly, concernynge godly knowledge.
These sayeth he that he wyll tame by the pre-
achynge of the gospel (whiche thyng he spynny-
eth by waters and streames) so that they shal not
here after do hurte in the churche, but shal put
thei shouldres vnder the yoke of saythe, and be
ruled with the lawe of charitie.

To shewe forthe the prayse of the Lorde, is, to
preache the redemption of synnes, and the deliue-
rance from death and hell, and the geuenes of e-
uerlastyng lyfe by the mercede of God, for Chri-
stes sake. A lyke manner of speakynge vseth Da-
uid in the psal. xlii. d. where he bearynge the y-
gure of Christe, sayeth: In the myddes of con-
gregation wyll I prayse the. Thus should the
Gentyles and Heathen prayse hym, whiche peo-
ple he chose for hym selfe, as ye may see in ptept:

For the Jewes (whiche are signified by Jacob) would not do it, but put their confidence in hea-
pyng of the lawe. This doeth the prophete v-
breaide them with, in the person of God, sayinge:
d. Thou gauest me not thy pouge beastes. &c. As
who shoulde saye: Saye not that thou hast geuen
me manye sacrifices, bothe because thou gauest
them not vnto me onely, but vnto thy calues and
Baalles and other Idoles: and also because I
dyd neuer set greatlye by them, nor greatlye re-
quyred them. They greued me alwayes, when
they saythe and the deuotion of the geuenes was a-
waye. The hope of thy burnt offerpynges brough-
test thou not vnto me, nether dydest thou glorifie
me with thy sacrificys, but dydest onely sacrifice
thyne owne superstitious. I compelled the not
to worshyp me with thyne offerpynges, but because
thou so rebely offeded suche thynges vnto Idoles
after the manner of the Heathen. I commaun-
ded that they shoulde not be offred vnto other god-
des, but vnto me, of whose gyfte thou receyvedest
them. &c. None of all these thynges prospered me:
in as muche as thou lefdest of the thynges which
I cheefly requyred, ryghtheousnes, saythe, and iud-
gement. Agat. xliii. e. Thou haste muche more
offended me with thy synnes, then that thou canst
please me with all these ceremonies: whiche in-
spyre not them that do them, nor bryng them in-
to my fauoure, in lesse then they fynde be my be-
loued through the saythe. offerpyngs professed
the manner of Idoles, nor the sacrificys of oxen,
shepe, or goates, nor the merces of thei workes,
how precious or goodly so euer they be, do put a-
waye synne: But, I, I my selfe alone by my onely
mercy & grace do pardon them, to all those that
beleue that I so do, and do not ones remembre
them, to thyntente to punyche them: Yea, and I
freely forgeue them. Rom. iii. d. I am not bounde
vnto the, that haste so often fallen from thy faith,
whiche I onely regarde. Righteousnes of faith
g. Or elles bryng me in remembraunce, reason
the matter with me, and shewe me, whether thou
haue alwayes more prouoked me vnto anger, or
I haue bene ouer much fauourable vnto the: and
whether I haue euer bene readyer to forgeue, the
thou to amende. Thou canst surely neuer bryng
any thyng for that, wherby thou mayest iustifie
thy cause agaynst me. Ceremonies or
b. Thou haste not chosen me, but I haue chosen
the. I made thy father Adam. Gene. i. d. whiche
streight wayes transgressed the commaundment.
Gene. iii. a. b. And Abraham coulde not be iustified
by his workes, but by his saythe. Roma. iii. a.
As no other man can: whose whole lyfe is ful of
synne euen from thei chyldhode, yea, euen he
that lyueth but a dape. Jacob was preferred be-
fore Elay, not for hys merites or deservynges,
but by electio. Gen. xxv. Rom. ix. b. Thy rulers,
or (as some reade) Interpretours, Moyses, and
Aaron, were not founde withoute offence before
me, but synned agaynst me. Numer. xi. e. Ther-
fore not withoute a cause hyllid I thy synnes
and pryctes of the Sanctuarie, whiche shoulde
offer bothe for them selues & for the people. Hebr.
vii. For no man lyuynge shalbe iustified in my
syghte. psal. cxliii. And the Angells are not
cleane before me. Job. iiii. d. Some muche
lesse then wyll I spare this styffe necked and
sturdy people: But I wyll at tyme conueny-
ente curse the sonnes of Jacob after they shewe,
whiche be out of kynde concernynge the spiryte, Jacob & Elay
so that they shalbe a curse amongest the Heathen:

show forth the Praises of the Lord is to preach Rom. x. iiii. d. By the gift of Everlastyng Life By the mercy of God for Christe sake. In the myddes of y Congregation

ch should have offered for their sinnes and iniquities. The sons of Jacob if you they do in your
 not clean before God Job: 4. 3. that I was The sons of Jacob if you they do in your
 which be out of hand. The Prophecies of all Nations Through Christ In whom
 Curse among the Blessing of all Nations Through Christ In whom

Israel. They shall be a Jacob shall be the Blessing
 full Sons where as on the other syde, the true and leafull
 on shall. Sonnes of Jacob walke the blessing of all nacy-
 on shall. ons thowwe Christ, in whome al the chosen wal-
 be blessed. Gene. xii. a. Gala. iii. c. Touchesafe,
 Gal. 3. c. good reader, to reade the terte withall: so walke
 the text thou perceue to whiche parte of the terte, euey
 parte of the note belongeth.

your will. The Promise of Christ of his
 rich Part of the Note. The. xliiii. Chapter. Church.
 long of the Good Road. I declare to knowing Confut
 of Images. Christ promyseth to helpe his church, whiche he
 hath redeemed. Idolatre and hynge before images.
 at are confuted.

S I heare now, O Jacob my
 seruaunte, and Israel whome
 I haue chosen. for thus say-
 eth the Lorde, that made the,
 fashyoned the, and helped the, eue from
 thy mothers wombe: Be not afraied, O
 Jacob my seruaunte, thou ryghteous,
 who I haue chosen. * For I hal powre
 water vpon the drye grounde and ry-
 uers vpon the thurstye. * I hal powre
 my spirite vpon thy sede, and myne en-
 crease vpon thy stocke. They shal growe
 together, lyke as the grasse, and as the
 willies by the waters syde. One wyl
 saye: I am the Lordes. Another wil cal
 vnder the name of Jacob. The thyrde
 shall descrybe with his hande vnto the
 Lorde, and geue him selfe vnder y name
 of Israel. Spaketh O Israel. Why

And Moreouer, thus hath the Lord spo-
 ken: euen the kynge of Israel, and hys
 auenger, the Lorde of Hostes: * I am
 the fyrste and the laste, and without me
 is there no God. For what is he, that e-
 uer was lyke me, whiche am from euer:
 lastyng: Let him geue his name, and
 do where thowwe he maye be lykened
 vnto me. Let him tel you forthe planely
 thynges, that are paste and for to come:
 yea, and y without any feare or stoppe.
 For haue not I euer tolde you hyther-
 to, and warned you? Ye can beare me
 recorde vour selues. Is there any god
 excepte me: or any maker, that I should
 not knowe hym?

Wherfore all caruers of Idoles are
 but bayne, and their labour losse. They
 muste beare recorde them selues, that
 (seyng they can nether se nor vnder-
 stande) they shalbe confounded. * Who
 shoulde nowe make a God, or fashyon
 an Idole, that is profitable for nothig:
 * Beholde, all the felowshyppe of them
 must be brought to confusio: Let al the
 workemasters of them come and stande

Is he Trust to his owne strength and Dutys Merits & that
 but he Trusteth and waiteth on the Lord Renow his strength he
 with the wing of an eagle he shal run and not be weary he

together from amonge them: they muste
 be abashed & confounded one with ano-
 ther. The smythe taketh yron, and tem-
 pereth it with hoate coales, and fashyo-
 neth it with hammers, and maketh it
 with all the strength of his armes: yea,
 sometyme he is saynte for very hunger,
 and so thurstye, that he hathe no more
 powe. * The carpenter (or ymage car-
 uer) taketh measure of y tymbre: & spre-
 deth forthe hys line: he marketh it with
 some coloure: he playneth it, he ruleth
 it, and squareth it, and maketh it after
 the ymage of a man, and accordynge
 to the bewtpe of a man: that it maye
 stande in the temple. He hath no Powe

Moreouer, he goeth oute to hewe
 downe Cedre trees: he byngeth home
 Elmes and Okes, and other tymbre of
 the wod. Or els the fyre trees whiche
 he planted hym selfe, and suche as the
 rayne hath swelled, whiche wod serueth
 for men to burne. Of this he taketh and
 warmeth him selfe withal: he maketh a
 fire of it to bake bread. And afterwarde
 maketh a God therof, to honour it: and
 an Idole to knele before it. One pece he
 burneth in the fyre, with another he ro-
 steth fleshe, that he maye eate roste hys
 belye full: with the thyrde he warmeth
 hym selfe, and sayeth: A ha, I am well
 warmed, I haue bene at the fyre. And
 of the resydue he maketh hym a God,
 and an Idole for hym selfe. He kneleth
 before it, he worshyppeh it, he prayeth
 vnto it, and sayeth: delyuer me, for thou
 arte my God. And their falsenon shipp

* Yet men nether consydre nor vnder-
 stande, because their eyes are stop-
 ped, that they can not se: and their her-
 tes, that they can not perceau. They
 pondre not in their myndes, for they
 haue nether knowledge nor vnderstan-
 dige, to thyncke thus: I haue brete one
 pece in y fire: I haue baked bread with
 the coales therof, I haue rosted fleshe
 with all, and eaten it: shall I nowe of
 the resydue make an abhomynacion,
 and fall downe before a rotten pece of
 wod? The keepynge of duste, and foly-
 nesse of herte hath turned them a syde:
 so that none of them can haue a fre con-
 science to thyncke: maye not I erre? But

Consydre this (O Jacob and Israel)
 for y act my seruaunte. I haue made the
 that

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The deliuerance of the people.

The Prophecie

as touchinge the workes of my handes:
I haue made the earth, and created man
vpon it. With myne handes haue I
spredde forth the heauen, and geuen a com-
maundement for al the host therof. I
shall wake him vp with righte-
nesse, and order al his wayes. * He shall
builde my cite, and let oute my pris-
oners: and that nether for gyfte nor re-
wardes, sayeth the Lorde of Hostes.

The Lorde hathe sayde moreouer:
The occupiers of Egypt, the marchan-
tes of the Moziars and Sabces, shall
come vnto the with tribute, they shall be
thyne, they shall folowe the, and go with
cheynes vpon their fete. They shall fall
downe befoze the, and make supplicati-
on vnto the. for God (without whome
there is none other God) shall be wth the.
* O howe profounde arte thou O God,
thou God & Sauoure of Israel: Con-
founded be ye, and put to dishonour:
go hence together with shame, al ye that
be workemasters of erreure: (that is
worshippers of Idols.) But Israel
shall be saued in the Lorde, which is the
euerlastynge saluacion: They shall not
come to shame nor confusion, worlde
without ende.

for thus sayeth the Lorde: * eue he
that created heauen, the God that made
the earth, that fashioned it, and set it
forth: I haue not made it for noughte,
but I made it to be inhabited: Euen I
the Lord, without whome there is none
other. * I haue not spoken secretlye, ne-
ther in darcke places of the earth. It
is not for noughte, that I said vnto the
sede of Jacob: seke me, I am the Lord,
whiche when I speake, declareth & thig
that is righteous and true. Let the be
gathered and come together, let them
drawe nye hyther, that are escaped of
the people: * Haue they any vnderstan-
dynge, that set vp the stockes of their
Idols, and praye vnto a God, that can
not helpe them? Let men drawe nye, let
them come hyther, and aske counsell one
at another, and shewe forth: what is
he, & tolde this befoze: or, who spake of
it, euer sence the begynnynge: Haue not
I the Lorde done it: * Without whome
there is none other God: the true God
and Sauoure, and there is els none
but I. * And therfore turne you vnto

me (all ye endes of the earth) so shall ye
be saued, for I am God, and there is els
none. I sweare by my selfe: oute of my
mouthe cometh the worde of righte-
ousnesse, and that maye no man turne,
* but all knees shall bowe vnto me, and
all tungen shall sweare by me, sayinge:
Vntruly in the Lorde is my righte-
nes and strengthe. To him shall men
come: but all they that thyncke scozne
of hym, shall be confounded. And & whole
sede of Israel shall be iustified, & praised
in the Lorde.

The Notes.

a. Some read, ye heauens, sende downe your
dew from aboue, and let the cloudes rapne, &c.
The prophete despieth that kynge Cyrus maye
come, and helpe the people of Israel, vnder Cy-
rus p^rogutynge Christ, and vnder Israel & Chur-
che. As though he shoulde saye: would God the
heuenly powers would so geue their grace, as the
earthly would not refuse to receyue it: so & here
after our heauen be not of brasse, for oure synnes
sake. Deuter. xxxiii. b. but that by goddes grace,
the rayne of saluacion would fall on vs, & righte-
ousnes droppe downe from heauen, to make our
herthes fertile and fruitfull: that Christe our sa-
uoure, whiche is the righteousnes of the chosen,
wolde come forth of the earth, and bring forth
the blossomes of saluacion. This petition dothe
the Lorde promys to performe, saying: Eue I the
Lorde shall bringe it to passe.

The xlvi. Chapter.

Idolatry is reproued, The heathen that cometh by
Christ is prophesied.



Euertheles * * Bell shall fall,
& Pabo shall be broke: whose
images are a burthen for the
beastes and catel, to ouerlade
them, and to make them weete. They
shall syncke downe, and fall together:
for they may not ease them of their bur-
then, therfore muste they go in to cap-
tyuite.

Herken vnto me, O house of Jacob,
and all ye that remaine yet of the hou-
sholde of Israel: whome I haue borne
from your mothers wombe, & brought
you vp from your birthe, tyll ye were
growen: I whyche shall beate you vnto
your laste age: I haue made you,
I will also noyse the, beate you and
saue you. * Whome will ye make me
lyke in fashion or ymage, that I may be
lyke him? * Ye fooles (no doute) will
take out syluer and golde out of your
purses, and weye it, and hyze a golde-
smith to make a God of it, that me may
knele downe & worshyp it. * Yet must he
be take on mens shoulders & borne, & set
in

Rom. 14. b
Phil. 2. a

1. Cor. 1. a

Roma. 1. b

Gen. 1. a

Exo. 17. c

Exo. 4. c
Baru. vi. c

Exo. 4. b

Exo. 4. b

1. Reg. xv. a
Jer. 1. a

B

Exo. 2. a
Exo. 3. a

Exo. 4. c
Baru. vi. c

In his place, that he may stand and not moue. Alas that men shoulde crye vnto him, which geueth no answer: And deliuereth not the man that calleth vpon him, from hys trouble.

Consider this wel, and be ashamed. **G**o into your owne selues (O ye runagates). Remembre the things which are passe, sence the beginning of the world: That I am God, and that there is els no God, yea, and that there is nothinge lyke vnto me. In the begynnynge of a thinge, I shewe the ende therof: And I tel before, thinges that are not yet come to passe. With one worde is my deuyse accomplished, and fulfilleth al my pleasure. * I call a byrde oute of the East, and all that I take in hande, oute of farre countreys, as soone as I commaunde, I brynge it hither: As soone as I thynke to deuyse a thyng, I doe it.

Hear me, O ye that are of an hye stomacke, but farre frome ryghteousnesse, I shall brynge forth the my ryghteousnesse. It is not farre, and my health shall not tarpe longe awaye. I wyll laye healthe in Sion, and geue Israell my glorie.

The Notes.

a. Bel and Babel were ydoles of the Babilonians. These sayeth the Prophet shalbe ouerthrowne by the hoste of Cyrus.

b. To go into them selues, is, to take good aduysment and cal to remembraunce.

c. He meaneth kynge Cyrus, which shoulde come swiftely as a byrde swift, & destroye Babilon, & set the Israelites at libertie. He shoulde fulfyll that whiche the Lorde had deuyse and decreed. In him is figur'd Christ, which with the lygher of his worde putgeth the whole world of errorres and ydolatrie, and setteth the consciences at peace and libertie. He sayeth swiftely of the east, that is, out of heauen: wherupon he is called the day springe from on hye. Luke. i. g.

The xlvi. Chapter.

The worde of the Lorde agaynst Babilon,

BUt as for thee (O daughter thou Virgin Babilon.) a Thou shalt sit in the duste, thou shalt sitte vpon the grounde, and not in a trone (O thou mayden of Chaldea) thou shalt no more be called tender and pleasaunte. Thou shalt brynge forth the querne and grind mee, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. * Thy name

shall be discouered, and thy prauities shalbe seene. For I wyll auenge me of the, and no man shall lette me: Sayeth our redeemer, which is called the Lorde of hostes, the holy one of Israell.

Sitte still, holde thy tongue, and gette thee in to some darcke corner, O daughter Chaldea, for thou shalt no more be called Lady of kyngdomes. I was so wrathe with my people, that I punished myne inheritaunce, and gaue them into thy power. * Neuertheless, thou shewdest them no merce, but euen the verie aged men of them, dydest thou oppresse right soore with thy yock, and thou thoughtest thus. I shall be Ladye for euer. And beside all that, thou hast not regarded these thynges, neyther caste what shoulde come after. Heare nowe therfore, thou wyful, that sittest so carelesse, and speakest thus in thyne heart: * I am alone, and without me there is none: I shall neuer be wydowe, nor desolate agayne. And yet bothe these thynges shall come to thee vpon one daye in the twinklynge of an eye. * Namelye wydowehead and desolacion. They shall myghtely fall vpon thee, for the multitude of thy witches, and for the greate heape of thy conuicers: for thou hast comforted thy selfe in thy disceatfulnesse, and hast sayde: * No man seeth me. Thyne owne wyse dome and connyng hath disceaued thee. In that thou hast sayde: I am alone, and withoute me there is none. Therefore shall trouble come vpon the, and thou shalt not knowe from whence it shall aryse. Mischaunce shall fall vpon the, whiche thou shalt not be able to put of. A soden miserie shall come vpon the, or euer thou be aware.

Nowe goe to thy conuicers, and to the multitude of thy witches, (whome thou hast bene acquaynted withall frome thy youthe) yf they maye helpe the, or strengthen thee. Thou hast hitherto had manie councelles of them, so let the heauygalers and beholders of the starres come on nowe and deliuer the: Yea, and let them shewe, when these newe thynges shall come vpon the. Be holde, they shall be lyke strawe, whiche yf it be kyndled wyth fyre, no man maye ryde it for the behemency of the

A. l. v. Same

Pro. xxi. b.
Jerem. l. b.

Esaie. x. b.
Apoc. 18. b.

Dan. 9. b.

Esaie. 29. a

flame: And yet it geueth no synders to warine a man by, nor cleare fyre to syt by. Euen so shal they be vnto thee who thou haste vsed and occupped from thy yourthe. Euerie one shal shewe the hys errorious waye, yet shal none of them defende thee.

The notes

a. To syt in the duskye, to be brought lowe, to be poorly arayde and deck'd, to sit without pompe, and to fall from her estate and degre, as it is said Iona. iii. c. The prophet here describeth the destruction of Babilon vnder the figure of a proude queene: which was deliciously & dently brought vp, and after fell into extreme pouerte, miserie, and wretchednes.

b. He vnderstandeth by the queene, or (as s^re read) myll: scruple, poore, and vyle estate & condicion.

The xlviij. Chapter.

The pyrotrise of the Jewes is reprobued. The Lorde alone wyll be worshypped, whiche hath chosē vs, and whiche succoureth vs for hys owne sake.



Eate this, O thou house of Jacob: Ye that are called by the name of Israell, and are oute of one stocke with Iuda: whiche swere by the name of the Lorde, and beare witness by the God of Israell (but not with trueth and tyghte) which are called* free men of the holy citie, as they s^r loke for confort in the God of Israell,* whose name is the Lorde of hostes.

The thinges that I shewed you euer sence the beginninge: Haue I not broughte them to passe, immediatlye as they came oute of my mouth, and declared them? And they are come. Howe be it I knewe that thou arte obstinate, and that thyne necke hath an yron beyne, & that thy browe is of bras. Neuertheles I haue euer sence the beginninge shewed thee of thinges for to come, and declared them vnto the, or euer they came to passe: That thou shouldest not saye: Myne Idoll hath done it, my carued or caste ymage hath shewed it. Heare and consyder all these thynges whether it was ye that prophecied them: But as for me, I tolde the before at the beginninge, newe and secrete thinges, that thou knewest not of: * And some done nowe not of olde tyme, whereof thou neuer heardest, before they were brought to passe: That thou canste not saye: I knewe of them. Moreouer there be some whereof thou haste neither hearde nor knownen, nei-

ther haue they bene opened vnto thyne eares afozety me. For I knew that thou wouldest malyciously offende, therefore haue I called the a trangressoure, euen from thy mothers wombe.

Neuerthelesse for my names sake, I haue withdrawen my wrathe, and for myne honoures sake I haue ouersene the, so that I haue not rooted the oute. Behold, I haue pouerged the, and not for moneye. * I haue chosen the in the fyre of pouerte, & that onely* for myne owne sake, for I geue myne honoure to none other, that thou shouldest not despyce me. Herken vnto me O Jacob, and Israell whome I haue called. I am euen he that is, I am the fyrste and the laste. My hande is the foundacion of the earthe, and my right hande spanneth ouer the heauens. As soone as I called them they were there. Gather you all together, and herken: Whyche of yonder Goddes hath declared this, that the Lorde wyll doe by the kynge of Babilon, (whome he loueth, and fauouteth) & by s^r Chaldees his arme: I my self alone haue told you thys before. Yea, I shall call hym and byynge hym forth, and geue him a prosperous iourneye. Come nye and heare this: Haue I spoken anye thyng darchelye sence the beginninge: when a thinge beginneth, I am there.

Wherefore the Lorde God with his spirite hath sente me, and thus sayeth the Lorde God thyne auenger, the holpe one of Israell: * I am the Lorde thy God, whiche teacheth the profitable thinges, and leade thee the waye, that thou shouldest goe. Y^e* thou wylte nowe regard my commaundemente, thy welthynges shalbe as the water streame: and thy righteounes as the waues flowig in the sea. Thy seede shalbe lyke as the s^rde in the sea, and s^r fruite of thy body, lyke the grauell stones thereof: Thy name shall not be rooted oute, nor destroyed before me. * Ye shall goe a waye frome Babilon, and escape the Chaldee with a merve voyce. Thys shall be spoken of, declared abrode, and goe forth vnto the ende of the worlde: So that it shall be sayde: The Lorde hath defended hys seruante Jacob, that they suffred no thurste, when they tra-

uayled

Eph. ii. b.

Eph. ii. c.
and, liii. a.
Here. xxi. f.

Exod. iii. b.

Eph. vi. a.
and, xlii. b.
and, xliii. b.

C

D

R. m. b. c.
i. Tim. i. b.
Tim. iii. b.

Deut. 23. c

B

Eph. 38. c

Jerem. ii. a.
i. Ezech. i. b.

Ero. xlii. b
Rom. 20. b
Esa. lvii. c.

ueyled in the wyldernesse. * He claue the
* rockes a sonder, and the water gushed
out. As for the vngodlye, they haue no
peace, sayeth the Lorde.

The Notes.

a. By this he meaneth that the people of Israell
were stubborne, frowarde, rebellious, vntacta-
ble, butulye and wamelesse.
b. Some reade: Beholde, I haue purified the: but
not as siluer: I haue chosen the out of the furnes
of affliction. For myne owne sake. For myne own
sake haue I done this: for lyke whome woulde
they polute me: & truly I wyll not geue my glo-
rie to anye other: Hecken. &c. The same expound
it thus. I woulde not suffre the wholy to perishe:
for yf I had proued and purified the as gold and
syluer is proued and purified, from which al man-
ner of dross is cleansed, there woulde nothyng
haue remained in the: verie fewe, yea, none shuld
haue bene saued. But I brought the vnder, & pro-
ued the in the fournesse of affliction; that is, I
wrapped the in captiuite and bondage in Egypt,
from which I afterward deliuered the. And this
haue I done for myne owne sake, that is, onelye
for myne owne name and glorie, of myne owne
gentelnes and louing kindnes, not for any of thy
merites and deseruinges, which were none at al.
For howe woulde the gentiles and heathen haue
poluted, defiled, & blasphemed my name, yf I had
rooted out my people, & so haue made the truerly
of the promises which I had determined to ful-
fyl in Christe, bayne and vntreue. For as wel this
praple of my truerly, as the glorie of the blessinge
promysed in the seede of Abraham and Dauid,
wyll I not geue vnto another people or nacyon.
The health of the worde shal come of the Jewes.
John. iiii. & from none other. The glad tydings
of health shal the whole worlde receaue of none
other then of Christe, by the preachynge of the
Apostles, &c.

¶ The. xlix. Chapter.

¶ Christe shall gather together al nations be they ne
uer so farre of.



Ye Ales, herken vnto
me, and take hede ye
people from farre: The
Lorde hathe called me
fro my byrth, and made
mencion of my name fro
my mothers wombe: * He hathe made
my mouthe * lyke a sharpe swerde, vnder
the shadowe of his hande hathe he
defended me, and hyd me in his quiuer,
as a good arrowe, and sayde vnto me:
Thou arte my seruaunte Israell, * I
wyll be honoured in thee. Then answered
I: I shall lese my labour, I shall
spende my strengthe in vayne. Neuer-
thelesse, I wyll commit my cause and
my woorkes vnto the Lorde my God.
And nowe sayeth the Lorde, euen he
that fashioned me fro my mothers wobe
to be his seruaunte, that I maye bring

Jacob agayne vnto hym: Howe be it,
Israell wyll not be gathered vnto him
agayne. In whose syghte I am great,
whiche also is my Lorde, my God and
my strengthe. Lette it be but a small
thyng, that thou arte my seruaunte, to
set bp the kinteddes of Jacob, and to
restore the destruccion of Israell: * yf
I make the not also the lyghte of the
Gentiles, that thou mayst be my health
vnto the ende of the worlde.

Moreover thus sayeth the Lorde
the auenger and holpe one of Isra-
ell, bycause of the abhorrynge and des-
pysynge amonge the Gentiles, concer-
ninge the seruaunte of all them that
beare rule: kyniges and prynces shal se,
and arise and worshyp, bycause of the
Lorde that he is saythful: and bycause
of the holpe one of Israel, whiche hath
chosen the.

And thus sayeth the Lord: * In the
tyme apoynted wyll I be presente with
the. * And in the houre of healthe wyll
I helpe the, & delyuer the. I wyll make
the a pledge for the people, so that
thou shalte helpe bp the earthe agayne,
and challenge agayne the scatered he-
ritages: * That thou mayest say to the
prisoners: Goe forth, and to them that
are in darckenesse: come into the lyght,
that they maye fede in the hye wayes,
and gette their lyuynge in all places.
* There shal neither hungre nor thurst,
heate nor Summe hurte them. For he
that fauoureth them, shal leade them,
and geue them dryncke of the spraynge
welles. I wyl make wayes vpon al my
mountaynes, and my fote pathes shal
be exalted. And beholde, they shal come
frome farre: Lo, some frome the North
and Weste, some frome the Southe.
* Retoyle ye heauens, and singe pray-
ses thou earthe: Talke of ioye ye hyl-
les, for God wyll comferte his people,
and haue mercye vpon hys, that be in
trouble.

Then shall Sion saye. * God hath for-
saken me, and the Lorde hathe forgot-
ten me. * Doeth a wife forget the childe
of her wombe, and the sonne whom she
hathe borne: And thoughe she doe for-
get, yet wyl not I forget the. Behold, I
haue written the bp vpon my handes,
thy walles are euer in my sight. * They

Esa. xlii. b
Job. viii. b
Actu. xii. b

11 Cor. vi. a
Jerem. xi. a
Esa. xlii. a
Esa. xlii. a

zacha. 12. b
Luce. iiii. b

Apoca. vi. a

Esa. 32. b

Rom. xi. a

that

Esa. li. c
Eph. vi. c

Job. xlii. b

Gen. xv. a
Ez. ix. a

that haue broken thee downe, shall make haste to buyde thee by agayne: And they that made the waste dwell in the. * Lyfte by thine eyes, and loke aboute the: All these shall gather them together, and come to thee. As true as I liue (sayeth the Lorde) thou shalt put them all vpon thee, as an apparell, and gyde them to thee, as a bride doeth her Jewelles. As for thy lande that lyeth desolate, wasted and destroyed: It shall be to narrowe for them, that shall dwell in it. And they that wolde deuour the, shall be farre awaye. ^c Then the chylde whome the baren shall brynge forth vnto thee, shall saye in thine eare: this place is to narrowe, lytte nye together, that I maye haue room. Then shalt thou thynke by thy selfe: Who hath begotten me these? Seynge I am baren and alone, a captiue and an outcaste: And who hath nourished them by for me? I am desolate and alone, but from whence come these?

And therefore thus sayeth the Lord God: Beholde, I wil stretche oute myne hande to the Gentyles, and sette by my token to the people. They shall brynge the thy sonnes in their lappes, and carrye thy daughters vnto the vpon their shoulders. For kinges shall be thy noursynge fathers, and Quenes shall be thy nourlinge mothers. They shall fall before the wyth their faces flat vpon the earthe, and lycke by the duste of thy feete: That thou mayest knowe, howe that I am the Lord. * And who so putteth hys truste in me, shall not be confounded. Who spoyleth the gyaunte of hys praye? Or who taketh the prysoner frome the myghtye? And therefore thus sayeth the Lorde: The prisoners shall be taken from the gyaunte, and the spoyle deliuered from the violent: For I wyll maynteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And wyll fede thyne enemyes wyth their owne flesh, and make them drinke of their owne bloude, as of swete wine. And all fleshe shall knowe (O Iacob) that I am the Lorde thy Sauoure, and stronge auenger.

The Notes.

- a. What fles signifie, loke before in the. xli. b.
- b. He hath made my mouth lyke a sharpe sword,

that is. He hath geuen me the spirite, of sharpe and pythie speache, so that my wordes shall cutt a sonder (as it were) the heartes of the chosen, whiche heare me, and driue them to repentance, and declare the offences of the wicked to be without excuse. This doeth the spirite of prophete of true preachinge of the word. Apoc. xix. c. c. Dothe a wife forget the childe of her wombe. & cetera. As who saye, naye: And no moore wyll I doe thee.

d. That is to saye the Gentyles.

e. Some reade: yet shall the children of thy barennes say in thine eare. &c. The meaning is, when thou arte moste baren, and hast fewest of the saythful in thee (that is to saye, the. xii. Apostles, and a fewe of their disciples, Jewes borne by and by) shalt thou heare a noyse, that these are increased to suche a nombre, that they shall not finde place sufficient to dwell in. At the first sermon of Iherusalem were there increased thre thousande. Act. ii. g

The. i. Chapter.

The Iewes are reproued and also called.

Hus sayeth the Lorde: ^a ^{Free, tit. a} ^{Where is the byll of} ^{your a mothers deuor-} ^{ment, that I sent vnto} ^{her, or who is the b-} ^{lurter, to whome I solde} ^{you? Beholde, * for your owne offen-} ^{ces are ye solde: And because of your} ^{transgression, is your mother forsaken.} ^{For why would no man receaue me,} ^{when I came? And when I called, no} ^{man gaue me answer. * Was my} ^{hande cleane smitten of, that it myghte} ^{not helpe? Or had I not power to deli-} ^{uer: Loe, * at a worde I drinke by the} ^{sea, * and of water foudes I make drie} ^{lande: So that for wante of water, the} ^{fishe corruppe and dye of thirste. * As} ^{for heauen I cloth it with darchenes, &} ^{put a sacke vpon it.} ^{Ez. ix. a}

* The Lorde God hath geuen me a well learned tongue, so that I can conforte them which are troubled, yea, and that in due season. He waked mine eare by by tymes in the morninge, (as the scolemaisters doe) that I myghte herken. * The Lorde God hath opened myne eare, therefore can I not say naye: nor withdraue my selfe, * but I offer my back vnto the smiters, and my chekes to the nippers, * I tourne not my face frome shame and spittinge, for the Lorde God helpeth me, therefore shall I not be confounded. I haue hardened my face lyke a wynte stone, for I am sure, that I shall not come to confusyon. Myne aduocate speaketh for me, who

Roma. ix. d

Num. xi. c
Ez. ix. a

Ez. i. 4. c
I. Ios. iii. d

Ez. ix. c

I. Corin. i. a

Mat. 24. b
I. Ios. x. a

Mat. 26. b
Luk. xii. c

Mat. 18. a
I. Ios. xii. a

who wyl then go with me to lawe: Let vs stande one agaynste another: Yf there be anye that wyl reason with me, lette hym come here forth to me. * Be holde, the Lorde God standeth by me, what is he that can condemne me: Lo, * they shalbe all lyke as an olde clothe, which the mothes shal eate bp.

Therfore who so feareth the Lorde amonge you let him heare the voyce of his seruante. Who so walketh in darkness, and no light shineth vpon him, lette him hope in the Lorde, and holde hym by his God. But take hede, ye haue all kyndled a fyre, & gyrded youre selues with the flame: Ye walcke in the glistryng of youre owne fyre, and in the flame that ye haue kyndled. Thys commeth vnto you fro my hand, name: Ipe that ye shal slepe in sorowe.

The notes

a. God was not the cause why the congregacion of the Jewes (whiche is vnderstande by mother, and was ones his spouse) was deuorced and forsaken: but their owne offences deuorced them, & was the cause why they were solde to the vicer and geuen ouer into the handes of the Gentiles, or Heathen, and sparkled amongst the Medians, Persians, Babilonians, Grecians, and Romaynes.
b. As who say: ye your selues, haue kindled the fyre of my vengeance, with your offences: I was no causer therof: ye must therfore suffer the punishment therto belonging. For it commeth of your owne deservynge that I shalape my hande vpon you and punishe you.

The li. Chapter.

Consolacion and conforte is promysed vnto the captiue.

Erken vnto me, ye that holde of ryghteousnesse, ye that seke the Lorde. Take hede vnto the stone, whereoute ye are hewen, and to the graue where oute ye are dygged. Consyder * Abraham youre father, and Sara that bare you: Howe that * I called hym alone, prospered hym well, and encreased hym: Howe the Lorde comforted Sion, and repayred all her decaye: Makynge her deserte as p Paradise, and her wyldernesse as a garden of the Lorde. Myrthe and lope was there, thanckesgeuyng & the voyce of prayse. Haue respect vnto me the, o my people, both high & lowe, & lay thyn care to me: for a law & an ordinaunce shal go forth

from me, to lyghten the Gentyles. It is harde by, that my healthe and my righteousness shal goe forth, and the people shal be ordered wth myne arme.

The Ilandes (that is the Gentyles) shal hope in me, and put their truste in myne arme. Lyfte vp youre eyes toward heauen, and loke vpon the earth beneth. * For the heauens shal vanishe awaye lyke smoke, and the earthe shal teare lyke a clothe, and they that dwell therein shal perishe in lyke maner. But my healthe endureth for euer, and my righteousness shal not ceasse. Therfore hearken vnto me, ye that haue pleasure in righteousness, thou people that * bearest my lawe in thyn hearte. * feare not the curse of men, be not a frayde of their blasphemies and reuylnges: * For wormes and mothes shal eate them vp lyke clothe and woll. But my righteousness shal endure for euer, and my sauinge healthe frome generation to generation. Wake vp, wake vp, and be stronge: O thou a arme of the Lorde: Wake vp, lyke as in times past, euer and sence the worlde beganne.

* Arte not thou he, that haste wounded that proude Lucifer, and hewen the dragon in peces: * Arte not thou euen he, whiche hast dyed by the depe of the sea, which hast made playne the sea grounde, that the deliuered myght goe thowre: * That the redeemed of the Lorde, whiche turned agayne, myghte come with ioye vnto Sion, there to endure for euer: That myrth and gladnesse myghte be with them: That sorow and woe myghte flee from them: * Yea I, I am euen he, that in al thynges geueth you consolacion. What arte thou then, that fearest a mortall man, the chyld of man, which goeth awaye as doeth the floure: And forgettest the Lorde that made the, that spred out the heauens, and leyde the foundation of the earthe. But thou arte euer afrayde for the syghte of thyn oppressour, whiche is readye to doe harme: Where is the wrathe of the oppressour: It commeth on faste, it maketh hast to apeare: It shal not pirish, that it shoulde not be able to destroye, neither shal it faile

Isa. lxi. d
Math. 24. 6
ii. Pet. iii. b

C

Iere. xxi. 9
Mat. x. d
Luke. xxi. a

Isa. cii. d

D
Esa. xlii. a

Eze. xlii. a

i. Cor. i. b

ii. Cor. i. a

Eccl. xi. a
i. Pet. i. b

Gen. xxi. a
Roma. vii. a

Gene. xxi. a

Eccl. ii. a

for

Jerusalem, The Prophecie.

for faulte of noythinge.* I am y^e Lorde thy God, that make the sea to be still, and to rage.* Whose name is y^e Lorde of Hostes.* I shall put my worde also in thy mouth, and defende the with the turnyng of myne hande: That thou mayest plante the heauens, and lepe the foundacions of the earth, and saye vnto Sion: Thou arte my people.

I Awake, awake, and stande vp, O Jerusalem, thou that frome the hande of the Lorde, haste droncken oute the cuppe of hys wrath: Thou that hast supped of, and sucked oute the Rombyngge cuppe to the bottome. For amonge all the sonnes whome thou hast begotten, there is not one that maye holde thee vp: And not one to leade the by the hande, of all the sonnes that thou haste noyshed. Bothe these thynges are happened vnto the, but who is sorow for it. Yea, destruction, wastynge, hunger and swerde: But who hath comforted thee? Thy sonnes lye comfortlesse at y^e head of euery strete lyke a take beuison, and are full of the terrible wrath of the Lorde, and punysshment of thy God. And therfore thou miserable and droncken (howe be it not with wyne) heare this: Thus sayeth thy Lorde: Thy Lorde and God, the defender of his people: Beholde, I wyll take the Rombyngge cuppe oute of thy hande, euen the cuppe with the dregges of my wrath: That frome hence forth thou shalte neuer dryncke it more, and wyll put it in their hande that trouble thee: Whyche haue spoken to thy soule: Stoupe downe, that we maye goe ouer thee: Make thy bodie euen with the grounde, and as the strete to goe vpon.

The notes.

a. The arme of the Lorde here signifieth Christe, and the redemption of the worlde and the puttyng awaye of errorres, that cometh by hym. For thys prayeth the prophete that it maye come.

b. The cuppe of the Lordes wrath, signifieth the affliction that we suffer, because wee haue done agaynst the will of the Lorde & the vengeance that he taketh of his for thei^r offences. Psal. lxxv. b.

The. lii. Chapter.

A consolation and comfort to the people of God.



V Sion vp, take thy strengthe vnto thee: put on thyne honest raymēt O Jerusalem, thou cytye of the holpe one. For frome thys tyme forth, there shall no vncircumcised nor vncleane person come in thee. Shake the from the duste, arise and stande vp, O Jerusalem. Plucke out thy necke from the bonde, O thou captiue doughter Sion. For thus sayeth the Lorde: Ye are solde for noughte, therefore shall ye be redemed also without any monye.

For thus hath the Lorde sayed.* my people wente downe afore tyme in to Egypte, there to be straungers.* Afterwarde byd the kynge of the Assyrians oppresse them, for noughte. And now what profite is it to me (sayeth the Lorde) that my people is scelye carryed awaye, and broughte into heuiness by their ruelars, and my name euer still blasphemed? Sayeth the Lorde. But that my people maye knowe my name, I my selfe wyll speake in that day. Beholde, here am I.* O how beautiful are the fete of the Embassidour, y^e bringeth the message fro the mountaine, and proclaimeth peace: That bringeth the good tidings, & preacheth healthe, and sayeth vnto Sion: Thy God is the kinge. Thy watchmen shall lyfte vp their voyce, with loude voyce shal they preache of him: for they shal see him presente, when the Lorde shall come agayne to Sion.

* Be glad, O thou desolate Jerusalem, & reioyse together: For the Lorde wyll comforte his people, he wyl deliuer Jerusalem. The Lorde wyll make bare his holy arme, and shewe it forth in the sight of al the Gentiles,* & al the endes of the earth shall se the sauinge health of our God.* Awaye, away, get you out from thence, & touch no vncleane thing. Goe oute frome amonge such. And be cleane, ye that beare the vessell of the Lorde. But ye shal not goe out with sedition, nor make haste as they y^e flee away: for the Lorde shal go before you, and the God of Israell shall kepe the watche.

Beholde, my seruaunte shall deale wiselye, therfore shall he be magnified, exalted

Rom. vii. b.

Gen. xli. a.
Exod. i. a.

4. Re. 18. c.

Eze. 36. b.
Roma. ii. b.

Rom. ii. a.
Roma. x. c.

i. John. i. c.

Esa. xli. c.

ps. xcvi. b.

D
ii. cor. vi. c.

Eze. xiii. b.

exalted and greatly honoured. Lyke
as the multitude shall wonder vpon him,
because his face shall be so deformed &
not as a mans face, and his * bewty
lyke no man: Euen so shall the multi-
tude of the Gentyles looke vnto hym, &
the kynges shall shut their mouthes be-
fore him, * for they that haue not bene
tolde of him, shall see him, and they that
heard nothing of him, shall behold him.

The Notes.

a. Of blaspheminge or dishonouringe his name,
& what it signifieth ye shall find in. ezech. xxxvi. c
b. His holpe arme (for the ayde and helpe that is
done by his holpe worde. It wyl the Lorde make
bare that is open and declare and geue the belefe
therof to all the Gentyles and Heathen, not one-
ly to the Jewes. psal. xcvi. a. Some read: the
Lorde hath made bare the arme of his holpe one
&c. they vnderstande thereby the strength, power
and vertue of Christe.

c. That is to wete, after the Chald. the vessel that
was borne into Babilon and brought from thence
agayne. Some reade Barnes. They vnderstande
thereby the lawe, and the goodnes and mercye of
God. Howe and what Barnes the christen should
beare (for vnto vs it is spoken as wel as vnto the
Jewes) bothe Saincte Paule teaches vs in the E-
pistle to the Ephesians the. vi. Chapter.

d. His face shall be so deformed, & not as a mans
face. &c. That is, his visage shall be more de-
formed then other mennes: and his beutie fouler the
the bewtye of the sonnes of men. The whole sen-
tence meaneth, that manye men shall be astoni-
shed when they see Christe our sauour (which was
exceedinge bewtyful before all the sonnes of men
psa. xlv. a) so wickedlye and violently entreated
of the Jewes: spit vpon, scourged, crowned with
thorne and all be bloudyed: Yea, and greatly hu-
bled, contemned and despised, then euer was any
mortall man.

The. liii. Chapter.

He prophesieth euidentlye of the passion of our sa-
uour Iesus Christe.



And * who geueth credence
vnto our preachynge: Or to
whom is the arme of the Lorde
known: He shall growe be-
fore the Lorde lyke as a braunche,
and as a rote in a drie groude, * he shall
haue neither bewty nor fauour. When
we loke vpon him, there shall be no fayre-
nes: we shall haue no lust vnto him. * He
shall be the most simple, and despised of
all, whiche yet hath good experience of
sorowes and infirmities. We shall re-
ken him so simple and so vile, that we
shall hyde our faces from him. * Howe
be it (of a trueth) he onely taketh away
our infirmitie, and beareth our payne:
Yet we shall iudge him, as though he
were plagued and caste downe of God:

* Where as he (not withstandinge, shall
be wondred at for our offences, & limit-
ten for our wickednes. For the payne
of our punishment shall be layde vpon
him, and with his stripes shall we be
healed.

* As for vs, we goe all a straye (lyke
shepe) euerie one a touneth his owne
waye. But thorow him the Lorde par-
doneth all our synnes. He shall be pay-
ned & troubled, and shall not open hys
mouthe. * He shall be led as a shepe to be
slayne, yet shall he be as styl as a lambe
before the shearer, and not open hys
mouth. He shall be had awaye, his cause
not hearde, & without anye iudgement:
Whose generacion yet no man may no-
bze, when he shall be cut of tro & b groude
of the lyuyng. Whiche punishmente
shall goe vpon him for the transgressi-
on of my people. * Hys graue shall be
geuen him with the condemned, and
his crucifiengge w the theues. * Where
as he dyd neuer violence nor vncyght,
nether hathe there bene anye decept-
fulnesse in his mouthe.

* Yet hathe it pleased the Lorde to
luite him with infirmitie, that when he
had made his soule an offering for sin,
he mighte see a longe lastyng seed. And
this deuice of the Lorde shall prospere
in his hande. With trauayle & labour
of hys soule, shall he obtayne great ri-
ches. * My righteous seruante shall
with his wisdomes iustifie and delyuer
the multitude, for he shall beate awaye
their synnes. Therefore wyl I geue
hym the multitude for hys parte, and
he shall deuide the stronge spoyle by-
cause he shall geue ouer hys soule to
death, * and shall be rekened among the
transgressours, which neuertheles shall
take awaye the synnes of the multitude
and make intercession for the misdoers.

The Notes.

a. To tounne our owne waye, is to do our owne
wylles, and to satisfie our owne appetites, & to
be geuen vp into our owne heartes luste: As it is
sayde. psalme. lxxi. c. I geue them vp. &c.
b. The grounde or lande of the lyuyng is no no-
ther thing then this present life, and the grounde
or lande, wherein we lyue. psal. cxlii. b

The. liii. Chapter.

Of the great dominyon of Christe. The iudg-
ment of God endureth but a short space, but hys mercye
is euerlastyng.

Therefore

Eiaue. liii. c

Eiaue. lxx. c
Roma. xv. c

1. Cor. x. c

psal. cxlii. b

C

Jer. xi. b
mat. xxvii. b
Act. viii. d
ii. Cor. v. c

Mat. 27. b

ii. Cor. v. c
1. Pet. ii. d

John xii. b
Ro viii. d

Roma. ix. c

Mat. xvi. c
Luk. xxi. b

Roma. x. c
John. xiii. f

Eiaue. liii. c

Hebr. v. a

mat. viii. b
1. Pet. ii. c

Gala. iii. d



Therefore be glad now, & be glad
*bare & bearest not. Re-
ioyce, singe & be merye,
thou & art not w child:
for & desolate hath moo
chyldezen, then & married
wife, sayeth & Lord. Make thy tent wi-
der, & spred out & hanging, of thine ha-
bitacio: spare not, laye forth thy coards,
& make fast thy stakes: for & shalt break
out on & right side & on & left, & thy seed
shal haue & Gētiles in possessio, & dwell
in & desolate cities. feare not, for thou
shalt not be confounded: be not ashamed,
for thou shalt not come to confusio.
Yea, thou shalt forget the shame of thy
youth, & shalt not remembre the disho-
nour of thy widowheade. for he that
made the, shalbe thy Lorde: & husband
(whose name is: & Lorde of hostes) and
thyne auēger shalbe euen & holpe one of
Israel, & Lord of the whole world. for
the Lorde shal cal the, being as a deso-
late sorowful womā, & as a vōge wife &
hath broke her wedlock: sayth thy God.

Isay. lvi. a
Eze. xvi. b
u. 20. xi. a
Esa. 48. a

Esa. xxi. d

Gene. ix. b

Isa. vii. a

Isay. xl. b

1. Joh. ii. d
John. vi. c

*A little while haue I forsaken thee.
but w greate mercifulnes shall I take
the by vnto me. When I was angry, I
hyd my face from the for a litle season,
but thow euerlastyng goodnes shall
I pardon the, sayeth the Lorde thine a-
uenger. *And this must be vnto me as
the water of Noe: for lyke as I haue
sworne that I wyl not brynge the wa-
ter of Noe anye more vpon the worlde:
*so haue I sworne that I wyl neuer be
angrye with the, nor reproue thee: The
mountaynes shal remoue, and & hylles
shal fal downe: but my louynge kynde-
nesse shall not moue, & the bonde of my
peace shal not fal downe from the, say-
eth the Lorde thy mercyfull louer. Be-
hold, thou poore, vexed and despised: *I
wyl make thy walles of precious sto-
nes, & thy foundacion of Saphires, thy
windowes of chrystal, thy gates of syne
cleare stone, & thy borders of pleasaunt
stones. *Thy chylde shall al be taught
of God, and I wyl geue them plente-
ousnes of peace. In ryghteousnes shalt
thou be grounded, and be farre fro op-
pression: for the whiche thou nedest not
be afrayde, neither for hinderance, for
it shall not comenye thee. Beholde, the
aleaunte that was farre from the, shal

dwell w the: & he that was some tyme
a straunger vnto the, shalbe ioyned w
the: Beholde, I make the symthe that
bloweth the coales in the fire & he ma-
keth a weape after his hādys worcke. I
make also the waster to destroy: but all
the weapens that are made agaynst
the, shall not prospere. *And as for all
tongues, that shall resiste the in iudge-
ment, thou shalt ouercome the and con-
demne the. Thys is the heritage of the
Lordes seruauntes, and the righteous-
nes that they shall haue of me, sayeth
the Lorde.

Luke xxi. b
Actu. i. c

The. lv. Chapter.

I consolation and comfort to the people. The scute
and prophie of the worde of God.



*Come to the & waters al ye,
that be thursty, and ye & haue
no monye. Come, bye, that ye
maye haue to eate. Come bye
w yne and mylke, without any monye,
or monye worthe. Wherefore doe you
laye oute youre monye, for the thyng
that fedeth not, and spende youre la-
boure aboute the thyng that satisfi-
eth you not. But herken rather vnto
me, and ye shall eate of the best, & youre
soule shall haue her pleasure in plente-
ousnes. Enclyne your eares, & come vnto
me, take hede, and youre soule shall
lyue. *for I wyl make an euerlastyng
couenaunt with you, eue the sure mer-
cyes of Dauid.

Eccle. ii. d
Joh. vii. d
Apo. xxi. d

Actu. xxi. d
ii. reg. vii. c

Beholde, I shal geue him for a wit-
nesse amonge the folke, for a Prynce &
Captayne vnto the people. Noe, thou
shalt call an vnknewen people: and a
people that had no knowledge of thee,
shall runne vnto thee: Because of the
Lorde thy God, the holy one of Israel,
which glorifieth the. Seke the Lorde,
while he maye be founde, and call vpon
him while he is nye. *Let the vngodly
man forsake his wayes & the vnrigh-
teous his imaginaciōs, & tourne agayne
vnto & Lorde: so shall he be mercyfull
vnto him: & to our God, *for he is redy
to forgeue. For thus sayeth & Lord: my
thoughtes are not youre thoughtes, &
your wayes are not my wayes, but as
farre as the heauens are hyer then the
earthe, so farre doe my wayes excede
yours, and my thoughtes yours.

B

Eze. xlviii. c
and. xxxii. c

Isay. xlii. a
Isay. 65. d

And

Deut. 32. a * And like as the rayne, & snowe cometh downe fro heauen, & retutneth not thither agayne, but watereth y^e earth, maketh it frutful and grene, that it maye geue corne and bread vnto the sower:

D So the worde also that cometh out of my mouth shall not turne agayne boide vnto me, but shall accomplishe my wyl and prospeere in the thyng, whereto I

In the sende it. * And so shall ye go forth wyth ioye, and be led with peace. The mountaynes and hylls shall synge with you for ioye, and al the trees of the felde shall clappe theire handes. For thornes, there shall growe fyre trees, and y^e myrtle tree in the stead of byztes. And this shall be done to the prayse of the Lorde, and for an euerlasting token, that shall not be taken awaye.

The notes.

- a. Of these waters ye haue in the psal. xlii. a
b. The worde of God is called wyne and mylke because it reioysseth the hert, in that it pacifieth the conscience, & setteth it at rest, milke because it nourissheth & increaseth the lytel ones & yongones in the fayth, as ye haue in .i. pet. ii. a
And as new borne babes desyre y^e redoubtable milke &c. c. To call here, is, by preachynge to brynge to the fayth. By the vnkowen people vnderstande the heathen.

The. lvi. Chapter.

In exhortation to iudgement & rightousnes, and to the spirytual keepynge of the Sabbath. Agaynst the shepherdes that denoure their flocke.

Mat. iii. c



Ihus saith the Lorde: * Kepe equite, & do ryghte, for my sauinge health shall come shortly, and my ryghteousnes shall be opened. Bles-

Esa. viii. c

sed is the man y^e doth thys, and y^e mans childe which kepeth the same. * He that taketh heede, that he vnhalowe not the Sabbath (that is) he that kepeth hym selfe y^e he do no euil. Then shall not the stranger, which cleaueth to the Lorde,

Deut. 32. c

Isa. viii. c

say: * Alas the Lorde hath shut me cleane out from his people. Nether shall * the gelded man say: lo, I am a drye tre. For thus saith the Lorde, fyrst vnto the gelded that kepeth my Sabbath: Namely, that holdeth greatly of the thyng that pleaseeth me, and kepeth my couenant: vnto them wyl I geue in my household & wythin my walles, a better herytage and name then yf they had bene called sonnes and doughters. * I wyl geue them an euerlastynge name, that shall not perishe. Agayne, he sayeth vnto the

John. i. a

C Thus saith the Lorde, fyrst vnto the gelded that kepeth my Sabbath: Namely, that holdeth greatly of the thyng that pleaseeth me, and kepeth my couenant: vnto them wyl I geue in my household & wythin my walles, a better herytage and name then yf they had bene called sonnes and doughters. * I wyl geue them an euerlastynge name, that shall not perishe. Agayne, he sayeth vnto the

strangers that are dysposed to stycke to the Lorde, to serue hym, and to loue hys name: * That they shall be no bonde men. And all they, which kepe them selues, that they vnhalowe not the Sabbath, namely, that they fulfyll my couenant: Them wyl I brynge to my holy mountayne, and make them ioyfull in my house of prayer. Their burnt offrynges and sacrificees shall be accepted vpon myne aulter, * for my house shall be an house of prayer for all people.

John. 8.

3. Reg. 8.
Mat. xxi.
Mark. xi.
Luke. xix.

D Thus sayeth the Lorde God which gathereth together the scatted of Israel: I wyl brynge yet another congregation to him. All the beastes of the felde, & all the beastes of the wod, shall come to deuoure him. * For his watchmen are all blynd, they haue all together no vnderstandynge, they are all domine dogges, not beyng able to barcke, they are slepyng: doggish are they, & lye snoztynge: they are shameles dogges, that be neuer satysfied. The sheperdes also in lyke maner haue no vnderstandynge, * but euery man turneth his owne way, euery one after his owne couetousnesse with all his power. * Come (say they) I wyl fetch wyne, so shall we fyll our selues, that we maye be droncken. And do to morowe, lyke as to daye, yea, and muche more.

Jer. 12. 1
Eze. 34.

Jer. vi. 6

Esa. 22. 2
1. Cor. xv.
Sapient. 11.

The notes.

- a. By these blynde watchmen, vnderstande the chiefe priestes, the scribes, & pharises. &c. which were the peruertere and depauiers of the lawe of God. These for falslye lukers sake abolyshed the true seruice of god: and were the chiefe causes of the forsakynge of Israel. They were slouggish, and sought not that whiche was for the edificacyon of the people, and for the glory of God: but that whiche was for theyr owne priuare proffyte & pleasure. They were slouthful to roore out vyce and to plante vertue, and dyuyn in to y^e profounde and depe slepe of ygnorance, of ydolynesse, of lecherousnesse, and of pryde. As oft as the prielates of the people, Byschoppes, Abbates, & they that auante them selues, forcelypous be such: there hangerth a great scourge ouer y^e whole flocke of Christ.

The. lvii. Chapter.

In the rebukynge of the Jewes for their inuysie done to Christ.



In the meane season the * righteous perissheth, & no manne regardeth it in hys hert. Good godlye people are taken awaye, and no man consydreth it. * Namely: that the

Isa. 53. 1
Sapient. 11. 2

Am. i.

righteous

Esa. 53. 1

righteous is conueyed away thorowe þ
wicked: that he himselfe myghte be in
rest, lye quietly vpon his bed, & lye af-
ter his owne pleasure. Come hyther
therfore ye charmers children, * ye son-
nes of þ aduoutret & the whoze: wher-
in take ye your pleasure: vpon whome
gape ye with your mouth, & bleate oute
your tonge: Are ye not children of ad-
uoutre. And a seide of dissimulacyon:
Ye take your pleasure vnder the okes,
and vnder all grene trees, þ chylde be-
yng slayne in the valleyes, and denmes of
stone. Thy part shalbe with þ stony roc-
kes by the ryuer: Yea, euē these shal be
thy parte. For there thou haste powred
meate & drinke offringes vnto thē. Shuld
I ouerle that: Thou hast made thy bed
vpon hye mountaynes, thou wentest vp
thither, & there hast thou slayne sacry-
fices. * Behynde the dozes and postes,
hast thou set vp thy remembraunce.

When thou haddest dyscouered thy
selfe to another then me, when thou wē-
test downe & made thy bed wyder (that
is) when thou didest carue the certayne
of yonder Idols, and louedest theyr coun-
ches, where thou sawest them. Thou
wentest streyght to kyniges with * oyle
and dyuers opyntmentes (that is) thou
haste sente messangers farre of, and yet
arte thou fallen into the pyt therby.

Thou hast had trouble for þ multitude
of thine owne wayes, yet saydest thou
neuer: I wyl leaue of. * Thou thynkest
to haue lyfe (or health) of thy selfe, and
therfore thou beleuest not that thou art
sycke. For when wilt thou be abashed
or feare seying thou hast broken thy pro-
mise, and remēbreest not me, nether haste
me in thyne hert. Thinkest thou, that I
also wyl holde my peace (as afore time)
that thou fearest me not. Yea, verely I
wyl declare thy goodnes & thy workes,
but they shal not pryncipe the whē thou
cryest, let thy cholen heape deliuer the.
But the wynde shal take thē all away,
and cary them into the ayre. * Neuer-
theles, they that put theyr truste in me,
shal inherit the land, and haue my holy
hyll in possession.

And therfore thus he sayeth: * Make
redye, make redye, and clesse the strete,
take vp what ye can out of the way that
leadeth to my people. For thus sayeth

the hye and excellent, euen he that dwel-
leth in euertlastyngnesse, whose name is
the holy one: * I dwel hie aboue & in the
sanctuary, & with him also, that is of a
contryte & humble sprite: * I may heale a
troubled mynde, & a contrite hert. * For
I chide not euer, & am not wrothe with
out ende. But the blastynge goeth fro
me, though I make the breath. I am
wroth with him for his couetousnesse &
luste, I sympte hym, I hyde me, and am
angrye, when he turneth him selfe, & fo-
loweth the by waye of hys owne herte.
But if I may se his ryght way agayne,
I make him whole, * I leade him, and
restore him vnto them whom he maketh
ioyfull, and that were sorry for him. I
make the frutes of thankesgeyng. I
geue peace * vnto them that ate sarre
of, and to them that are nye, saye I the
Lorde, that make him whole. But the
wycked are lyke the ragynge sea, þ can
not rest, whose water cometh wyth the
myre and grauel. Euen so the wycked
haue no peace, saith my God.

The. lviij. Chapter.

The Lorde (by the mouth of the Prophecie) repro-
ueth the people for theyr fastynges, which were full
of hyppocrysy.



And therfore * crye now, as
loude as thou canst. Leauē
not of, lyft vp thy voyce lyke
a trompet, & shewe my people
their offences, & the house of Jacob their
synnes. For they seke me daylye and wil
knowe my waies, euen as it were a peo-
ple that dyd ryghte, and had not forsa-
ken the statutes of their God. They ar-
gue wit h me concernyng right iudge-
ment, and wyl plete at the lawe wyth
their god. * Wherfore fast we (say they)
and thou seist it not: we put oute lyues
to strapytenesse, and thou regardest it
not.

* Beholde, when ye a fast, your luste
remayneth styll: for ye do no lesse by-
lence to your detters: lo, ye fast to strife
and debate, and to sympte him with your
fyt that speaketh vnto you. Ye fast not
(as some tyme) that your voyce myght
be hearde aboue. * Thyncke ye thys
fast pleaseth me, that a man shoulde cha-
sten him selfe for a daye, and to wythe
his head about lyke an hoke in an hee-
ry cloth, and to lye vpon the earth:

Shulde

Mat. xli. b

Isa. xli. b
Isa. lvi. a
Deut. 18. b
Ezech. xx. b
Leuit. xx. a
Deut. 32. a

Jer. 37. b

Isa. 16. b
Isa. xli. a

Isa. ix. b

Isa. v. a

Isa. xli. c

Isa. 1. b
Isa. lvi. a
and lvi. a

Isa. xli. a
Jerem. 3. c

Luke 21. a

Ezech. 11. c

Isa. xlii. b

Ezech. 11. c
Isa. 44. a

Num. 8. b

Isa. ix. b

Isa. 1. b

Isa. 7. a

Shulde that be called fasting, or a day that pleaseth the Lorde: But this fasting pleaseth not me, tyll the tyme be thou * lowse hym out of bondage, that is in thy daunger: that thou breake the ooth of wycked bargaynes, that thou let the oppressed go free, and take from them all maner of burthens. It pleaseth not me, till thou * deale thy bred to the hongry, and byng the poze fatherlesse home into thy house, when thou seest the naked that thou couer hym, and hyde not thy face from thyne own flesh.

* Then shall thy lyghte breake forth as the moorning, and thy health shal ryght shortly: thy ryghteousnesse shall go before the, and the glory of the Lord shall embrace the.

* Then yf thou callest, the Lorde shall answer the: yf thou cryest, he shall say: here I am. Yea, yf thou layest away thy burthens, and holdest thy fingers, and ceaseest from blasphemous talking, * yf thou hast compassyon vpon the hungry, and refresthest the troubled soule: Then shall thy lyght sprynge out in the darcknesse, and thy darcknesse shall be as the noone daye. The Lorde shall euer be thy gyde, and satysfye the desyre of thyne herte, and fyll thy bones with mary. Thou shalt be lyke a freshe watered garden, * and lyke the founteyne of water, that neuer leaueth runnyng.

Then the places that haue euer bene waste, shall be buylded of þ: there shalt thou laye a foundacyon for many kynredes. Thou shalt be called the maker of hedges, and the buylder agayne of the way of the Sabbath.

Yea, yf thou tourne thy fete from the sabbath, so that thou do not the thing whiche pleaseth thy selfe in my holye daye: then shalt thou be called vnto the pleasaut, holy, and glorious sabbath of þ Lord, where þ shalt be in honoure: so that thou do not after thyne owne ymaginacyon, nether seke thyne owne wyll, nor speake thyne owne wordes. Then shalt thou haue thy pleasure in þ Lord, whiche shall carpe the hye aboue the earth, and fede þ wyth þ heritage of Jacob thy father: for þ LORDS owne mouth hath so promysed.

The Notes.

a. This fast remaineth yet among the Christen.

for true chastening of the bodye and abstynynge from vice will we get nerher vnderstand nor heare of: but syl thynke with the Jewes both that we do God a great pleasure when we faste, and also þ we then fast, when we absteyne fro one thyng, & syl our helpe with another. And verely in this thing doeth our supersticiõ exceede the supersticiõ of the Jewes. for we neuer reade that they euer toke it for a fast to absteyne from fleshe, and eate ether fleshe or whit meate (as they call it.)

The. lix. Chapter.

The Lorde is myghty to saue, and ready to heare our requestes.



Beholde, * the Lordes hand is not so shortened that it can not helpe, neither is hys eare so stopped þ it maye not heare.

But * youre mylde dedes haue separated you from your GOD, and youre * synnes hyde his face from you, that he heareth you not. for youre handes are defyled wyth blod, and your fingers wyth vnyghteousnesse: Your lippes speake lesynges, and your tonge setteth oute wyckednesse. No man regardeth ryghteousnesse, and no manne iudgeth truely. Euery man hopeth in bayne thynges, and ymagyneth dysceate, * conceaueth weerynes, and bringeth forth euell. They a brede cockatrice egges, and weue the spyders web. Who so eateth of their egges, dyeth. But yf one treade vpon them, there commeth by a serpent. Their webbe maketh no clothe and they may not couer them wyth theyr labours. They dedes are the dedes of wickednes, & the worke of robbery is in theyr handes.

* Their fete rûne to euill, & they make hast to shed innocent blod. Their counsels are wycked counsels, harme and * destruction are in their wayes. But the way of peace they knowe not. In theyr goynges is no equite, their wayes are so crooked, that whosoener goeth therin, knoweth nothyng of peace.

And this is the cause that equite is so farre from vs, and that ryghteousnes commeth not nye vs. * We loke for lyghte, lo, it is darcknesse: for the moorninge thyne, se, we walcke in the darck. * We grope lyke the bynd vpon þ wal, we grope euen as one that hathe none eyes. We stamble at the none daye, as thoughe it were towarde nyghte: in the fallynge places, lyke men that are halfe deade. We roare all lyke

¶ In. ii.

Beetes

Beeres, and mourne styll lyke doves.
We loke for equyte, but there is none:
for health, but it is farre from vs. For
our offences are many before the, & our
sinnes testifie against vs. Yea, we must
confesse that we offend, and knowledge
that we do amysse: Namely. transgresse
and dissemble agaynst the Lorde, and
fal away fro our God: vlyng presump-
tuous & traitorous ymaginacions, and
castyng false matters in our hertes.

And therfore is equite gone alyde, and
ryghtuousnes standeth farre of: * truth
is fallen down in the strete, and y thing
that is plaine and open, may not be the-
wed. Yea, the truth is layde in pryson,
and he that restryneth hym selfe fro e-
uell, must be spoyled.

When the Lorde saw this, it dysplea-
sed him soze, that there was no where a-
ny equite. He saw also, that there was
no man, which had pitie thereof, or was
grieved at it. And he helde him by hys
owne power, & cleued to his owne righ-
tuousnes. * He put ryghtuousnes vpon
him for a brest plate, and set the helmet
of health vpon his heade. He put on
wrathe in steade of clothyng, and toke
gelously about him for a cloake: (like as
when a man goeth forth wronfullye to
recompence hys enemyes, and to be a-
uenged of his aduersaryes.) Namely,
that he myght recompence and reward
the Flandes wherthorowe the name of
the Lorde myght be feared, from the ri-
syng of the Sunne: and his magesty, e
vnto the goynge downe of the same.

For he shall come as a violent wa-
terstreame, whiche the wynde of y Lorde
hathe moued. * But vnto Syon there
shall come a redemer, and vnto them in
Jacob that tourne from wyckednesse,
sayth the Lorde. I will make thys co-
uenaunt with them (saith y Lorde): My
spete that is come vpon the, & the wor-
des whiche I haue put in thy mouth,
shall neuer go out of thy mouth, nor out
of the mouth of thy childers chyldre, fro
this tyme forth for euermore.

The Notes.

a. Tobrydecockatryce egges, is, to go about that
which is myscheuous and wycked. And to weue
the spyders webbe, is, to go about vayne & tryfe-
lyng thynges, whiche are of no valure: although
they seme neuer so excellent vnto the deates.

b. As he that catcheth of a cockatryce eggedyeth, so

they that delyte in cupl workes, or that consente
vnto them, shall perishe.

c. And if a man at vnwares tread on theyr egges:
and so presse out the cockatrice and be touched, he
shalbe kyllid of her: euen so shall thoughtes of y
cupll bryng them to death.

d. As no manne maketh clothes of the spyders
web, so shal wycked workes enriche no man, nor
profyte him on the daye of iudgemente, when we
must go in vnto the feast in the weddyng garnet
Mat. xxii. b

e. By the deades of wyckednesse vnderstande gyle-
full and crafty deades. And by the deades of rob-
bery, vyolent, and yraunious deades. The text
sayeth that their deades are the deades of robbe-
rye, because they helpe no mā with their handes.
But do rather robbe and begyle the poore: so are
they without charitie, yea so feale they not what
charite requirerth on them.

The. ix. Chapter.

A consolacion and comfort to Ierusalem.

And therfore get the vp by ti-
mes, for thy * lyght cometh, & the gloire of the Lorde shall
rise vp vpon the. For lo, while
the darcknesse and cloude couereth the
earth & the people, y Lorde shal shewe y
lyght, and his glozy shall be sene in the.
* The Gentyls shall come to thy lyght,
and kynges to the bryghtnes y spyn-
geth forth vpon the. * Lift vp thine ey-
es, & loke rounde about the: All these ga-
ther them selues, and come to the. Son-
nes shall come vnto the from farre, and
doughters shall gather them selues to
the on euery syde. When thou seyst this,
thou shalt maruell exceedingly, & thine
hert shalbe opened: when the power of
the sea shall be couerted vnto thee (that
is) when the strengthe of the Gentyles
shall come vnto the. The multitude of
Camels shal couer the, the dromedaries
of Madia & Epha. * All they of Saba
shal come, bryngyng gold & incense, and
shewing y prayse of the Lorde. All the ca-
tell of Cedar shalbe gathered vnto the,
the rāmes of Babilon shal serue the, to
be offred vnto myne aulter, * whiche I
haue chosē, & in the house of my glozy
whiche I haue garnished. * But what
are these y be here lyke the cloudes, and
as the doves flieng to their windowes.

The Isles also shall gather them vnto
me, and specially the shippes of the sea:
that they may bryng the sonnes farre,
and theyr syluer and theyr golde wyth
theym, vnto the name of the LORDE
thy GOD, vnto the holpe one of Isra-
eli, that hath glozified the: * Straun-

gers

3po. xxi. a

gers shall builde by thy walles, and thy kynges shall do the seruice. For when I am angry, I smyte the: and when it pleaseth me, I pardon the. * Thy gates shall stande open styl both day and nyght, and neuer be shut: that the hooeste of the Gentyles maye come, and that they kynges maye be brought vnto the. For euery people and kingdom that serueth not the, shall perishe, and be destroyed with the sword. The glory of Libanus shall come vnto the: The bysyre trees, Boxes and Cedres togyther, to garnyshe the place of my Sanctuarie, for I wyll gloryfye the place of my fete.

Moreover those shall come knelynge vnto the, that haue vexed the: and all they that despyed the, shall fall downe at thy fete. Thou shalt be called the cytie of the Lord, the holy Syon of Israel. Because thou hast bene forsaken and hated, so that no man went thorow the: I wyll make the glorious for euer and euer, and ioyfull thowse out all posterities. Thou shalt sucke the milke of the Gentyles, and kynges brestes shall fede the. And thou shalt knowe that I the Lord am thy Sauour and defender, y myghtie one of Jacob. For brasie, wyll I geue the golde, and for yron syluer: for wood brasie, and for stones yron. I wyll make peace thy ruler, and ryghtuousnes thyne offycer. Violence and robbery shall neuer be herd of in thy land, neyther harme and destruction win thy borders. Thy walles shall be called health, and thy gates the prayse God. * The Sunne shall neuer be thy day light, and the light of the Moone shall neuer shine vnto the: but the Lord him selfe shall be thyne euerlastyng light, and thy God shall be thy glory.

3po. xxi. b

3po. xxi. b.

* Thy Sunne shall neuer go downe, and thy Moone shall not be taken away, for the Lord hymselfe shall be thy euerlastyng light, and thy sorrowful dayes shall be rewarded the. Thy people shall be all godly, and possesse the lande for euer: the flour of my planting, the worke of my handes, whereof I wyll reioyce. The yongest and leest shall growe in to a thousand, and the symplest into a strong people. I the Lord shall shortly bringe this thyng to passe in his tyme.

The Notes.

a. In these wordes is the readynes and promptnes of them that obey the worde of God declared. As though he shoulde saye: Euen as faste as the cloudes come and go, and as swyfly as doo-ues flye to their nest so roundly wyll the faithful leaue all, and couple them selues to the church, at the voyce of Christ and of his teachers.

b. By the bysyre trees and suche lyke are signyfyed prynces and rulers that gouerne the people, as before in the. ii. c. As who shoulde saye: euen y most excellent men shall be adioyned vnto y church and helpe muche to the furtheraunce thereof.

The. lxi. Chapter.

The propheth that Christ shalbe annoynted, and sent to preache.



The spirit of the Lord God is with me, for the Lord hath anointed me, and sent me, to preache good tydinges vnto the poore, that I myghte bynde by the wounded hertes, * that I myghte preache deliuerance to the captiue, and open the eyes to them that are bounde: that I myghte declare the acceptable yere of the Lord, and the day of the vengeance of oure God: that I myghte comfort all them that are in heynesse, that I myghte geue vnto them y mourne in Syon, bewte in the steade of ashes, ioyful oymnet for sighyng, pleasaunt raymente for an heuye mynde: That they myghte be called excellent in ryghtuousnesse, a planting of the Lord for him to reioyce in.

Luke. xxi. and iiii. c. Esay. li. a.

Esay. lvi. a. and xli. c.

Isaiah. lvi. a. and xli. a.

Isaiah. lvi. a.

They shall buylde the longe rougher wyldernesse, and set by the olde deserte. They shall repayze the wast places, and suche as haue bene voyde thowse oute many generacions. Straungers shall stande and fede your catel, and the Aleauntges shall be youre plowmen and reapers. * But ye shall be named y priestes of the Lord, and men shall cal you the seruantes of our God. Ye shall entoye the goodes of the Gentyles and triumphe in their substance. For your great reprofe and shame, shall they haue ioy that ye may haue part with them. For they shall haue double possession in theyr lande, and euerlastyng ioye shall be with them. For I the Lord, which loue right and hate robbery (though it were offered me) shall make their workes ful of faithfulness, and make an euerlastyng conuenaunte with them.

Esay. lvi. a. Isay. xxi. a.

Isaiah. lvi. a.

Theyr sede also and their generacion shall be known among the Gentiles,

Am. iii. and

and amonge the people. All they that se them, shall knowe that they are the hye blessed seide of the Lorde. And therfore
D * I am ioyfull in the Lorde, and my soule reioyseth in my God. * For he shall put vpon me the a garment of health, & couer me with the mantle of ryghtuousnes. * He shall decke me lyke a bydegrome, and as a byde that hath hir apparel vpon her. For lyke as the ground bringeth forth frute, and as the garden shuteth forth seide: So shall the Lorde God cause rightuousnes, & the feare of God to flourish forth before al the hethē.

The notes

a. The garment of health is sayth that worketh charitie: which is called the wedding garment. Math. xxi. b. This garment (saith the prophete) shall Christ put vpon the church. For al that beleue in God, shall be saued thorow Christ, and be hys beloued children by electyon, and iustified by his bloude. Ephe. i. b

The. lxi. Chapter.

A prophete of the coming of Christ.

I will not hold my tōge, for Ierusalem sake I wil not cease: until their ryghtuousnesse breake forth as the thynnyng light, & their health as a burning lāpe. Then shall the Gentyles se thy ryghtuousnes & all kynges thy glozy. Thou shalt be named w * a new name, whiche the mouth of the Lorde shall shew. Thou shalt be a crowne in the hand of Lord, and a glorious garlande in the hand of thy God. fro this time forth thou shalt neuer be called the forsaken, & thy land shall no moze be called the wyldernes. But thou shalt be called a Bephrabah, & thy land b Beula: for the Lorde loueth the, and thy lāde shall be inhabited. * And like as a yonge man taketh a doughter to maryage, so shall God mary him selfe vnto thy sonnes. And as a bydegrome is glad of his byde, so shall God reioyse ouer the.

I will set watchmen vpon thy walles (O Ierusalem) which shall nether cease daye nor nyght to preach the Lord. And ye also shall not kepe him close, nor leaue to speake of hym, vntill Ierusalem be set vp, & made the prayse of the world. The Lorde hath the swozne by hys ryghte hande and by his stronge arme, that fro hence forth he will not geue thy corne

to be meate for thyne enemyes, nor thy vyne (wherin thou hast laboured) to be drinke for the * straungers.

But they that haue gathered in the corne, shall eate it, and geue thanckes to the Lorde: and they that haue bozne in the vyne, shall dryncke it in the court of my Sanctuary.

Stand backe, and depart a sunder, ye & stand vnder y gate: make rowme ye people, repayre the strete, and take away the stones, & set out a token for the people. Beholde, the Lorde proclaimeth in the endes of the worlde: * tel the daughter Sion: see, thy saluacyon cometh, behold, he bringeth his treasure with him, and his workes go before him. For they whom the Lorde delyuereth, shall be called y * holy people: and as for the, thou shalt be named y greatly occupied, and not the forsaken.

The Notes.

a. That is, my pleasure in her.

b. That is, the married. For the church is spouse of the Lorde.

The. lxii. Chapter.

Of the redemption promysed to the people

What is he this, y cometh from Edō, with stayned read clothes of Bosra: (whyche is so costly cloth) and cometh in so mynibly w al his strength: I am he that teacheth ryghtuousnes, & am of power to helpe. Wherefore then is thy clothing read, & thy rayment lyke his that treadeth in the wyne presse? I haue trodden the presse my selfe alone, and of all people, there was not one with me. Thus haue I troden downe myne enemyes in my wrath, and set my fete vpon them in my indygnacyon: And their bloude sprang vpon my cloothes, and so haue I stayned all my rayment. * For the day of vengeance y I haue taken in hand, & the yeaere of my delyueraunce is come. I looked aboute me, & there was no mā to shew me any helpe, I fel downe, & no man helde me vp. Then I helde me by myne own arme, and my feruentnes susteyned me. And thus haue I troden downe the people in my wrath, and basched the in my displeasure: In so much that I haue shed their bloude vpon the earth.

* I will declare the goodnesse of the Lorde, yea, & the prayse of the Lorde for

Str. strange children.

Esay. xl. o zach. ix. b Mat. xxi. b

Esay. 54. o

Esay. 34. b

Erod. xv. a Esay. 44. a

Luke. ii. b Psal. 132. b

Ezech. 16. b

John. La Ephe. ii. c

Ezech. xlii. b Esay. 61. a

all that he hath geuen vs, for the greate good that he hath done for Israell: which he hath gyuen them for his owne fauoure, and accordyng to the multitude of his lounge kyndnesse. For he sayde: These no doubt will be my people, and no thynckynge chyldren, and so he was their sauour. In their troubles * he forsoke them not, but the angel that went forth from his presence

Exo. xiii. b
and xlii. d.
and xlii. e.

deliuered them: Of very loue and kindness that he had vnto them, redeemed he them. He hath borne the, and carried the by cuet, sence the world began. But after they prouoked hym to wrath and vexed his holy mynde, he was their enemy, and fought agaynst them him selfe. Yet remembred he the olde tyme of Moyses and his people: * Howe he brought the from the water of the sea, as a shepherd * doeth with his shepe: howe he had geuen his holpe sprete amonge them: how he had led Moyses by the ryghte hande with his glorious arme: how he had deuyded the water before them (whereby he gatte hym self an euerlasting name) howe he ledde the in the depe, as an horse is ledde in the playne, that they shoulde nat stoumble. The sprete of the Lorde led them, as a tame beast goeth in the fælde.

Exo. xiii. b

Psal. 77. b

Thus (O God) hast thou led thy people, to make thy selfe a glorious name with all. * Loke downe then from heuē, and beholde the dwellynge place of thy sanctuary and thy glory. How is it, that thy gelousye, thy strength, the multitude of thy mercyes and thy lounge kyndnesse, will not be entreated of vs. Yet arte thou * oure father: for Abraham knoweth not vs, neyther is Israell acquainted with vs. But thou Lorde art our father and redeemer, a thy name is euerlastyng. O Lord, * wherfore hast thou led vs oute of thy waye: wherfore hast thou hardened our hertes, that we feare the not: Be at one with vs again, for thy seruantes sake that are of the generacion of thyne herprage. Thy people hath had but litle of thy Sanctuary in possession, for oure enemyes haue taken it in: And we are become euen as we were from the begynnyng: but thou art not theyr Lorde, for they haue not called vpon thy name.

Deut. 26. b
Baru. ii. d.

Mat. vi. b
Luk. xli. a
and xlii. a

Psal. 119. b

The prophete (vnder the person of the Jewes) bewyleth the people and bannichment. *annes ryght wysnes is lyke a cloth fylled with the soures of a woman.



That I wouldest cleave the heuen in sonder, and come downe: that I might saynes myghte melte away at thy presence, like as at an hote fyre: and that the malicious might boyle, as the water doeth vpon the fyre: wherby thy name myght be knowen amonge thyne enemyes, a that the gentiles might tremble before thee. That I mightest come downe with thy wonderous straunge worckes, then shoulde the hylls melt at thy presence. * For sence the begynning of the worlde there was none (excepte thou O God) that hearde or perceaued, * nether hath anye eye sene what thou dost for the, that put theyr trust in thee.

1. Cor. ii. a

1. Cor. ii. b

Thou helpest him that doeth ryghte with cherefulnesse, a them that thyncke vpon thy wayes. But lo, thou art angry, for we offend, and haue bene euer in synne, * and there is not one whole. We are all as an vncleane thyng, a all our ryghtuousnesse are as the clothes stayned with the floures of a woman: we fall euerychone as the leafe, for oure synnes carpe vs awaye lyke the wynd. There is no man that calleth vpon thy name, that standeth by to take holde by the. Therfore hydest thou thy face from vs, and consumest vs, because of oure synnes.

Rom. iii. b
1. Cor. xlii. a

But nowe O Lorde, thou father of oures: * we are the claye, and thou arte our potter, a we all are the worke of thy handes. * Be not to sore dyspleased (O Lorde) a kepe not our offences to longe in thy remembraunce, but consydre that we all are thy people. The cytyes of thy Sanctuary lye waste. * Syon is a wilderness, and Ierusalem a deserte. Our holy house whiche is our bewtye, where our fathers prayled the, is bren vp: yea all our commodities and pleasures are wasted awaye. Wilt thou not be intreated (Lorde) for all this: Wilt thou hold thy peace, and scourge vs so sore

Rom. ix. c
Eccl. 33. b

Isa. 79. a
Jerem. x. b

Psal. 136. c

The captivity of Ierusalem, and the calling of the
Heathen.

Esay. lii. a.
Roma. x. d



* They shall seeke me, that
hitherto haue not asked for
me, they shall fynd me, that
hitherto haue not soughte
me. The shall I say vnto me:
daily to the people I neuer called vpon
my name: I am here, I am here. For
thus long haue I neuer holden oute my
handes to an vnfaithfull people, that
go not the ryghte waye, but after their
owne imaginacions: To a people I is e-
uer despying me to my face. * They make
their oblations in gardens, and their
smoke vpon aulters of bricke, they lurk
amonge the graues, & lye in the dennes
all nyght. * They eate swynnes fleche, and
vncleane brothe is in their vessels. If
thou comest nye them, they saye: touche
me not, for I am holier then thou.

Deut. 12. a.
Deut. 14. b
Exo. xx. d

Deut. 14. a
Leuit. xi. a

Mat. xx. d

Iere. vii. a.
Isay. lvi. a
Zech. xi. d

Roma. xi. b

Reg. ix. c
Roma. ix. c

Iosua. 7. d

Iosua. 1. c
Iere. vii. c

All these menne when I am angrie,
shall be turned to smoke and * fyre, that
shall burne for euer. Behold, it is wyrt-
ten before my face, & shall not be forgot-
ten, but recompensed. * I shall rewarde
it them into their bosome: I meane your
mysdedes, & the mysdedes of your fa-
thers together (sayeth the Lorde) which
haue made their smokes vpon the mou-
ntaynes, and blasphemed me vpon the
hilles: therefore wyll I measure their
olde dedes into their bosome agayne.

Howeouer thus sayth the Lorde: * like
as when one wold gather holy grapes,
men say vnto him: breake it not of, for it
is holy: * Euen so wyll I do also for my
seruauntes sakes, that I wyll not de-
stroye them all. But I wyll take a sede
out of Iacob, and oute of Iuda one, to
take possession of my hyll. My chosen
shall possesse these thynges, and my ser-
uauntes shall dwell there. Saron shall
be a shepesholde, and * y valley of Achor

shall geue the stallynge for the cattell of
my people, that feare me. * But as for
you, ye are they, that haue forsaken the
Lorde, and forgotten my holy hyll. Ye
haue set vp an aulter vnto fortune, and
geuen ryche dryncke offerynge vnto
treasure. Therefore wyll I nombze you
wyth the swearde, that ye shall be de-
stroyed all together. For when I called,
no man gaue me answer: whē I spake,
ye hearkened not vnto me, but dyd wyc-

kednes before myne eyes, and chose the
thyng that pleased me not.

Therefore thus sayth the Lorde God:
Beholde, my seruauntes shall eate, but
ye shall haue hunger. Beholde, my
seruauntes shall dryncke, but ye shall suf-
fer thirst. Beholde, my seruauntes shall
be merce, but ye shall be confounded.
Beholde, my seruauntes shall reioyce
for very quietnesse of herte: But ye shall
crye for sorowe of herte, and complayne
for vexacyon of mynde. Your name
shall not be sworne by amonge my cho-
sen, for God the Lorde shall save you,
and call his seruauntes by another na-
me. * Who so reioyleth vpon earth, shall
reioyle in the trewe GOD: And who
so sweareth vpon earth, shall sweare in
the trewe GOD. For the olde enmitye
shall be forgotten, and taken away oute
of my syght. * For lo, I shall make a
newe heauen, and a newe earth. And as
for the olde, they shall neuer be thought
vpon, nor kepte in mynde: but men shall
be gladde and euermore reioyle, for the
thynges that I shall do.

Iere. ix. b
1. Cor. i. c
2. Cor. xi. a

1. Pet. 3. d
Apoc. xxi. a

For why: Beholde, I shall make a
ioyfull Ierusalem, yea I my selfe wyll
a reioyle with Ierusalem, and be glad
with my people: * And the voyce of we-
pyng and waylyng shall not be hearde
in her from thence forth. There shall
neuer be childe nor olde man, that haue
not their ful dapes. But when the child
cometh to an hundred yere old, it shall
dye. And yf he that is an hundred yere
of age do wronge, he shall be cursed.

Apoc. 9. a

* They shall buyld houses, and dwell in
them: they shall plant vineyardes, and
eate the frute of theym. They shall
not buyld, and another possesse: they
shall not plante, and another eate: * But
the lyfe of my people shall be lyke a tre,
and so shall the worke of theyr han-
des.

Deut. 18. a

Genet. ii. b.
Iere. 17. b.
Psalm. 1. a

My chosen shall lyue longe, they shall
not labour in bayne, nor begette wyth
trouble: for they are the hie blessed sede
of the Lorde, and their frutes with the.
And it shall be that ozeuer they call, I
shall aunswere theym. While they
are yet but thynkynge howe to speake,
I shall heare them. * The wolfe and
the lambe shall fede together, and the
Lyon shall eate haye lyke the bullock.

Esay. xi. b.

But

Gen. 1. 11. * But earth shalbe the serpent's meat.
There shall no man hurte nor slaye a-
nother, in all my holpe byll, sayeth the
Lorde.

The notes.

a. God is counted to reioyce, when the people fa-
loweth his mynde and wyll, and that he therefore
doeth them good, and geueth them hys benefyts.
A lyke sayinge haue ye in Jeremie. xxxii. g. I
wyll haue a luste and pleasure to do them good
ec.

b. There shall nerther be chylde nor olde man. ec.
The meanyng is: There shall no man be delited
in the vayne hope of this mortall lyfe. They that
be but euen younge of age, that haue profyted in
faythe and holpe worches, and that loue not this
present lyfe, shall thyncke them selues olde y-
nough. And that for the cōtemplacion, and desyre
of the lyfe to come, which they knowe right wel
shalbee much better.

c. Some reade: He shalbe counted younge.

d. And yf he that is an hundred yere of age,
ec. The prophet meaneth hereby that although he
the wicked come to an exceedinge greate age, yet
thynke they that they haue not liued ynough, so
shal their damnacion be the greater.

e. The wolfe and the lambe shall fede together,
ec. The meanyng is, that the moste wyched
and cruell men shall at the comyng of Christ agree
with the good and peacable: And that the Gen-
tyles (which for theyr beastlye lyfynge, are of-
ten signified vnder the name of beastes) shalbe
at vnyte with the faythfull, and the one lyue
louynge with the other withoute strepe. The
yere same sayinge haue ye before in the. xi. a. b.
f. But earthe shalbe the serpent's meate, that is,
with earthe shall the serpente bee contente, and
nerther styng manne, nor hurte hym with her
venome.

The. lxxvi. Chapter.

God dwelleth not in temples made by mans handes.
He despyseth sacrifices done without mercy and faythe.
God comforteth them that are troubled for his sake. A-
mong the Genten, the Sabboth is conynuall.

Psalm 1. b.
Eccl. 5. 7. c.
Actes. vii. f.

Now sayeth the Lord: * Hea-
uen is my seat, and the earth
is my fote stole. Where shal
now the house stande that ye
wyll buylde vnto me? And where shall
be the place, that I wyll dwel in? As for
these thynges, my hande hathe made
them all, and they are all created, sayeth
the Lorde. * Which of them shall I the
regarde? Euen hym that is of a lowlye
troubled spirite, and standeth in awe of
my wordes. For who so slayeth an oxe
for me, doth me so greate dyshonour, as
he that killeth a man. He that killeth a
shepe for me, choketh a dogge. He that
byngeth me meate offerynge, offereth
swynes bloude: who so maketh me a
memorial of incense, prayseth the thing
that is vnrighthe. Yet take they suche

wayes in hand, and theyr soule delyteth
in these abominacyons.

* Therefore wil I also haue pleasure **Job. vi. a.**
in laughig them to scorn, and the thing
that they feare, wyll I byng vpon the.
* For when I called, no man gaue aun- **Eccl. i. b.**
swere: when I spake they woulde not **Prout. i. b.**
heare: But dyd wickednesse before mine
eyes, & chose the thynges that displease
me. Heare the worde of God all ye, that
feare the thyng which he speaketh.
Voure brethren that hate you, and cast
you out for my names sake, saye: Lette
the Lorde magnifye himselfe, that we
may se your gladnesse: and yet they shal
be confounded.

* For as touchyng the ctyte and the **C**
temple, I heare the voyce of the Lorde, **zach. xlii. a.**
that wyll rewarde, and recompence hys
enemyes: lyke as when a wyfe byngeth
forth a man childe, or euer she suffre the
payne of the byrthe and angurthe of the
trauayle. Who euer hearde or sawe
suche thynges: dothe the ground beare
in one daye: or are the people bozne all
at once, as Syon beareth her sonnes?
For thus sayeth the Lorde: Am I he y
maketh other to beare, and beare not
my selfe? * Am not I he that beareth,
and maketh baren: sayeth thy God. Re- **Gen. xvi. b.**
ioice with Jerusalem, and be glad with **and. ii. f.**
her, all ye that loue her. * Be ioyfull **and. xxx. a.**
with her, all ye that mourned for her. **D**

For ye shall sucke comforte oute of her
brestes, and be satisfied. Ye shall talke,
and haue delyte in the plenteoutnesse of
her power. For thus sayeth the Lorde:
beholde, I wyll let peace in to her, lyke
a water floude, and the myghte of the
Hebthen lyke a flowyng streame. Then
shall ye sucke, ye shall bee bozne vpon
her sides, and be ioyfull vpon her knees
for lyke as a chylde is comforted of
his mother, so shall I comforte you, &
ye shalbe comforted in Jerusalem. And
when ye se thys, voure hearte shall re- **pso. xlv. b.**
ioyce, * and voure bones shall flozyshe **Eccl. xxxvii. a.**
lyke an herbe.

Thus shall the hande of the Lord
be knowen among hys seruauntes, and
his indignacion amonge hys enemyes.
For beholde, the Lorde shal come with
fyrre, and his charet shalbe like a whirle
wynde, that he maye recompence his
vengeance in his wrathe and his indig-
nation

The renewyng of the worlde.

The Prophecie.

nacion with the flame of fyre. For the LORD shall iudge all fleshe with the fyre and wyth his sword, and there shalbe a greate nombre slayne of the Lorde. Suche as haue made them selues holpe and cleane in the gardens, and those þe haue eaten swine fleshe, myce, and other abhomy nacpons, shalbe taken awaye together, sayeth the Lorde. For I wyll come to gather all people and tonges with their workes and imaginacions: these shall come, and se my glozpe. Unto them shall I geue a token, and sende certayne of them (that be deliuered) amonge the Gentylles: in to Celycia, Africa and Libya (where menne can handle bowes) in to Italye also and Greke lande.

* The fles farre of, that haue not herde speake of me, and haue not sene my glozpe, shall preache my prayse amonge the Gentyles and shall bynge all youre brethzen for an offerynge vnto the Lorde, oute of all people, vpon horses, charrettes and horse lytters, vpon Mules and cartes to Ierusalem my holpe hyll (sayeth the Lorde) lyke as the chyl dren of Israell bynge the offerynge in cleane vessels, to the house of the Lorde.

* And I shall take oute certayne of them for to be preeftes and leuytes, sayeth the Lorde. For lyke as the new heauen and the newe earthe whiche I wyll make, shalbe faste stablished by me: (sayeth the Lorde.) So shall youre sede and youre name contynue and there shalbe a new Moone for the other, & a new Sabbath for the other, and al fleshe shal come to worship before me (sayeth the Lorde.) And they shall go forth and loke vpon the carjons of them þe haue transgressed agaynst me. * For theyr wormes shall not dye, nether shal their fyre be quenched, and al fleshe shall abhorre them.

The ende of the booke of the
Prophete Esay.

The notes.

a. Where shall now the house stande. &c. As who would saye: Wherto make ye me a temple of manshandp worke, which rule the whole world? Wherto haue I suffered the temple, to kepe you Jewes in a certayne maner of instructyon, and as

bediecc: and chose you one place for your seruice, to thynken that ye should not fall to the Idoles of the Gentyles. But now wyll I haue all Idoles banished, and for Ierowe wyll I challenge vnto me the whole worlde, for one people all the dwellers vpon the earthe, whiche shalbe my worshippers in spirite and in trueth. John, iiii. I wyll not be superstitious ye worshipped with sacrifices and ceremonies in the temple, but with rightuousnes, with saythe, and with the spirite. The same songe that the prophete here spyngeth in the latter ende of hys Prophecie, sang he before in the begynnynge, each in the fyfte Chapter. Let the christen note these two Chapters (I meane the fyfte, and laste) well, and then shall they perceyue, how greatlye God abhorreth suche Apocrypte workes done without sayth, al though they seame & appeare outwardly to be most godlye.

b. That is, there shalbe a perpetuall feast and a perpetuall rest. They shall not then kepe the Sabbath after the maner of the Jewes, nor make difference betwene daye and day, but they shal kepe a contynuall Sabbath, and neuer do seruile workes, that is synnes. Then shall they alwayes bee in the temple, that is, alwayes shall they prayse God, in spirite and trueth, as well in aduersitie as in prosperitie. They shall neyther runne vnto Idoles nor aye creatures, but shall worshype the Lorde onelye.

The booke of the Prophet Ieremye.

The fyfte Chapter.

The booke of Ieremy, and in what tyme he prophesied. He refuseth him selfe and would be refuse the office of a Prophete, because he is young and vnerpente. He is taught of the Lorde, and becometh bolde, God openeth vnto him, that the destruction of the Jewes, by the Babylonians, is at hande. Ieremye is commaunded to speake the worde of God vnto the Jewes, without feare.



These are the Sermons of Ieremy þe sonne of helkiah þe preeft, one of the that dwelt at Ana thothe in the lande of Benjamin: whē the Lord had fyrst spoken wyth him, in the tyme of Josiah the sonne of Amon kinge of Iuda, in the. xiii. yeare of his kingdome: and so duryng vnto the tyme of Jehoakim the sonne of Josiah kinge of Iuda, * and vntyll the. xi. yeares of Iedeiah þe sonne of Josiah kyng of Iuda wer ended: whē Ierusalem was taken, euen in the fifth Moneth. The worde of the Lord spake thus vnto me: * Before I fashioned the

Ier. xi. d.

4. Be. xxi. a
Ier. xxi. a

Esay. xlii. a
and. xlii. a
psal. lxx. a

in thy mothers wombe, I did know the.

B And or euer thou wast borne, I sanctified the, and ordeyned the, to be a prophete vnto the people. Then sayde I:

* Oh Lorde God, I am vnnmete, for I am yet but younge. And the Lorde answered me thus: Saye not so, I am to pounge. * For thou shalt goo to all that I shal sende the vnto, * and whatsoeuer I commaunde the, I shalt thou speake. Be not afraied of theyr faces, for I wil be w the, to deliuer the, sayth the Lord.

* And with that, the Lorde stretch- ed out his hand, & touched my mouth, and sayd mozeouer vnto me. Behold, I put my wordes in thy mouth, and this daye do I sette the ouer the people and kingdomes: that thou maiest roote out, breake of, destroy, & make waste: That I maye build by & plant. After this, I Lord spake vnto me, saying: Jeremye, what seest thou? And I sayd: I se a wa kyng rod. Then sayd I Lord: thou hast sene right, for I wyl watch diligently vpon my worde, to perfoyme it.

It happened afterwarde, that the Lorde spake to me againe, and sayde: What seyst thou? And I sayde: I do se a seethinge * pot, lokynge from oute of the northe hytherwarde.

Then sayde the Lorde vnto me: Out of the northe shall come a plage vpon all the dwellers of the lande. For lo, I wyl cal al the officers of the kingdomes of the north (sayeth the Lord.) And they shall come, and euery one shall sette hys seate in the gates of Ierusalem, and in all theyr walles round aboute, and thorowe all the cyties of Iuda. And thou row them shal I declare my iudgement vpon all the wyckednesse of those men, that haue forsaken me: that haue offred vnto straunge goddes and worshipped the workes of theyr owne handes.

* And therfore gyde by thy loy- nes, aryse, and tell them all, that I geue the in comaundement. Feare them not, I wyl not haue the to be afraied of the. * For beholde, this daye do I make the a stronge fenced towne, an yron ppyler, and a wall of stele agaynst the whole lande, agaynst the kinges and myghtie men of Iuda, against the pcestes and people of the lande. They shall fyght agaynst the, but they shall not be able to

ouercome the: for I am with the, to de- lyuer thee, sayeth the Lorde.

The Notes.

a. It is a necessarye thinge to the vnderstandinge of the prophtes, to know the times of the times. wherein they prophesied. The storyes of Ieremye tyme ye haue in the fourth of the kynges, from the xxi. Chapter to the ende of the booke: & in the seconde of the Chronicles, from the xxi. chapter to the ende also. He prophesied aboute. xli. yeares.

b. I sacrificed the. &c. That is, I dedicated, chose, appoynted, and prepared, and set the asyde, to be a prophete vnto the people. So in Iohn. p. g. Say ye then vnto him, whome the father hath sancti- fied. &c. That is, hath chosen. &c.

c. For a Propheet or Preacher to gyde by hys loy- nes, is boldelye and constantly, to resyst the false opinion, and doctrine of the wycked, and euen to empynte in them the worde of truely (which en- gendreth hate) whether they wyl or no: and that not ones or twyse, but vntill suche tyme as they se the amende, or elles waxe angrye and furuous with it. Yea, and then to sette more by the com- maundemente of the Lorde, then by the power and tyrannye of this worlde: and not to set by the thyrninges of rulers, which can do nothing but that whiche God permitteth and suffereth: therefore are they not to be feared of an obedi- ent & faithfull seruant of the Lorde.

The. ii. Chapter.

God reherceth hys benefices done vnto the Jewes. Agaynst Pcestes and Prophtes, or preachers that contemne and despise God. The Jewes are destroyed, because they forsoke God, and because they ran a whor huntynge after 3 doles.

Mozeouer, the word of I Lord comaunded me thus: Go thy waye, crye in the eares of Ierusalem, and saye: Thus sayeth the Lorde: I remembre the for the kyndnesse of thy youthe, and because of thy stedfaste loue: in that thou toldest me thorowe the wyldernes, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and so was his fyrste frutes. * All they that deuoured Israell, offended: my fortune fell vpon them, sayeth the LORDE. Heare therfore the worde of the LORDE, O thou house of Iacob, and al I generacio of the house of Israel. Thus sayeth the Lorde vnto you.

What unfaithfullnesse founde your fathers in me, that they wente so farre awaye from me, falling to lychtnesse, and beyng so vayne? They thoughte not in their hartes: Where haue we left the LORDE, that broughte vs oute of the lande of Egypte, * that ledde vs thorowe the wyldernes, thorowe a des- sette and roughe lande, thorowe a drye

Here. x. d. Iach. ii. b.

Exod. xlii. e

exo. lvi. c. d. Actes. ix. b.

Math. x. c.

1. Cor. vi. a.

esay. vi. a. Jer. xlii. a.

Job. xli. b.

Here. lvi. b. ana. p. b. b.

Ex. lvi. a.

Jer. v. d.

B

and

Israell.

The Prophecye.

Dent. vi. b.

and a deadlye lande, yea, a lande that no manne had gone thorowe. and wher in no man had dwelte. * And when I had brought you into a pleasaunt well buylded lande, that ye myght enioye p frutes and al p commodities of p same: ye wente forth and defyled my lande, and broughte myne herytage to abhominacion.

Mar. xii. e.
John. v. d.

The preestes them selues sayde not once: Where is the Lorde? * They that haue the lawe in their handes, knowe me not. The shepherdes offende against me. The Prophetes do seruyce vnto Baal, and folowe suche thinges as shal bypnyng them no pofypte.

psal. 95. a.

Wherefore, I am constrayned (sayth the Lorde) to make my complaynte vpon you, and vpon youre chyldren. So in to the fles of Cethim, and loke well: sende vnto Cedar, take diligent hede: & se, whether suche thinges be done there, whether the Gentylys them selues deale so falslye & vnturlye with their Gods, * (whiche yet are no goddes in dede.) But my people hath geuen ouer their hie honour, for a thinge that maye not helpe them

Jer. xlii. c.
John. iii. b.

Esa. xlii. d.

Be astonished (O ye heauens) be a frayde, and abashed at suche a thinge, sayeth the Lorde. For my people hath done two euels. They haue forsaken me the * well of the water of lyfe, and digged them pyttes, yea, hyle and broken pyttes, that holde no water. * Is Israell a bonde seruaunt, or one of the housholde? Why is he then so spoyled? Why do they roare and crye then vpon hym, as a lyon? They haue made his lande wast, his * cyties are so bzent vp, that there is no manne dwellinge in them. Yea, the chyldren of * Aioh and Taphnes haue defyled thy necke.

Esa. i. b.

Jer. xxii. c.

Job. xxi. b.

* Commeth not thys vnto the, because thou hast forsaken the Lord thy God euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to dryncke soule water of Nilus? Ether, what makest thou the waye to Assiria? To dryncke water of the floude? * Thyne owne wickednesse shall reprove the, and thy turnyng as way shal condemne the: that thou mayest knowe and vnderstande, howe euell and hurtfull a thyng it is, that thou

hast forsaken the Lorde thy God, and not feared him, sayeth the Lorde God of hostes.

Esa. i. b.
Esa. xi. d.

Jerem. iii. b.

Esa. v. a.

E

* I haue euer broken thy pocke of olde, and burste thy bondes: yet sayest thou, * I wyll no more offende, but (like an harlot) thou runnest aboute vpon all hye hylles, and amonge all grene trees: where as I planted the oute of noble grapes and good rotes. * Howe art thou turned then into a bytter, vnfruteful & straunge grape? Yea, and that so sore: that thoughe thou wash the with b. Pl. trus, and make thy self to sauoure with that swete smellynge herbe of Boryth: yet in my sight thou arte stayned with thy wickednesse, sayeth the LORDE thy God.

Save not now: I am not vnclene, and I haue not folowed the Goddes. * Loke vpon thyne owne wayes in the woddes, valleyes and dennes: so shalt thou know, what thou hast done. Thou arte lyke a swyfte Dromedarye, that goeth easelye his waye: and thy waytonnes is lyke a wylde Ass, that blyeth the wyldernes, and that snoffeth and bloweth at his wyl. Who can tame the? all they that seke the, shall not faple, but fynd the i thine owne vnclennes. Thou kepest thy fote from nakednesse, and thy throte frome thyrst, and thynckest thus in thy selfe: thus I wyl take no sorow, I wyl loue the straunge goddes, and hange vpon them.

Jer. li. b.
4. re. xlii. b.
Jer. v. d.
Esa. lvi. a
Esa. xlii. b

Lyke as a thefe that is taken with the dede commeth to shame, euen so is the house of Israel come to confusion: the cominen people, their kinges and rulers, their preestes and prophetes. * For they sape to a stocke, thou art my father, and to a stone: thou hast begotte me: yea, they haue turned their backe vpon me, and not their face. * But in p tyme of their trouble, when they sape: stande vp, and helpe vs, I shall answer them: where are now thy goddes, that thou hast made the? byd them stande vp, and helpe thee in the tyme of nede? * For loke howe many citie thou hast (O Iuda) so many goddes hast p also.

Rom. i. c.

Jer. xxii. d.

Isa. vi. b.

Jer. xi. b.

Wherefore then wyll ye goo to lawe with me, seynge ye all are synners as gaynst me, sayeth the Lorde? It is but lost labour, that I smyte your chyldre for

for they receaue not my correccion.

ii. par. 24. d * Your owne swerde destroyeth your prophetes, lyke a deuouringe lyon, If ye be the people of the Lorde, then herken vnto hys worde: Am I then become a wilderness vnto the people of Israell: or a lande that hath no lychte? Wherfore sayeth my people then: we are fallen of, and we wyll come no moze vnto the: Both a maiden forget her raiment, or a bride her stomacher: And doth my people forgette me so longe? Why boostest thou thy wayes so hylie (to optayne fauoure therthorow) when thou hast yet staped them with blasphemies?

Deut. 18. b
Jer. vii. a
Ezech. xx. d
psal. cv. e

Upon thy wynges is founde * the bloud of poore and innocent people, and that not in corners and holes only, but openlye in al these places. Yet darrest thou saye: I am gyltlesse: Cusche, his wrath can not come vpon me. Behold, I wyll reason with thee because thou darrest saye: I haue not offended. O howe euell will it be for the, to abyde it: when it shalbee knowen, how ofte thou hast gone backward: for thou shalt be confounded, as well of Egypte, as of the Assyrians: yea, thou shalt go thy waye frome them, and smyte thyne handes together vpon thy heade. Because the Lorde shall bring that confydence and hope of thine to nought, and thou shalt not prosper with all.

The notes.

a. Roph and Caphnez, were two of the cheefest types of Egypte, wherein the Hebrewes put their trust, but in vayne.
b. Nitrus is a kynd of salte good to wash clothes in, and the bodye also.

The .iii. Chapter.

God beinge mercifull calleth vnto repentance hys people which he had forsaken for their whoredome with Idolles. Heer sheweth Israell vnto repentance promysing the iudgementes that shoulde haue the true knowledge of God. The returne of Israell vnto God, conf. sinne their roffence.

Deut. 24. u.



Do menlye * when a man putteth awaye his wyfe, and she goeth from him, and marieth with another, then the question is: shoulde he resorte vnto her anye moze after that? Is not hys felde then despyled and vncleane? * But as for the: thou hast played the harlot with manye louers, yet turne agayne to me, sayeth the Lorde. Lyst vp thyne eyes on euery syde, and loke, yf thou bee not despyled.

Deut. 24. u.
Ezech. xvi. b

Thou hast wanted for them in the stretes, and as a murtherer in the wilderness. Thowow thy whoredome and harmful blasphemies, is the lande defiled * This is the cause, that the rayne and euening dew hath ceased. Thou hast gotten the an whores forehead, and canst not be ashamed. Els woldest thou lape vnto me: O my father, thou art he that hast brought me vp, and led me from my youthe: wylt thou then put me awaye, and caste me of for euer? Or wylt thou withdrawe thy selfe cleane from me? Nevertheless, thou speakest such wordes, but thou arte euer doinge worse and worse.

B

Jer. vii. a

C

Jer. i. a
Jer. vii. b
4. reg. 17. b

* The Lorde sayde also vnto me: in the tyme of Josiah the kyng: Hast thou sene what that shrinkinge Israell hath done: howe she hath turne vp vpon al the hylles, and amonge al thycke trees, and there played the harlot: hast thou sene also (when she had done all thys) howe I sayde vnto her: that she shoulde turne agayne vnto me, & yet she is not returned? * Iuda that vnfaithful sister of hers also sawe thys: Namelye, that after I had well sene the aduourse of that synckynge harlotte Israell, * I put her awaye, and gaue her a byll of deuozement.

Ezech. 23. b

4. reg. xvii. a

For all this, her vnfaithfull sister Iuda was not ashamed, but went back and played the whore also. Yea, and the noyle of her whoredome hath defiled the whole lande. For she hath commytted her aduourse with stones and stockes.

Neuerthelesse, her vnfaithfull sister Iuda is not * turned vnto me agayne with her whole herte, but faynedlye, sayeth the Lorde. And the Lorde sayde vnto me. * The backsyder Israell is moze rightuous, then the vnfaithfull Iuda: & therefore goo preache these wordes towarde the northe, and say: Thou shrinkinge Israell, turne agayne (sayeth the Lorde) and I wyll not turne my face from you, for I am mercifull, sayeth the Lorde, and I wyl not alway * beare displeasure against the: but on this condicion, that thou know thy great blasphemie: Namelye, that thou hast vnfaithfullye forsaken the Lorde thy God, and hast made thy selfe partaker

Deut. v. a

Ezech. 16. b

psal. xlii. a

her

Israell.

The Prophecie.

Jer. v. b.
Esa. lvi. a.

ker of straunge Goddes* vnder al gre-
ne trees, but hast had no wyl to heare
my voyce, sayeth the Lorde.

Esa. li. c. 3. e
De. xlii. a.

E* O ye shrinkeinge chyldren, turne
agayne, sayeth the Lorde: and I wyl be
maried with you. For I wyl take one
oute of the cytie, and two out of one ge-
neracyon frome amonge you, and bring
you oute of Spon: and wyl geue you
herdme after myne owne mynde, which
shall fede you wyth letynge and wys-
dome. Moreouer, when ye be increased
and multiplyed in the lande, then (sayth
the Lorde) there shall no more boost be
made of the arcke of the Lordes Testa-
mente: No manne shall thinke vpon it,
neyther shall any manne make mencion
of it: for from thence forth it shall ney-
ther bee byslyted, nor honoured wyth
gyftes.

Gala. iiii. c.

* Then shall Ierusalem be called
the Lordes seate, and al heathen shall
bee gathered vnto it, for y name of the
Lordes sake, which shall be set vp at Je-
rusalē. And from y tyme forth, they shall
folow no more the imaginacion of their
owne frowarde herte.

mat. viii. b

I Then those that bee of the house of
Juda, shall go vnto the house of Isra-
ell: * and they shall come together oute
of the North, into the same lande that
I haue geue your fathers. I haue shew-
ed also, howe I toke the vp beinge but
a childe, and gaue the a pleasaunt land
for thine heretage, yea and a godly host
of the heathen: and howe I commaun-
ded the, that thou shouldest * call me fa-
ther onely, and not to shrinke frome.

Mat. xlii. c

But lyke as a woman sayleth her
louer, so are ye vnfaithfull vnto me (O
ye house of Israell) sayeth the Lorde.

Jer. xxi. c

* And therfore the voyce of the chyldre
of Israell was herde on euery side, we-
pinge and waylunge: for they haue de-
fyled theyr waye, and forgotten God
theyr Lorde.

Osee xii. a.
Deut. iiii. a.

E O ye shrinkinge chyldren, turne a-
gayne (sayng: lo, we are thyne, for thou
arte the Lorde oure God:) And so shall
I heale your backturnynges. The hyl-
les fall, and all the hie pryde of the most
taynes, * but the health of Israell stand-
eth onely vpon God oure Lorde.

Chap. v. a
Dan. ix. a.

* Confusyon hath deuoured our fa-
thers labour from out your the vp: yea,

their shepe and bullockes, their sonnes
and doughters. So do we also slepe in
oure confusyon, and shame couereth vs
* for we and our fathers fro our youthe
vp vnto this daye haue synned against
the LORDE oure GOD, and haue
not obeyed the voyce of the Lorde oure
GOD,

Baruc i. b
Jer. xlii. a

Mal. xvi. a
cap. xlii. a
Iuda. vii. c
I. e. for. ix. b.
aud. x. b.

The Notes.

a. That is thou hast loued, worshipped, and ser-
ued manye Idoles of the Gentylles, in hylles,
wodes, valeies, feldes, and in manye other places
as we often reade in the Byble: and hast forsaken
me thy husband: contrary to the maner of honest
maried womyn, wherefore thou arte worthy to
bee deuorced: yet turne and repent and forsynke
the earnest spe, and I wyl not stycke to receyue
the agayne.

The. iiii. Chapter.

The true repentance or returnyng to God. He ex-
horteth to the circumcysion of the herte. The destruc-
tion of Iewry is prophesied, for the malice of their herte.



Israil, if thou wylte
turne the, then turne
vnto me, saith y lord.
And if thou wilt put
away thine abhomi-
nacyons oute of my
syght, thou shalt not

be moued: * And shalt swear: The Lord
lyueth: in truth, in equitie & rightuous-
nesse: and all people shall bee fortuna-
ble and ioyfull in him. For thus saith
the Lorde, to all Iuda and Ierusalem:
plowe your lande, and sowe not among
the thornes.

Jer. v. a.
aud. xii. a.

* Be circumcysed in the Lorde, and
cut away the foreskynne of your her-
tes, al ye of Iuda, and al the indwellers
of Ierusalem: * that my indignacyon
breake not oute like fyre and kyndle, so
y no man may quench it, because of the
wickednes of your ymaginacions.

Jer. vi. b.
and. ix. a.
Collo. ii. b
Jer. xli. c.

* Preache in Iuda and Ierusalem,
crie oute and speake: blowe the trompet
tes in the land, cry that euery man may
heare, and saye: Gather you together, a
we wyl go in to strong cyties. Set vp
the token in Sion, speke you & make no
taryng: * for I wyl bring a great plage
& a greate destruccyon from the north.
For the spoyler of the Gentylles is bro-
ken vp from his place, as a lyon out of
his denne, that he maye make the lande
waste, and destroye the cities, so that no
man may dwel therein. Wherefore gyrd
your selues aboute with sacke clothe,
mourne

Cap. 58. a

Jer. i. b

a mourne and wepe, for þe fearful wrath of the Lorde shall not bee withdrawn from you.

C At the same tyme (sayeth the Lorde) the hert of the kyng and of the prynces shall be gone, the prestes shall be astonied, and the prophetes shall be sore afraied. Then sayde I: O Lorde God, haste thou then disceaued this people and Jerusalem, sayenge: * ye shall haue peace, and now the swerde goethe thorow their lyues. Then shall it bee sayde to the people and to Jerusalem: b there cometh a warre wind from the north thorow the waye of my people, but neither to faime, nor to cleanse.

D After that shall there come vnto me a strong winde, and the wil I also geue sentence vpon them. For lo, he cometh downe lyke as a cloude, and his charrettes are lyke a stormy wynde: his horsemen are swifter then the Eagle. Wo vnto vs, for we are destroyed. O Jerusalem, * wache thyne herte frome wyckednesse, that thou mayest be helped. How longe shall thy noisom thoughtes remaine with the?

For a voice from Dan and from the hill of Ephraim speaketh out, and telleth of a destruccion. Beholde, the Hea: then geue Jerusalem warnynge, and preache vnto her, that her destroyers are comynge frome farre countrees. They tell the cyties of Iuda the same also, they shall geue them warnynge in euery place, lyke as the watche men in the felde. For they haue prouoked me to wrath, sayeth the Lorde.

C * Thy waies and thy thoughtes, haue broughte the vnto this, this is thyne owne wyckednesse and dysobedience, that hath possessed thyne herte: Ah my belye, ah my belye, (shalt thou cry) how is my hearte so sore: my hearte panteth within me, I can not be styl, for I haue herde the cryng of the trompettes and peales of warre.

They crye murther vpon murther, the whole lande shall perishe. Immediately my tentes were destroyed, and my hangynge, in the twyncklynge of an eye. Howe longe shall I se the tokens of warre, and heare the noyse of the trompettes.

Nevertheless this shall come vpon

them * because my people is become foolyshe, and hath vtterlye no vnderstandinge. * They are the chyldren of folyshnes, and without any discrecion. To do euell, they haue wytte ynough: but to do wel, they haue no wysdome. I haue looked vpon the earthe, and se, it is waste and voyde. I looked towarde heauen, and it had no shyne.

I behelde the mountaynes, and they trembled, and all the hylles were in a feare. I looked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all theyr cittyes were broken downe at the presence of the Lorde, and indignacion of his wrath.

C For thus hath the Lorde sayde: The whole lande shall be desolate, yet wyll I not then haue done. And therefore let the earthe mourne, and let the heauen be sorre aboute: for the thyng that I haue purposed and taken vpon me to do, shall not repente me, and I wyll not go from it. The whole lande shall fle: for the noyse of the horsemenne and bowmen: they shall runne in to dennes, in to woddes, and clymme vp the stonye rockes. All the cyties shall be voyde, and no man dwellynge therein.

What wylte thou now do, thou beinge destroyed? * For thoughe thou clothest thy selfe with scarlet, and deckest the with golde: * though thou paintest thy face with colours, yet shalt thou tynne thy selfe in bayne.

For those that hitherto haue bene thy greate fauourers, shall abhorre the, & go about to slay the. For (me thinke) I heare a noyse, lyke as it were of a woman trauelynge, or one labourynge of her fyrste chyld: euen the voyce of the doughter Syon, that casteth oute her armes, and cowneth, saying: Ah wo is me, howe sore vexed and faine is my herte, for them that are slayne.

The notes.

a. To mourne in the Scripture signyfeth some tyme to make an vnumerable and greuous lamentacyon, as when a man for impatience and greffe, smiteth his owne body, renterh his clothes, tearerh his heere. &c. So in Math. xxiii. c. And then shall al the kyrcches of the earth mourne.
b. Some reade the dyce wynde cometh out of the hygh places of the wyldernesse, by the waye of the

Clap. v. d.

Bar. iii. d.

Dee. iii. b.

Deut. 18. a.

Chies 4. a

Dani. 7. a.

Psalm 11. a

Clap. 1. c.

Jer. 11. c.

4. Reg. 1. f.

Isa. 1. c.

4. reg. 18. c.

Jerem. 11. c.

and, 11. d.

the daughter of my people. &c. They vnderstande by the wynde, the kinge of Egypte. And by the waye of his people, the waye which he ledde his people when they came forth of Egypte, whiche was throughe the wilderness. Exod. xiii. d. e. After that shall there come vnto me a strange wynde. &c. By this wynde is vnderstande the king of Babylon and his army.

The .v. Chapter.

In Jewrye is there no ryghtwylle or faythfull man found, ether amongst the people or the rulers, for whome saith the Lord shoulde spare the ryght: wherfore Jewrye is desctroyed of the Assyrians.

I Oke thozow Jerusalem, beholde and see: Seke thozowe her stretes also wythyn, yf ye can fynde one man, that both equal and ryght, or that laboureth to be faythfull: and I shall spare him (sayeth the Lorde) * For though they can save: the Lorde lyueth, yet do they sweare to dysceau: Where as thou (O Lorde) * lokest onely vpon faythe and trueth.

Jer. xiii. a. and xii. c.

Thou haste scourged them, but they toke no repentaunce: thou hast correcte them for amendement, but they refused thy correccion. They made their faces harder then any stone, and wolde not amende.

B * Therefore I thought in my selfe: per aduenture they are so simple and folish, that they vnderstande nothyng of the Lordes waye, and iudgementes of our God. Therefore wil I go vnto their heaues and rulers, and talke with them: yf they knowe the waye of the Lorde, and the iudgementes of our God. But these (in lyt e maner) haue broken the yock, & burst the bandes in sonder.

B * Wherfore a lyon out of the wodde shall hurte them, and a wolfe in the eueninge shall destroye them. The cat of y mountayne shall lye lurking by their cyties, to teare in peces all them, that come therout. For their offences are manye, and their departing away is great. Should I then for this haue mercye vpon the: Thy chyldren haue forsaken me * and swozne by them that are no goddes. And albest they were bounde to me in maryage, yet they sell to aduoutre, and haunted harlottes houses.

Isa. i. a.

Jer. xiii. b.

In the desyre of vnclenlye luste they are become lyke the stoned horse: & every

man neyeth at his neyghbours wife:

* Should I not correcte thys, sayeth the Lorde.

Should I not be auenged of euery people, that is lyke vnto thys: Clymme by vpon their walles beat them downe, but destroy the not vterly: cut of their braynches, because they are not the Lordes. For vnfaythfullye hath the house of Israel and Iuda forsaken me, sayeth the Lorde. * They haue denyed the Lord, and sayd: it is not he. * Cush, there shall no misfortune come vpon vs, we shall se neyther swearde nor hunger. * As for the warnynge of the prophetes, they take it but for wynde, yea, that is none of these, whiche wyl tell them, that suche thynges shall happen vnto them.

Jer. xl. a.

Jer. xl. a.

Jer. xl. a.

Jer. xl. a.

Wherfore thus sayeth the Lorde God of hostes: because ye speake suche wordes, beholde. * The wordes that are in thy mouthe wyl I turne to fyre, and make the people to be wod, that it maye consume them.

Jer. xl. a.

Jer. xl. a.

* Lo, I wyl bynge a people vpon you from farre, O house of Israel (sayeth the Lorde) a myghtye people, an olde people, a people whose speache thou knowest not, nether vnderstandest what they saye. Their arrowes are so dayne deathe, yea they them selues bee verue gyauntes. Thys people shall eate by thy frute and thy meate, yea they shall deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

Jer. xl. a.

Jer. xl. a.

They shall eate by thy grapes and pygges. As for thy stronge and wel fenced cyties, wherein thou dydest truste, they shall destroye them with the swerd.

Jer. xl. a.

* Neuertheles I wyl not then haue done with you, sayeth the Lorde. But if they saye: wherfore dothe the Lord oure God al this vnto vs.

Then aunswer them: * because, that lyke as ye haue forsaken me, and serued straunge goddes in poure owne lande, even so shall ye serue other goddes also in a straunge lande. Preache this vnto the house of Jacob, and crye it out in Iuda, and saye thus: Heare this (thou foolysh and vndiscrete people) * ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Jer. xl. a.

Jer. xl. a.

Jer. xl. a.

Jer. xl. a.

Jer. xl. a.

Jer. xl. a.

Heare

Feare ye not me, sayeth the Lorde: Are ye not ashamed, to loke me in the face? whiche bynde the sea to the lade, so that it can not passe his boundes: for though he it rage, yet can it do no thynge, and though he the waues therof do swell, yet maye they not go ouer.

I But this people hath a false and an obstinate heart, they are departed and gone awaye fro me. They thyncke not in their heartes: O let vs feare y Lorde oure God, that geueth vs raynedearly and late, when nede is: whiche kepeth euery styll the harvest for vs yearly.

Eclij. lix. a * Neuertheles your mysdedes haue turned these from you, and youre synnes haue robbed you herof. for among my people are founde wycked personnes, that priuely laye snares & wayte for men, to take the and destroye them.

And lyke as a net is full of byrdes, so are their houses ful of that which they haue gotten with falschod and dysceate. Herof cometh their greate substaunce and ryches, herof are they fat & welthy, and are runne awaye fro me with shamefull blasphemies. * They minyster not the lawe, they make no ende of the fatherles cause, they iudge not the poore accorpyng to equite.

Eclij. i. b

Jer. v. b
and ix. a.

* Should I not punish these thynges, sayeth the Lorde: should I not be auenged of all such people, as these be? horrible and greuous thynges are done in the lande.

The Prophetes teache falselye, and the priestes folow them, and my people hath pleasure therein. What wyl come therof at the laste.

Decc. vii. a
Roma. i. a

The Notes.

- a. The lolyng of God is his approuyng and allowyng, as it is sayde in Gencl. iii. a
- b. Wherfore a lyon. &c. Under the name of these beastes is signified the kynge of Babilon.
- c. That is, make awaye the wycked people of the ptyc.
- d. Of the earlye and later rayne. Loke in the Epistle of James. v. Chapter. b.

The. vi. Chapter.

The spynnes for whiche Ierusalem is afflicted, and circumfised eares. Courteousnes. Discrey. The Lord reiecteth the sacrifyces of the Jewes. The comynge of the Babilonians is prophesied agayne.

I Come oute of Ierusalem, ye stronge chyliden of Ben Iamin: blowe vp the trumpet, tes ye * Cecuytes, set vp a token vnto Bethretem, for a plage and

2 Reg. 14. a

a great myserye pepeth oute from the Northe.

I wyl lyken the doughter Syon to a fayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shall they pitche rounde aboute her, and euery one shall fede them that are vnder his hande.

Make battel agais her (shal they saye) Arise, let vs go bp, while it is yet daye.

Some read: in his place or, hys parte.

Alas, the daye goeth awaye, and the night shadowes fal downe: Arise, let vs go bp by nyghte, & destroye her stronge holdes, for thus hathe the Lorde of hoostes commaunded.

Hew downe her trees, and set vp bulwoikes agaynst Ierusalem. This is the cytie that must be punished, for in her is all malyciousnes. Lyke as a condyte aboundeth in water, euen so this cytie aboundeth in wickednes. Robberie and vnyghteousnesse is hearde in her, sorowe and woundes are euery there in my syghte. Amende the (O Ierusalem) lest I withdrawe my hearte from the, and make the desolate: & thy lande also, that no man dwel in it. for thus sayeth the Lorde of hoostes: The resydue of Israel shalbe gathered, as the remnaunte of grapes.

And therfore turne thyne hande agayne in to the basket, lyke the grape gatherer. But vnto whome shall I speake, whome shall I warne that he may take hede? * Their eares are so vncircumcysed, that they may not heare.

Jer. llii. a
and ix. b

Beholde, * they take the worde of God but for a scozne, and haue no luste therto. And therfore I am so full of thyne indygnacion (O Lorde) y I may suffre no longer. Shede out thy wrath vpon the chyliden that are withoute, and vpon al yonge men. Yea, the man must be taken prisoner with y wyfe, and the aged with the crepel. Their houses with their landes and wyues shall be turned vnto straungers, whe I stretch out myne hande vpon the inhabitours of this lande, sayeth the Lord. * for fro the leest vnto y most, they hange al vpon couctousnes: & fro y prophet vnto y priest, they go al about w falschod & lies.

Eclij. lvi. a
Jer. vii. b

* And besyde that, they heale the hurte of my people with swete wordes, sayinge: peace, peace, when there is

Eclij. lxi. a
Jer. vii. b
Eze. xiii. b

An. i. no

no peace at all. Therfore they muste be ashamed, for they haue commytted abominacion. But howe shoulde they be ashamed, when they knowe nothyng, nether of shame nor good nurtoure.

Jerem. x. c.

* And therfore they shal fall amonge the flague, and in the houre when I shal byset them, they shall be broughte downe, sayeth the Lorde.

Thus sayeth the Lorde: go in to the streetes, consyde and make inquisicio for the olde waye: and yf it be the good and right waye, then go therin, that ye maye fynde rest for youre soules. But they saye: we wyl not walcke therin, and I wyl set watchemen ouer you, and therfore take hede vnto the voyce of the trumpet. But they saye: we wyl not take hede. Heare therfore ye Gentyles, and thou congregacion thalte knowe, what I haue deuyled for them. Heare thou earthe also: beholde, I wyl cause a * plage to come vpon this people, euen the frute of theyr owne ymaginations.

Jerem. xix. a

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherfore, * byynge ye me incense from Saba, and swete smellyng Calamus from farre countrees: Youre burnt offerynges dysplease me, and I reioyse not in youre sacrifices.

Esaie. i. b
Esaie. xvi. a
Jerem. vii. c.

And therfore thus sayeth the Lorde: beholde, I wyl make this people fall, & there shal fall from amonge the father with the children, one neyghboure shal peryshe with another.

Jerem. i. c
and. v. c
Abacuc. i. i

Moreover thus sayeth the Lorde: * Beholde, there shal come a people from the North, and a great people shal arysse from the endes of the earthe, with bowes and y dartes shal they be weaponed: It is a rough and scarce people, an vnnmercyfull people: their voyce roareth lyke the sea, they ryde vpon horses wel appointed to the battel against the, O daughter Sion. Then shal this crye be herde: Oure armes are feble, heuyenes and sorowe is come vpon vs, as vpon a woman trauelynge with childe. No man go forth in to the felde, no mā come vpon the hie strete: for the swearde and feare of the enemye shal be on euery syde.

Wherfore, grynne a sacke cloth about

the (O thou doughter of my people) spynkle thy selfe with ashes, * mourne and wepe bytterly, as vpon thy onely beloued sonne: for the destroyer shal so denly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. * For they are all vnfaithfull and fallen awaye, they hange vpon fylthye lucre, they are cleane brasse and yron, for they hurte and destroye euery man. The bellous are bren in the fyre, the leade is consumed, the melter melteth in vayne, for the euell is not taken awaye from them. Therfore shal they be called naughtye syluer, because the Lord hathe caste them oute.

Amos. 8. b

Isaie. 14. a
and. lvi. a
Rom. iii. c

The Notes.

- a. By the preachynge of the word shal the chosen be gathered vnto Christe, althoughe the nombre of them be but very fewe.
- b. That is, I cannot but powre oute the heauye sentence of thy worde agaynst them.

The. vii. Chapter.

Jeremye is commaunded to shewe vnto the people the worde of God, which trusteth in the outwarde seruice of the temple, that healeth nothyng. The culler that shal happe to the Jewes for the despyse of their Prophetes. Sacrifices doth not the Lord cheefly requyre of the Jewes, but that they should obey his word Copneth.



These are the wordes that god spake vnto Jeremy: * Stande vnder the gates of the Lordes house, & crye oute these wordes there, w a loude voyce, & saye: Heare the word of the Lorde al ye of Iuda, & go in at this dore, to honour the Lord. Thus sayeth the Lord of Hostes the God of Israel. * Amende your wayes & youre counceils, and I wyl let you dwel in this place. Trust not in false lyngne wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

Jer. xvi. b
and. xvi. a

Esaie. i. c
Jerem. xvi. c

* For yf ye wyl amende your wayes, and counceils, yf ye wyl iudge tyghte betwyte a man and his neyghboure: yf ye wyl not oppresse the straunger, the fatherles and the wyddowe: yf ye wyl not shede innocete bloude in this place: yf ye wyl not cleue to straunge goddes to youre owne destruccio: then wyl I let you dwel in this place, yea, in the lande that I gaue afore tyme vnto your fathers for ever. But take hede,

Esaie. xli. c
Isaie. xlii. c
Isaie. xlii. c
Isaie. xlii. c

ye truste in counsell, that begyle you
and do you no good. For when ye haue
stollen, murdered, comyncted aduou-
trie, and perurte: when ye haue offred
vnto Baal, folowinge straunge and vn-
known goddes: Then come ye, & stāde
before me in this house, (* whiche hath
my name geuen vnto it, & saue: Tulse,
we are absolved quite, though we haue
done all these abhominacions.

* What: thynke you this house that
beareth my name, is a denne of theues:
* And these thinges are not done priue-
ly, but before myne eyes, sayeth y^e Lord.
Go to my place in * Siloh, wherunto
I gaue my name afore tyme, and loke
wel * what I dyd to the same place for
the wyckednes of my people of Israel.
And now, though ye haue done al these
dedes (sayeth the Lorde) and I my selfe
rose vp euer by times to warne you and
to comen with you, yet woulde ye not
heare me: * I called, ye woulde not an-
swere. * And therfore euen as I haue
done vnto Siloh, so wyl I do this
house, that my name is geue vnto (and
that ye put youre trust in) yea, vnto the
place that I haue geuen to you & youre
fathers. And I shal thruste you oute of
my syght, as * I haue caste out all your
brethren the whole sēde of Ephraim.

* Therfore thou shalte not praye for
this people, y^e shalt nether geue thākes,
nor byd prayer for thē: thou shalt make
no intercession to me for them, for in no
wyse wyl I heare the. Seyst thou not
what they do in the cytyes of Iuda, and
without Ierusalem: * The chyldre gas-
ther stīckes, the fathers kyndle the fyre,
the mothers kneade y^e dowghe, to bake
cakes for the quene of heauen.

They powre oute dzyrke offringes
vnto straunge goddes, to prouoke me
vnto wrath: Howe be it they hurte not
me (sayeth the Lorde) but rather con-
founded, and shame them selues.

And therfore thus sayeth the Lorde
God: beholde, my wrath and my indig-
nacion shalbe poured oute vpon this
place, vpon men & cattel, vpon y^e trees
in the felde and all frute of the lande,
and it shal burne so, that no man maye
quenche it.

Thus sayeth the Lorde of hostes,
the God of Israel: * Ye heape vp youre

burnte offringes with youre sacrifices,
and eate y^e fleshe. * But whē I brought
your fathers out of Egypte, I spake no
worde vnto thē of burnte offringes and
sacrifices: but this I comaunded them,
sayng: * herken and obey my voice, and
I shal be youre God, and ye shal be my
people: so that ye walcke in al y^e wayes,
whiche I haue commaunded you, that
ye maye prospere.

* But they were not obedyent, they in-
clyned not theyr eares there vnto, but
wente after their owne imaginacions
and after the mocions of their owne wic-
ked herte, and so turned them selues a-
wayne, and conuerted not vnto me. And
this haue they done, from the time that
your fathers came out of Egypte, vnto
this daye.

* Neuertheles, I sent vnto them my
seruauntes al the prophetes: I rose vp
early and sente them worde, yet woulde
they not herke, nor offre me theyr eares,
but were obstynate and worse then their
fathers. And thou shalt nowe speake all
these wordes vnto them, but they shal
not heare thee: thou shalt crye vpo thē,
but they shal not answer the. Therfore
shalte thou saye vnto them: this is the
people, that nether heareth the voyce of
the Lorde theyr God, nor receaueth his
correccion. * Faythfulnes and truely is
cleane roted oute of their mouthe.

Wherfore cut of thyne heere, & caste
it awaye, take vp a complaynte in the
whole lande for the Lorde shal caste a-
wayne, and scatre the people, y^e he is dys-
pleased withal. For the chyldren of Iu-
da haue done cruel in my syghte, sayeth
the Lorde. * They haue set vp their ab-
hominacions, in the house that hath my
name, and haue despyled it. They haue
also buylded an aulter at * Topheth,
which is in the valley of the chyldren of
Hennō: y^e they might burne their sonnes
& daughters, which I neuer comaunded
thē, nether came it euer in my thought.
And therfore beholde, y^e dayes shal come
(sayeth y^e Lord) y^e it shal no moze be cal-
led Topheth, or the valley of y^e chyldre of
Hennō, but y^e valley of y^e slayne. * for in
Topheth, they shal be buryed, because
they shal els haue no rowme. * Yea, the
dead bodies of this people shal be eaten
vp of y^e foules of y^e ayre & wilde bestes

Am. ii. of

Deut. x. e
Esa. 43. d

Ezo. xx. a

zacho. vi. b

Jer. 17. a

Jer. v. a

Jer. 32. d

4. Reg. 13. a

2. Reg. 23. c

psa. 106. c

Jer. 44. a

Jer. xix. c

Jer. 8. b

and. 17. c

3. re. viii. a
and. 17. b

Esa. lvi. b

Job. 2. b

Mat. xxi. b

Jer. xxxii. f

Jos. 18. a

Jer. lvi. a

1. Reg. iii.

4. v. vi.

Esa. lvi. c

Jer. lvi. c

Luke. xxi. a

4. Reg. 17. a

Jer. xliii. a

1. Job v. a

Esa. 14. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

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Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Jer. xliii. c

Eze. 26, b
Iere. xvi. b
and. xvi. b

of þe earth, & no mā ſhal trave the away.
* And as for the voyce of myrth & glad-
neſſe of the cyties of Iuda, and Jeruſa-
lem: the voyce of the bypdegrome and of
the byde: I wyll make them ceaſſe, for
the lande ſhal be deſolate.

The Notes.

a. Beunderſtādeſt the. x. trybes of Iſrael whoſe
kyngedome was deuyded, and fell to Acroboam,
the Ephraite. iii. Reg. xi. c. f. g.

b. Topheth is a valleye wherunto al þe deade bo-
dyes & filthines of Jeruſale were caried & wher
Idolaters offered their childre to Moloch.

c. That is, ppyng and all the paſſyng, that is
uſed before bydes and bydegromes, at their ma-
ryages.

The. viii. Chapter.

The deſtruction of the Jewes. The Lorde moneth
the people to amendement, recheſnyng by their ſynnes.
He recheſneth the lymge doctryne of the Prophetes
and prietes, and thepꝛ couetouſnes alſo.

In the ſame tyme ſayeth the
Lorde the bones of the kyn-
ges of Iuda, the bones of his
princes, the bones of the prie-
ſtes and prophetes, yea, & the bones of
the ciyſens of Jeruſale, ſhal be brought
out of their graues and layed agaynſte
the * Sunne, the Moone and al the hea-
uently * hoofte: whome they loued, whōe
they ſerued, whome they ranne after,
whome they ſought and worſhypped.
They ſhall nether be gathered together
nor buryed, but ſhal lye vpon the earth,
to thepꝛ ſhame and deſpyſynge.

Deut. xiii. c
Sap. xiii. a

Luc. xlii. c

But all they that remaine of this
wycked generacion, ſhal deſyre rather
to dye then to lyue: wherſoeuer they re-
mayne, and where as I ſcatte the, ſay-
eth the Lorde of hoofteſ. This ſhalte
thou ſaye vnto them alſo: Thus ſayeth
the Lorde: Do men fall ſo, that they
arpyſe not bp agayne? And turne they ſo
farre awaye, that they neuer conuerter?
Wherfore the is this people and Jeru-
ſale gone ſo farre backe, that they turne
not agayne. They are euer the lōger the
more obſtynate, and wyl not be conuer-
ted.

Ezech. xi. f

For I haue looked, and conſydered:
* but there is no man that ſpeaketh a
good word: there is no man þe taketh re-
pentance for his ſynne, þe wyl ſo much
as ſaye: wherfore haue I done thys?
But euery man (as ſoone as he is tur-
ned backe) runneth forth the ſtyll, lyke a
wyld horſe in a battayle. The Storke

knoweth hys apoynted tyme, the Tur-
tle done, the Swalowe and the Crane
conſyde the tyme of their trauayle: but
* my people wyl not knowe the tyme of
the punyſhmente of the Lorde. Howe
darre ye ſaye the: we are wyſe, we haue
the lawe of the Lorde amonge vs?

Eſaye. i. a

Beholde, the wyſeſatful penne of the
ſcrybes, ſetteth forth lyes: therfore ſhall
the wyſe be confounded, they ſhal be a-
frayed and take: for lo, * they haue caſt
oute the worde of the Lorde: what wyſe-
dome can then be amonge them? wher-
fore, I wyll geue thepꝛ wyues vnto a-
leantes, and thepꝛ feldeſ to deſtroy-
ers.

Deut. xiii. a
Pſal. xix. a

* For from the loweſt vnto the hyeſt,
they folowe all fylthye lucre: and from
the Prophete vnto the priet, they deale
all with lyes. * Neuertheles, they heale
the hurte of my people with ſwete wor-
des, ſayinge: peace, peace, where there is
no peace at all.

Ezech. vi. d

Eſay. lvi. c
Iere. vi. b
Eze. xiii. d

I ye for ſhame, howe abhominable
thynges do they? and yet they be not a-
ſhamed, yea, they knowe of no ſhame.

* Wherfore in the tyme of their viſi-
tacion, they ſhall fall amonge the deade
bodies, ſayeth the Lorde.

Iere. vii. d

* Moreover I wyll gather them in
(ſayeth the Lorde) ſo that there ſhal not
be one grape vpon the vyne, nether one
fygge vpon the fygge tre, and the leaues
ſhal be plucke of.

Then wil I cauſe them to departe,
and ſaye: why prolonge we the tyme?
Let vs gather our ſelues together, and
go in to the ſtronge cytie, there ſhall we
be in reſt: for the Lord oure God hath
put vs to ſylence, and geuen vs water
myrte with gal, to dryncke: becauſe we
haue ſynned againſt him.

* We looked for peace, and we fare
not the better, we wayted for the tyme
of health, and lo, here is nothyng but
trouble.

Iere. xlii. d
I

Then ſhal the noyſe of his horſes be
hearde from Dan, the whole lande ſhal
be afrayed at the neyenge of his ſtrōge
horſes: for they ſhall go in, and deuoure
the lande, withall that is in it: the city-
es, and thoſe that dwel therein. More-
ouer, I wyll ſende Cockatryces & ſer-
pentes amonge you (whiche wyl
not be charmed) and they ſhall byre
you,

you, sayeth the Lorde.

Sorrowe is come vpon me, and heynynes bereth my hert: for lo, the voyce of the cryinge of my people is herde fro a farre countre: Is not the Lord in Sion? Is not the kynge in her? Wherfore then haue they greued me (shal y Lorde saye) with their ymages and foolythe straunge fashyons? The haruest is gone, the Sommer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and abashed, for there is no more Tryacle at Gilead, & there is no Physicion, that can heale the hurte of my people.

The notes.

a. **Exortoute** I wyl gather them in. &c. The meaninge is: I wyl gather the Jewes from al partes of Jewrye vnto Ierusalem. There shall no figge, grape, or other frute remaine in the vyllages or feldest: and so shall they haue no luste to abyde there, but shall be fayne to flye to the cite. Whyther caused he them to flye, and there also famished them and deliuered them into theyr enemyes handes. Suche punishmente had theyr synnes deserved.

b. **Hath geue vs water mixte with gal to drinke,** that is, hath wrapped vs in misery and wretched thraldome.

c. **I wyl sende Cockatrices and serpentes.** &c. That is, I wil byynge amonge you a feare compaign of scoldyars, with whose deadlye arrowes and darter, and crye shalbe slayne euē as though ye shoulde percyue with the strokes or venomous bytynge of Cockatrices and serpentes.

The ix. Chapter.

The complayne and bewaynyng of the Prophete, for the malice of the people. In the knowledge of God ought we onely to reioyce. The circumstances of y herte.

Ch. xcix. a



Who wil geue my head water inough, & a wel of teares for myne eyes: that I maye wepe night and daye, for the slaughter of my people: Would

God that I had a cotage some where farre from folcke, that I myghte leaue my people, and goe from them: for they be all aduoutters and a thyrpuckynge sorte. They bende their tungen lyke bowes, to shote out lyes: As for the trueth, they maye nothyng awayne with al in the worlde. for they go fro one wyckednes to another, and holde nothyng of me, sayeth the Lorde.

Jer. xii. b

Math. x. c
Math. 7. a

* Yea, one muste kepe him selfe from another, no man maye safely truste hys owne brother: * for one brother vndermyneeth another, and one neyghboure begyleth another. Yea, one dyssembleth

with another, and they deale w no trueth. * They haue practised theyr tungen to lye, and take great paynes to do mischief. They haue set their stole in the myddest of disceate, and for very dissimblinge falthede they wyl not know me, sayeth the Lorde.

psal. 28. a

Therefore thus sayeth the Lorde of Hostes: beholde, I wil melte them, and trye them, for what shoulde I els do to my people: * Their tungen are lyke sharpe arrowes, to speake dysceat. With their mouthe they speake peaceably to their neyghboure, but pruely they laye wayte for him. * Should I not punishe them for these thynges, sayeth y Lorde? Or shoulde I not be auēged of any such people as this? vpon the mountaynes wyl I take vp a lamentacion and sorrowfull crye, and a mounthyng vpon the fayre playnes of the wildernes: Namely, howe they are so brente vp, that no mā goeth there any more: Yea, a man shal not heate one beast crye there.

psal. 18. a
psal. 28. a

Jer. v. b

Byrdes and cattel are all gone from thence: * I wyl make Ierusalem also an heape of stones, & a denne of venymous wormes. And I wyl make the ctyes of Iuda so waste, that no man shall dwell therein. What man is so wyse, as to vnderstande this? Or to whome hathe the Lorde spoken by mouthe, that he maye shewe this, and saye: * O thou lande, why perystest thou so? Wherfore arte thou so brent. vp, and lyke a wildernes, that no man goeth thorowe? Yea, the Lorde him selfe tolde the same vnto the, that forsoke his lawe, and kepthe not the thinge that he gaue them in commaundement, nether lyued thereafter: * but followed the wyckednes of their owne hertes, & serued straunge goddes, as theyr fathers taughte them.

psal. 122. a
psal. 137. c

Deut. 14. b

Deut. 32. b
Isa. 24. c

Therefore, thus sayeth the Lorde of Hostes, the God of Israel: Beholde, I wyl fede this people with wormewood, and geue them gall to dryncke. * I wil scatter them also amonge the Heathen, whome nether they nor their fathers haue knowne: * I wil sende a swearde amonge them, to persecute them, vntyll I byynge them to noughte. Moreouer, thus sayeth the Lord of Hostes: loke that ye call for mounthyng wyues, and sende for wyse women: that

Deut. 32. c
Jer. xciii. c

Deut. 28. d

Am. iii. they

they come shortly, & slynge a mounnyng
songe of you: that the teares maye fall
out of oure eyes, and that oure eye lyd-
des maye gush out of water.

F For there is a lametabie noyse hearde
of Sion: O howe are we so sore destroy-
ed? O howe are we so pyteously con-
founded? We muste forsake oure owne
natural countre, and we are shut out of
oure owne lodgynges. Yet heare the
worde of the Lorde (O ye women) and let
youre eares regarde the wordes of hys
mouth: that ye maye lerne your dought-
ters to mourne, and that euery one may
teache her neyghboure, to make la-
mentacion. Namely thus: Deathe is
clymmyng by in at oure wyndowes,
he is come in to our houses, to destroye
the chylde before the doore, and the yong
man in the strete.

B But tel thou playnely, thus sayeth
the Lorde: * The deade bodys of men
shall lye vpon the grounde, as yf done
vpon the felde, and as the heye after the
mower, and there shall be no man to take
them vp. Moreover, thus sayeth yf lord:
Let not the wyse man reioyse in hys
wysedome, nor the stronge man in hys
strength, nether the ryche man in hys
ryches: * But who so wyll reioyse, let
him reioyse in this, that he vnderstan-
deth, and knoweth me: for I am yf Lord,
whiche do mercey, equitye and ryghte-
ousnes vpon the earth. * Therefore haue
I pleasure in suche thynges, sayeth the
Lorde. Beholde, the time cometh (say-
eth the Lorde) that I wyll vyset a all
them, whose foreskynne is vncircumci-
sed. The Egipcians, the Jewes, yf Edo-
mites, the Ammonites, the Moabites,
* and the shauen Madianites, yf dwell
in the wyldernes. For all the Gentyles
are vncircumcysed in the fleshe, but all
the house of Israel are vncircumcysed
in the herte.

The notes

a. All (that is) as well the Jewes as the Genty-
les: for the one is as free as the other. The Jewes
are euyl as well as the Heathen, as touchyng the
herte, although they be circumcysed, as tou-
chyng the fleshe. Therefore are they here reckoned
among the vncircumcysed.

The .x. Chapter.

The constellacions of yf starres are not to be feared.
Of the weakenes of Idoles, and of the power of God.
Of euell carates.



M Ear the worde of the Lorde, I
that he speaketh vnto the, O
thou house of Israel: Thus
saith the Lorde: * Ye shall not
learne after the maner of the Heathen,
and ye shall not be afrayed for yf tokens
of heauen: for the Heathen are afrayed
of suche: yea, all the customes & lawes
of the Gentyles are nothyng, but van-
nyte. * They hewe downe a tree in the
wod with the hādes of the worcke man,
and fashyō it with the axe: they couer it
ouer with golde or syluer, they fasten it
in nayles and hammers, yf it mone not.
It standeth as styfe as the palmie tree,
it can nether speake nor go, but must be
borne. * Se not ye afrayde of suche, for
they can do nether good nor euell. But
there is none lyke vnto the, O Lorde, and
greate is the name of thy power. Who
would not feare the? O what kynge
of the Gentyles would not obeie the?

B For amonge all the wyse men of the
Gentyles, and in all their kyngdomes,
there is none that maye be lyckened vnto
the. They are all together vnlearned
and vnwyse. All their connyng is but
vannyte: namely, wod, syluer, whiche is
brought out of Charis, and beaten to
plates: and golde fro Ophir, * a worcke
that is made with the hande of yf craf-
tesman and the caster, clothed w yelow
sylcke and scarlet: euen so is yf worcke
of their wyse men all together. But the
Lorde is a true God, a liuyng god, and
an euerlastinge kyng. * If he be wroth,
the earth shaketh: all the Gentiles may
not abyde his indignacion.

* As for their goddes, it maye wel
be sayde of them: they are goddes, that
made nether heauen nor earth: therefore
shall they perishe from the earthe, and
from all thynges vnder heauen. But
(as for oure God) he made the earthe
with hys power, and with hys wyse-
dome hath he synysed the whole com-
passe of the worlde, with hys dyscrecy-
on hath he sprede oute the heauens.

At hys voyce the waters gather toge-
ther in the ayre, * he draweth vp the
cloudes from the vttemoste partes
of the earthe: he turneth lyghtenynge
to rayne, and byngeth forth yf wyndes
out of their treasures: His wysedome

maketh

Esa. xlvii. e

Esa. 44. b

Baruch. vi.
iud. vi. b

Jere. vii. d
and. viii. b

Esa. 56. c
i. Cor. i. d.
i. Cor. xi. a

Mat ix. d
and. xii. a
Diet. vi. b

Jere. llii. a
Jere. 25. d
and. xvi. c
Roma. ii. c

i. Reg. ix. a

Roma. i. a

This
verse is
writte in
Chald. to
shewe by
yf Jewes
to yf Gen-
tyles of
Chalde
their co-
fusion.

C
plai. 144. a

maketh all men fooles, And confounded be all casters of ymages, for þ they cast, is but a bayne thynge, and hath no lyfe. * The bayne craftesmen w their workes, that they in their vanyte haue made, shall peryshe one with another in the tyme of visytacion. Neuertheles, Jacobs porcion is not suche: but it is he, that hath made all thynges, and Israel is the rodde of hys inheritaunce: The Lorde of Hostes is his name. Put away thyne vncleynesse out of þ lande, thou that arte in the stronge cityes. for thus sayeth the Lorde: Beholde, I wil nowe thurst oure the inhabitours of this lande a great waye of, and trouble them of suche a fashion, that they shall no more be founde.

Alas, howe am I hurte: Alas, howe paynfull are my scourges vnto me: for I consydre this sorowe by my selfe, and I must suffer it. My tabernacle is destroyed, and all my coardes are broken. My chyldren are gone fro me, and can no where be founde. Howe haue I none to sprede out my tente, or to set vp my hangynges. for the herdmen haue done folyshlye, þ they haue not soughte the Lorde. Therfore haue they dealte vnwysely with their cattel, and all are scatered abrode. Beholde, the noyse is harde at hande, and greate sedycio out of the north: to make the cityes of Iuda a wyldernesse, and a dwellinge place for Dragons. * Howe I knowe (O Lord) that it is not in mas power to order his owne wayes, or to rule hys owne steppes and goynges. Therfore chasten thou vs, O lord, but with fauoure * and not in thy wrathe, byrge vs not vtterlye to noughte. * Poure oute thyne indignacion rather vpon the Gentyles, that knowe the not, and vpon the people that cal not on thy name: * And that because they haue consumed, deuoured and destroyed Jacob, and haue roted out hys glozpe.

The .xi. Chapter.

A curse of them that obey not the word of Goddes promysse. The people of Iuda folowynge the steppes of theyr fathers, worshipped straunge Goddes. The lorde sayeth that he wyll not heare the Jewes, and forbyddeth also Jeremie to praye for them.

This is aliother Sermon, A whiche the Lorde commaunded Jeremie for to preache; sayinge: Heare the wordes of the couenaunt, and speake vnto all Iuda, and to all them that dwell at Ierusalem. And saye thou vnto them: Thus sayeth the Lorde God of Israel: * Cursed be euery one that is not obedynt vnto the wordes of this couenaunt: which I comaunded vnto your fathers, what tyme as I brought them out of Egypt, from the * ydols fornaice, sayng: Be obedyente vnto my voice, and do according to al that I comaunde you: so shal ye be my people, and I wyl be your God, and wyl kepe my promysse, * that I haue sworne vnto your fathers: Namelye, that I would geue them a lande which floweth with mylcke and hony, as ye se, it is come to passe vnto this daye. Then answered I, and sayde. Amen. It is euen so Lorde, as thou sayest.

Then the Lorde sayde vnto me a gayne: preache this in the cities of Iuda and rounde aboute Ierusalem, and saye: Heare the wordes of this couenaunt, that ye maye kepe them. For I haue diligently exhorted your fathers, euer sence the tyme that I broughte them out of the lande of Egypt, vnto this daye. I gaue them warnynge by tymes, sayinge: herken vnto my voyce: * Neuertheles, they would not obey me, nor encline their eares vnto me, but folowed the wycked ymaginacions of their owne hertes. And therfore haue I accused them as transgressours of all the wordes of this couenaunt, that I gaue them to kepe, which they (not with vnderstandynge) haue not kepte.

And the Lorde sayde vnto me: It is founde out, þ whole Israel and al these citezens of Ierusalem are gone backe. They haue turned the selues to þ blasphemies of their forefathers, which had no lust to heare my word. Eue lyke wise haue these also folowed straunge goddes, & worshipped the. The house of Israel & Iuda haue brokē my couenaute, whiche I made with their fathers.

Therfore thus sayeth the Lorde: Beholde, I wyl sende a plage among you, whiche ye shall not be able to escape:

An. iiii.

and

Esa. i. d
and. xliii. b
Iere. vi. e

neu. xxi. c
and. 28 b
Gala. iii. b

Eze. xix. a

Gene. xv. c
xxvi. a, and
xxvii. c

Psa. xx. d

Psal. vi. a
and. 38, a

Esa. 64. b
Psa. lxxix. a
Eccl. 36. a

Iere. xxx. c
and. i. u

Iere. xxi. b

Israel.

The Prophecie

Zacha. vii. b

*and thoughe ye crye vnto me, I wyll not heare you. Then shall the townes of Iuda and the citezys of Ierusalem go, and call vpon * their goddes vnto whome they made their oblacions: but they are not able to helpe them in tyme of theyr trouble. * For as many ctyes as thou haste, O Iuda, so manye Goddes haste thou also: And loke howe many strectes there be in the (O Ierusalem) so many shamefull aulters haue ye set vp, to offre vpon them vnto Baal. * But praye not thou for this people, byd neither prayse nor prayer for them, for though they crie vnto me in their trouble, yet wil I not heare them.

Deu. 35. c

Ierem. ii. d

Ier. vii. b

Ier. xv. a

Agge. 4. b

Ier. xlii. d

Mat. vii. b

Rom. xi. c

O thou beloued, why doest thou so shamefull greate blasphemys in my house: euen as though * that holy fleshe myghte absolue the, specially whē thou hast made thy booste of thy wickednes.

The Lord called the a * grene olyue tre, a fayre one, a fruteful one, a goodly one: but nowe p there is a contrarie repozte of the abyode, he wyll burne the vp, and destroye the braunches. For the Lorde of hooftes that planted the hathe deuyled a plague for the (O thou house of Israel and Iuda) for the euil that ye haue done to prouoke him to wrathe, in that ye dyd seruyce vnto Baal.

D

This (O Lorde) haue I lerned of the, and vnderstande it, for thou haste shewed me theyr ymaginacions. * But I (as a meke lambe) was carped awaye to be slayne: not knowynge, that they had deuyled such a counceyl against me, sayinge: * We wyll destroye his meate with a wod, and dryue hym oute of the lande of the lyuyng: that hys name shal neuer be thought vpon. Therfore * I wyll beseeche the nowe (O Lorde of hooftes) thou ryghteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The Lord therfore spake thus of the citezys of Anothoth, that sought to slaye me, sayinge: * Preache not vnto vs in p name of the Lorde, or els thou shalte dye of oute handes. Thus (I saye) spake the Lorde of hooftes: Beholde, I wyl viset you. Your ponge men shall perishe w the swearde, your sonnes and your daughters shall vtterly dye of hunger,

Esa. xl. b

Ier. 18. b

Ier. xx. a

and, xxi. b

Esa. xxx. b

Amos. 7. b

so that none shall remayne. For vpon the citezys of Anothoth wil I byng a plague, euē the yeaere of their visitacion.

The Notes.

a. Egypte was vnto them an yron fornaice, for the great anguysh, greife, sorowe, and carefynesse of here, which they there suffered. iii. Reg. iii. c.

b. He speaketh vnto the Jewes, whiche in theyr Synagoge worshypped many and dyuers Idols, & therby blasphemed God: And yet thought they to haue redamed their wyckednesse with the offerynges of their bullockes and sheepe sacrifices, whiche are here called holy fleshe.

c. Wod, vnder stand: venommed and poysoned. Some expounde herby the wodde of the crosse and of affliction whiche the wicked deuyled to wrape the prophete in, for his tellynge of the truth.

d. What the lande of the lyuyng signifieth is shewed in Esay. liii. c.

The. xii. Chapter.

The Prophete maruellet greatly at the prosperite of the wycked, althoughe he confesse God to be ryghteous. The Jewes are forsaken of the Lorde. He speaketh against Curates and preachers that seduce the people. The Lorde threatneth destruction vnto the nation p bordered vpon Jewrye, which troubled & vexed it.



Lord, thou art more ryghteous, then that I shoulde dispute w the: Neuertheles, let me talke with the in thynges reasonable.

* How happeneth it, that the waye of the vngodly is so prosperous: and that it goeth so well with them, which (without any shame) offende and lyue in wyckednesse: Thou platest them, they take rote, they growe, and bynge forth frute. They booste muche of the, yet doest thou not punishe them. But thou Lorde (to whome I am well knowne) thou that hast sene, and proued my herte, * take them awaye, lyke as a flocke is carped to the slaughter house, and appoynte them for the daye of slaughter.

Job. xxi. a
Abacuc. i. b
Psa. lxxiii. a

Howe longe shal the lande mourne, * and al the herbes of the felde perishe, for the wyckednes of them that dwell therein:

Ier. xlii. a

The cattel and the byrdes are gone, yet saye they: * tuche, God wyll not destroye vs vtterly.

Isa. xlii. c
Ezech. v. b
and, vi. c

* Seynge thou arte weery in runnyng with the fote men, how wylt thou then runne with horses: In a peaceable sure lande thou mayest be safe, but how wylt thou do in the furious pryde of Iordane: for thy brethre & thy kynred haue all together despyed thee, & cryed out

The derth in Of Jeremye. Jewrye Fol. ci

Jer. lxx. a. out vpon the in thine absence. * Seleue them not, though they speake layze wordes to the. As for me (say I) I haue forsaken myne owne dwellynge place, and lefte myne heritage. My lyfe also that I loue so well, haue I geuen into the handes of myne enemies. * Myne herytage is become vnto me, as a Lyon in the wod. It cryed oute vpon me, therfore haue I forsaken it. Myne herytage is vnto me, as a speckled byrde, a byrde of diuerse coloures is vpon it. Goe hence, and gather all the beastes of the felde together, that they maye eate it vp.

Clap. lvi. c. * Diuerse herdmen haue broken downe my vineyarde, and troden vpo my porcion. Of my pleasaunte porcion, they haue made a wyldernesse and deserte. They haue layde it waste: And now that it is waste, it sigheth vnto me. Yea, the whole lande lyeth waste, and no man regardeth it. The destroyers come ouer the heeth euerye waye, for the swerde of the Lorde shall consume frome the one ende of the lande to the other, and no fleshe shall haue reste. They shall sow wheate, and reepe thornes. They shall take herytage in possession, but it shall doe the no good. And ye shall be confounded of youre owne winnynges, because of the greates wraoth of the Lorde.

D Thus sayeth the Lorde vpon all myne euell neighbourcs, that laye hade on myne herytage, whiche I haue geuen my people of Israell: Beholde, I wyll plucke them (namelye Israell) out of their lande, and put out the house of Iuda frome amonge them. * And when I haue rooted them oute, I wyll be at one with them agayne, and wyll haue mercye vpon them: And bringe them agayne, euerye man to hys owne herytage, and into his lande. And yf they (namelye that trouble my people) wyll learne the wayes of them, to sweare by my name: The Lorde lyueth (lyke as they learned my people to sweare by Baal) then shall they be rekened among my people. * But yf they wyll not obey, then wyl I rote out the same folke, and destroye them, sayeth the Lorde.

The uoces.
a. Thus spake the wicked of the prophete by the

waye of rebuke. As though they had sayde by a parable. When thou wast but in a litle towne thou couldest not beare the persecution of thine owne ciuities, and household folkes: how wylte thou then beare the princes and chiefe rulers of Iuda, and the nobles of Ierusalem? And after, by the peasable sure lande is vnderstande Anathoth, and by the pride of Iorda Ierusalem. The litle riuer of Anathoth is not to be compared to the greates flowinge streames of Iordan. If he were despised of hys owne auditoures howe shoulde he be hearde of other, and those greates and excellenter.

The. xlii. Chapter.

The destruction of the Jewes is prefigured, and their spacklynge abroad. Why Israel was reuealed to be the people of God, and why they were forsaken.

Moreouer, thus sayd the Lorde vnto me: Goe thy waye, and get the a linnen breche, and gyze it aboute thy loynes, and let it not be wete. Then I got me a breche, accordynge to the commaundemente of the Lorde, and put it aboute my loynes. After this, the Lorde spake vnto me againe: Take the brech that thou hast prepared and put it aboute the, and get thee vp, and goe vnto Euphrates, and hyde it in a hole of the rocke. So wente I, and hydde it, as the Lorde commaunded me. And it happened longe after this, that the Lorde spake vnto me. Up, and get thee to Euphrates, and fet the breche frome thence, whiche I commaunded thee to hyde there. Then wente I to Euphrates, and dygged vp, and toke the breche from the place where I had hyd it: and beholde, the breche was corrupt, so that it was profitable for nothyng.

D Then sayde the Lorde vnto me: Thus sayeth the Lorde: Euen so wyll I corrupte the pryde of Iuda, and the hye mynde of Ierusalem. This people is a wicked people, they wyl not heare my worde, they folow the wycked imaginations of their owne heart, and hange vpon straunge Goddes, then haue they serued and wurshypped: and therfore they shall be as this breche, that serueth for nothyng. For as straytelye as a breche lyeth vpon a mans loynes, so straytelye dyd I bynde the whole house of Israell, and the whole house of Iuda vnto me, sayeth the Lorde: That they myghte be my people: That they might haue a glorious name: that they myght be in honoure: But they woulde

Dent. lvi. c.
and xxx. a
Clap. lvi. c.

1. Esai. l. a

mat. xlii. b

Jer. vii. c.
xl. b. xlii. a
xl. c.

Dent. 4. c
1. xxviii. b

not obeye me. Therfore laye thys rydle
before them, and saye: Thus sayeth the
Lorde God of Israell: Euery pot shall
be fylled with wine. And they shal saye:
Thynckest thou we knowe not, that e-
uery pot shalbe fylled with wine? Then
shalt thou saye vnto them: Thus say-
eth the Lorde: Beholde, I shall fyll all
the inhabitoures of thys lande wyth
dronckenes, the kynges that sytte vpon
Dauids stole, the Priestes and Pro-
phetes, with all that dwell at Jerusa-
lem. And I wyll shut them one agaynst
another, yea, the fathers agaynste the
sonnes, sayeth the Lorde.

I wyll not pardon them, I wyll not
spare them, nor haue pitye vpon them:
but destroye them. Be obedyente, gyue
care, take no disdayne at it, for it is the
Lorde hym selfe that speaketh. Honour
the Lorde youre God herein, or he take
hys lyghte frome you, and or euer your
fete stumple in darkenesse at the hyl:
lest when ye loke for y lyght, he tourne
it into the shadowe and darckenesse of
deathe. But yf he wyll not heare me,
that geue you secrete warnynge, I wyl
mourne fro my whole hearte for youre
stubburnesse. * Piteously wyl I wepe,
and the teares shall gush out of myne
eyes. For the Lordes flocke shalbe car-
ryed awaye captiue. Tell the Kyng
and the ruelars: Humble youre selues,
sette you downe lowe, for the crowne
of youre glozpe shal fall frome youre
heade. The cytyes towarde the South
shalbe shut vp, and no man shal open
them. All Juda shalbe carryed awaye
captiue, so that none shal remayne.

Lyfte vp youre eyes, and beholde
them, that come from the North: Lyke
a fatte flocke shal they fall vpon thee.
* To whome wylte thou make thy
moone, when they come vpon thee: for
thou haste taughte them thy selfe, and
made them maysters ouer thee. Shall
not sorowe come vpon thee, as on a wo-
man trauallynge with childe? And yf
thou wouldest saye then in thine heart:
Wherefore come these thynges vpon
me? * Euen for the multitude of thy
blasphemies, shal thy hynder partes
and thy fete be discouered. For lyke as
the man of Jude maye chaunge hys
skynne, and the catte of the mountayne

her spottes: So maye ye that be exerci-
sed in euell, doe good. Therfore wyl I
scatter you, lyke as the stubble that is
taken awaye with the Southe wynde.
Thys shal be youre porcion, and the
porcion of youre measure, wherewith
ye shal be rewarded of me, sayeth the
Lorde: Because ye haue forgotten me,
and put youre truste in deceitfull thin-
ges. * Therfore shal I tourne thy clo-
thes ouer thy heade, and discouer thy
thyghes, that thy pryncyples maye be
sene, thy aduoutrye, thy deadly malice,
thy beastlinesse and thy shameful whor-
dome. For vpon the feldes and hylles
I haue sene thy abominacions. Woe
be vnto the (O Jerusalem) when wylte
thou euer be clesed anye more?

The. xliii. Chapter.

Of the darthe that shoulde come in Jerwyre. The
prayer of the people askynge mercey of the Lorde, The
unfaythfull people are not hearde. Of prayer, fastynge
and of false prophetes that seduce the people.



The woorde of the Lorde
shewed vnto Jeremye, I
concernynge the darthe
of the frutes. Juda shal
mourne, men shal not
goe muche more thorow
hys gates: The lande shalbe no moore
had in reputacion, and the crye of Jer-
usalem shal breake oute. The lordes
shal sende their seruauntes to fetch
water, and when they come to the wel-
les, they shal fynde no water, but shal
carie their vesselles home empty. They
shal be ashamed and contounded, and
shal couer theyre heades. * For the
grounde shalbe dryed vp, because there
cometh no rayne vpon it. The plow-
men also shalbe ashamed, and shal couer
their heades. The wynde shal forsake
the yonge sawne, that he bringeth forth
in the felde because there shal be no
grasse. The wyld Asses shal stande in
the Masse, and drawe in their wynde
like y Dragons, their eyes shal fayle for
wante of grasse.

Doutles oure owne wickednesse re-
warde vs: But Lorde doe thou accor-
dyng to thy name, though oure trans-
gressions and synnes be manye. * For
thou arte the conforthe and helpe of Is-
raell in the tyme of trouble. * Why
wylte thou be as a straunger in the
lande, and as one that goeth ouer the
felde

Jer. xxi. c.
Euen. i. a.

Jer. xxi. a
Euen. xii. b
Euen. xxi. a

Jer. xv. b.

Dis. ii. b.

Jer. xliii. b

Euen. xli. b
Jer. xvi. c
and. xvii. c

The derth in Of Jeremye. Jewrye Fo. cii

felde, and cometh in onely to remaine for a nyghte. Why wylte thou make thy selfe a coward, and as it were a Gyaunte that yet maye not helpe? For thou arte ours (O Lorde) and we beare thy name, therfore forsake vs not.

Then spake the Lorde, concerning thys people that haue pleasure to goe to nymblve with their fete, and leaue not of, and therfore displease the Lord: in so muche, that he wyl nowe brynge agayne to remembraunce all their misdedes, and punyche all their synnes. Yea, even thus sayd the Lord vnto me: *Thou shalt not praye to doe this people good. *For though they faste, I wyl not heare their prayers. And though they offer burnt offeringes and sacrifices, yet wyl I not accepte them. For I wyl destroy them with the swerde, hunger and pestilence. Then answered I: O Lorde God, the prophetes saye vnto them: Tush, ye shal see no swerde, and no hunger shal come vpon you, but the Lord shal geue you continual rest in this place.

And the Lorde sayde vnto me. The Prophetes preache lyes vnto them in my name. I haue not spoken with the, neither gaue I them anye charge, neither dyd I lend the: yet they preach vnto you false billions, charmyng vanytie, and deceitfulnesse of their owne heart. Therfore thus sayeth the Lord: As for those prophetes that preache in my name (whome I neuertheless haue not sent) and that saye: tush, there shal neither battell nor hunger be in thys lande: *With swerde and with hunger shal those prophetes perishe, and the people to whome they haue preached shal be caste oute of Ierusalem, dye of hunger, and be slayne with the swerde (*and there shal be no man to burye them) bothe they and their wiues, their sonnes and their daughters. For thus wyl I polvre their wickednesse vpon them. This shalte thou saye also vnto them: *Myne eyes shal wepe without ceasynge daye and nyghte. For my people shal be destroyed wth great harme, and shal perishe wth a great plage. For yf I goe into the felde, lo, it lyeth all full of slayne men: If I come into the citie, lo, they be all famished of

honger.

Yea, theyre Prophetes also and Priestes shal be ledde into an vknown lande.

Haste thou then vtterlye forsaken Iuda: (sayde I) doest thou so abhorre Sion? Or haste thou so plagued vs; that we can be healed no moore? Wee looked for peace, and there cometh no good: for the tyme of healthe, and loe, here is nothyng but trouble. Wee knowledge (O Lorde) all oure misdedes, and the synnes of oure fathers, that we haue offended the. Be not displeased (O Lorde) for thy names sake, *forget not thy lounge kyndenes: remembre the trone of thyne honoure, breake not y couenaute, that thou haste made with vs. *Are there any amonge the Goddes of the Gentyles, that sende rayne or geue the showres of heauen? Doest not thou it (O Lorde oure God) in whome we truste? Yea, Lorde, thou doest al these thynges.

The Notes.

a. Why wylt thou be as a straunger. &c. As who saye. Thou behauest thy selfe vnto vs as a strainger, or as a wayfaringe man: for thou settest not by vs, nor disposeth thy strengthes to helpe vs. d. Someread, but thou, O Lord, art in y middes of vs: and thy name is called on, of vs.

The .xv. Chapter.

The Lorde wyl not heare Moyses or Aarons, if they pray for y people, but wyl wrappe them in manye miseries, The cause of such great myseryes.

When spake the Lorde vnto me, & said: *though Moyses and Samuell stode before me, yet haue I no heartte to thys people. Dyrue them awaye, that they may go out of my syght. And yf they saye vnto the: Whyther shal we goe? Then tell them: The Lord geueth you thys answer: *Some vnto deathe, some to the swerde, some to hunger, some into captiuite. For I wyl brynge foure plagis vpon them sayeth the Lorde. The swerde shal strangle them, the dogges shal deuoure them, *the foules of the ayre, and beastes of the earthe shal eate them vp, and destroye them. I wyl scatter them about also in all kyngedomes and landes to be plagued, bycause of *Manesseth the sonne

Jer. viii. c

Esa. xlix. d

Jerem. v. d

Jer. vii. b
Ezech. i. d
Ezech. i. d

Ezech. vi. c

Jer. xvi. a

4. Reg. x. a

Jer. vii. b
Esa. i. b

Jerem. v. d
Sopho. i. c
Jer. xii. a
and. xiii. c

Jer. xlii. d

Jer. xlii. a

Jer. xvi. a

Eren. i. d
and. ii. c

sonne of Iherusalem kynge of Iuda, for the thynges that he dyd in Iherusalem

Who shall then haue pytie vpon the, **O** Iherusalem: who shall be sorre for the: **O** who shall make intercession, to optayne peace for thee: Seynge thou goest fro me, and tournest backwarde, sayeth the Lorde: Therefore I wyll stretche oute myne hande agaynste the, to destroye the, and I wyll not be intreated. I wyll scatter thee abroad with the fanne on euerye syde of the lande: * I waste my people and destroy them, for they haue had no lust to turne from their owne wayes. I wyll make theyre widowes moo in nombre, then the sandes of the sea. Upon the mothers of their children, I shall bringe a destroyer in the noone daye. * Sodenlye and vnwares, shall I sende a feare vpon their cities. She that hath borne seuen children, shall haue none, her heart shall be ful of sorowe.

Iere. viii.

i. Thes. v. a

Amos. 8. d.

Iere. xx. d

Though I neuer leste nor receaued vpon blurpe, yet all men speake euell vpon me. And the Lorde answered me: Leade not I the then vnto good: Come not I to the when thou arte in trouble: and helpe thee, when thyne enemye oppresseth the: Doeth one prou hurte another, or one metall that cometh from the North, another: * As for your ryches and treasure, I wyll geue them oute into a praye, not for anye monye, but because of all youre synnes, that ye haue done in all youre coastes. * And I wyll bringe you wyth youre enemyes in to a lande, that ye knowe not: for the fyre that is kindled in my indignacion, shall burne you vp.

Ier. xlii. a. and. xx. b

Deut. xxxii. c

O Lorde (sayde I then) thou knowest all thynges, therefore remembre me, and viset me, deliuer me from my persecuters: Receaue not my cause in thy longe wrath yet thou knowest, that for thy sake I suffer rebuke. * When I had founde thy woordes, I ate them

vp gredelye: they haue made my heart ioyfull and glad. For I call vpon thy name, **O** Lorde God of Hostes. I dwell not amonge y scorneres, neither is my dwelte therein: But I dwell onelye in the feare of thy hande, for thou haste fylled me with bitternesse. Shall my heuynes endure for euer: Are my plagies then so greate, that they maye neuer be healed: Wylt thou be as a water, y falleth, and can not continue: Upon these wordes, thus sayde the Lorde vnto me: If thou wylte tourne agayne, I shall sette the in my securitye: And yf thou wylte take oute the thyng that is preycious frome the yle, thou shalt be euen as myne owne mouth. * They shall conuerter vnto thee, but turne not thou vnto them: and so shall I make the a strong walles of stele agaynste thys people. * They shall fyghte agaynste thee, but they shall not preuaile. For I my selfe wyll be with the, to helpe the, and deliuer thee, sayeth the Lorde. And I wyll rydde the oute of the handes of the wicked, and deliuer the out of the hande of Trauntes.

Iere. xli. a

Ierem. i. c.

The. xvi. Chapter.

The prophecie of the miserie of the Jewes. Wherewith, that the worshippyng of ydolles & the contempte of Goddes lawe, is the cause of their miserie. He propheseth the captiuite of Babylon, & their deliuerance from thence agayne. The calling of the Gentyles.

Moreouer, thus sayd the Lorde vnto me: Thou shalt take the no wyfe, nor beget childre in this place. For of the children that are borne in thys place, of their mothers that haue borne them, and of their fathers that haue begottē them in this lande, thus sayeth the Lorde: They shall dye an horrible deathe, * no man shall mourne for them, nor burie them, but they shall lye as donge vpon the earth. They shall perishe thorow the swearde and hunger, * and their bodies shall be meate for the foules of the ayre, & beastes of the earth. Agayne, thus sayeth the Lorde: Goe not vnto them, that come together, for to mourne and wepe: for I haue taken my peace frome this people (sayeth the Lorde) yea, my fauour & my mercy. And in this lande shall they dye, olde and yonge, and shall not be buried: no man shall

Leui. x. b.

Ier. xlii. c.

Isai. 78. a

Iere. xv. a

Isai. xli. a

Ezech. iii. a

shall betwene them, no man shall clyppe
or haue hym selfe for them.

There shall not one viset another, to
mourne with them for the dead, or to
comforte them. One shall not offer an-
other the cuppe of consolacion, to for-
get their heynesse for father and mo-
ther. * Thou shalt not goe into theyr
feast house, to sytte downe, muche lesse
to eate or dryncke with them. For thus
sayeth the Lorde of Hostes the God of
Israel: * Beholde, I shall take awaye
out of this place, the voyce of myrthe
and gladnesse, the voyce of the byde:
grome and of the byde: Yea, and that
in youre dayes, that ye maye se it.

Nowe when thou shewest this peo-
ple all these wordes, and they saye vn-
to thee: * Wherefore hath the Lorde
deuyled all this greates plague for vs?
Or what is the offence and synne, that
we haue done agaynste the Lorde oure

God? Then make thou them this an-
swere: * because your fathers haue for-
saken me (sayeth the Lorde) and haue
cleued vnto straunge Gods, whom they
haue honozed and worshipped: But me
haue they forsaken, & haue not kepte my
lawe. * And ye with youre shamefull
blasphemies, haue exceded y wicked-
nesse of youre fathers. For euery one of
you foloweth the frowarde & euell ima-
gination of his owne harte, and is not
obedient vnto me.

* Therefore wyll I caste you oute of
this lande, into a lande that ye and
your fathers know not: And there shall
ye serue straunge Goddes daye and
nyghte, there wyll I shewe you no fa-
uoure. * Beholde, therfore (sayeth the
Lorde) the dayes are come, that it shall
no moore be sayde: The Lorde lyueth,
whiche brought the children of Israel
oute of the lande of Egypte: But (it
shall be sayde) the Lorde lyueth, that
broughte the children of Israel frome
the North, and from all landes where
I had scatred them. For I wyll bringe
them agayne in to the lande, & I gaue
vnto their fathers.

Beholde (sayeth the Lorde) I wyll
sende out manye b*shpers to take the,
and after that wyll I sende oute manye
hunters to hunte them oute, frome all
mountaynes and hylles and out of the

caues of stones. For myne eyes beholde
all their wayes, and they can not be hyd
fro my face, neither can their wicked
dedes be kepte close oute of my syghte.
But first wyll I sufficientely rewarde
their shamefull blasphemies and syn-
nes, wherewith they haue despyled my
lande: Namelye, with their stynckynge
Idols and abhominacions, wherewith
they haue fylled myne heretage. * O
Lorde, my strength, my power, and
refuge in tyme of trouble. The Genty-
les shall come vnto thee frome the en-
des of the worlde, and saye: Verelye
oure fathers haue cleued vnto lyes,
their Idolles are but vayne and vn-
profitable. Howe can a man make those
his Goddes, whiche are not able to be
Goddes. And therfore I wyll once teach
them (sayeth the Lorde) I wyll shewe
them my hande and power, that they
maye knowe, that my name is the
Lorde.

The Notes.

a. The manner of the prophetes commeth, is,
first vtterly to condemne, and after to releace and
conforte the faythfull, as Jeremie doeth here in
this chapter, and as it is vsed the whole scripture
thorowe.

b. By these sisters are vnderstand the hostes, by
whom the Lorde scourged the Jewes, and fished
awaye their euyls. At foure sondrie draughtes
were foure of their kynge taken, and at euery
tyme some of the cheaf people withal. But at the
last in the tyme of Zedekiah was al the rest of the
people hunted out, of those cruel hunters & Chaldees.
iii. Reg. xxv. a. b. Read the note in the xxii. a
chapter, folowinge, at the letter. c.

The xvii. Chapter.

The frowardnesse of the Jewes. Cursed be those
that put theyr confydence in man, and those blessed that
trust to God. Hannes heart is wycked, God is the ser-
cher of the heart. The luyng waters are forsaken. The
holowynge of the Saboth is commaunded.



Oure synne (O ye trib-
es of Iuda) is writen in
the table of youre hear-
tes, and grauen so vpon
the edges of youre
alters with a penne of
pyron, and with an adamant clawe: that
your children also maye thynke vpon
your alters, woddes, thycke trees,
hye hylles, mountaynes, and feldes.
* Wherefore, I wyll make all your sub-
staunce and treasure be spoyled, for the
great synne that ye haue done vpon your
hye places thorowe out all the coastes
of youre lande. Ye shall be caste out also
from

Jer. xiii. 6
and, xv. 16.

Jer. xv. 6
and, xv. 6.

frome the herytage, that I gaue you. And I wyll subdue you vnder the he-
 uye bondage of youre enemyes in a
 lande that ye knowe not. for ye haue
 mynystred fyre to my indygnacyon,
 whiche shall burne euermore. Thus
 sayeth the Lorde: * Cursed be the man
 that putteth hys truste in man, and
 a that taketh steepe for hys arme: And
 he whose hearte departeth frome the
 Lorde. He shall be lyke the heeth, that
 groweth in the wyldernes. As for the
 good thinge that is for to come, he shal
 not see it: But dwell in a drye place of
 the wyldernes, in a salte and vnuccup-
 ed lande. * Blessed is the man that,
 putteth hys truste in the Lorde, and
 whose hope is the Lord him selfe. * for
 he shalbe as a tree, that is planted by
 the water syde: whiche spredeth oute
 the rote vnto moystnesse, whō the heate
 cannot harme, when it commeth, but
 his leaues are grene. And though there
 grow but lytle frute because of drouth,
 yet is he not carefull, but he neuer lea-
 neth of to byynge forth frute. Amonge
 all thynges lyuynge, man hathe
 the mooste disceatfull and vnserchea-
 ble hearte.

Who shall then knowe it? * Euen I
 the Lorde seache oute the grounde of
 the hearte, and trye the reynes, and * re-
 warde euerye man accordynge to hys
 wayes, and accordynge to the fruite of
 his councelles.

* The disceatfull maketh a nest, but
 byngeth forthe no yonge: He com-
 meth by ryches, but not ryghtcoulye.
 In the myddest of his life must he leaue
 them behynde hym, and at the laste be
 founde a verpe foole. But thou (O
 Lorde) whose trone is mooste glorious,
 excellent and of mooste antiquite, why-
 che dwellest in the place of oure holpe
 rest: Thou arte the comforte of Israell.
 All they that forsake thee, shall be con-
 founded: All they that departe frome
 thee, shalbe written in earthe, * for they
 haue forsaken the Lorde the very con-
 dite of the waters of lyfe.

Heale me (O Lorde) and I shall be
 whole: saue thou me, and I shall be sa-
 ued, for thou arte my prayse. Beholde,
 these men saye vnto me: Where is the
 worde of the Lorde? Let it come, where

as I neuerthelesse ledyng the flocke
 in thy wayes, haue compelled none by
 violence. for I neuer desired any man-
 nes death, thys knowest thou well. My
 wordes also were ryght before thee. We
 not nowe terryble vnto me, O Lorde,
 * for thou arte he in whome I hope,
 whē I am in perel. Let my persecuters
 be confounded, but not me: let them be
 afrayde, and not me. Thou shalt bringe
 vpon them the tyme of their plage, and
 shalt destroye them right soze.

Agayne, thus hathe the Lorde
 sayde vnto me: * Goe and stande vn-
 der the gate, where thorowe the peo-
 ple and the kynges of Iuda goe oute
 and in, yea, vnder al the gates of Jeru-
 salē, and say vnto thē: heare y worde of
 the Lorde, ye kinges of Iuda, & al thou
 people of Iuda, & all ye citezins of Je-
 rusalem that goe thorowe thys gate:
 Thus the Lorde commaundeth: * take
 hede of youre lyues, y ye carye no bur-
 then vpon you in the Saboth, to byng
 it thorowe the gates of Ierusalem: Ye
 shall beare no burthen also out of your
 houses in the Sabboth. * Ye shall doe
 no labour therein, but halowe the
 Sabboth, * as I commaunded youre
 fathers. How be it they obeyed me not,
 neither herkened they vnto me: But
 were obstinate and stubburne, and nei-
 ther obeyed me, nor receaued my cor-
 reccion. Neuertheles, yf ye wyll heare
 me (sayeth the Lorde) and beare no bur-
 then in to the citie thorowe thys gate
 vpon y Sabboth. If ye wyl halow the
 Sabboth, so that ye doe no woorkes
 therein: Then shal there goe thorow the
 gates of this citie, kinges and princes,
 that shall syt vpon the stole of Dauid:
 They shall be carryed vpon charettes,
 and ryde vpon horses, bothe they and
 their prynces. Yea, whole Iuda, and
 al the citezins of Ierusalē shal goe hert
 thorowe, and thys cytpe shall euer be
 the more and more inhabited. There
 shall come men also frome the cities of
 Iuda, frome aboute Ierusalem, and
 from the lande of Ben Iamin, from the
 playne felde, frome the mountaynes
 and from the wyldernes: whiche shall
 bringe burnt offerynges, sacrifices,
 oblacions, and incense, and offer bp
 thanckesgeuyng in the house of the
 Lorde

psal. xlii. c.
 Prou. xi. c.
 Iere. xlii. c.
 and 48. a
 Eze. xxi. a

psalm lii. b
 and, xxi. c
 Pto. xxi. a

psalm i. a
 Pion. xi. b

Iere. xl. b
 Deu. xiii. a

psal. vii. b
 Roma. ii. a

prou. xlii. a
 psal. lvi. b
 Eze. xlii. b

Iere. lli. b
 Eze. xvi. b
 Ioh. llii. b

Iere. xlii. b
 and, xvi. c

Iere. vii. a
 and, xvi. a

Eze. xxi. b
 and, vi. b

Eze. xxi. b

D

Lord. But yf ye wyl not be obediēte vnto me, to halowe the Sabboth, so yf ye wyl beare your burthens thorow the gates of Ierusalem vpon y Sabboth: then shal I sette fyre vpon the gates of Ierusalem, & it shal burne by y houses of Ierusalem, and no man shal be able to quence it.

The notes

a. That taketh heede for his ayme, that is, that putteth his trust in anye thinge but in the Lord.
b. Ye shall do no labour therein, but halowe the Sabboth, as I commaunded your fathers. & c. The foundation of the saythe, is, to beleue Goddes promises, and that made the whole worlde, and doeth also gouerne it: And further that he knoweth and wyl iudge all thynges. & c. These thynges byd the lawe require in keepyng of the Sabboth, to confesse bothe with worde & signe: and to geue diligente heede to the hearyng and interpretinge of the lawe, to thinke of the glory of God, and to releue the faythful soule with the fodder of the word, to minister occasion also vnto the simple that they by hewise might attempt suche thynges in their houses amongst their household folkes, to be pitifull ouer the merynes of suche neighbours as laboured fore al y weke longe, and releate them, to attende and geue hede to the exerceyses of the spirite and to the consolation and comfortyng of their neighbours: Not onely to abstayne from outward woorkes, and fulfyl their appetites & lustes, for that byd the Lord forbide. The Sabboth shoulde be applyed to y leasful seruinge of God, not to sensynesse and wantones. It is commaunded to be sanctified, not to be polluted and defiled with noughtrinne. To God alone muste we also kepe it, and call on his name: other goddes or goddes scoldes ought we not to enquire of, nor fall downe vnto them. But when such occasions come as turne our rest into occupation and labour, then ought we to remembre that the Sabboth was ordeyned for man, not man for the Sabboth. Mat. ii. d. so that in the meane reason, the feare of God and y charite towards oure neighbour whiche are the cheafe and princypall thynges in the obseruacion of the Sabboth, be not lightly regarded.

The .xviii. Chapter.

God sheweth by the example of a potter, that it is in hys power to destroye the despylers of hys word, and to helpe them agayne when they amende. The conspiracye of the Jewes agaynst Jeremye, hys prayer agaynst hys aduersaries.

This is another communicacyon, y God had with Jeremye, sayinge: Aryse, and goe downe into y potters house, and there shal I tell thee moore of my mynde. Nowe when I came to the potters house, I founde hym makynge his worke vpon a whele. The vessel that the Potter made of claye, brake amonge hys handes: So he beganne a newe, and made another vessel, accordyng

to hys mynde. Then sayde the Lord thus vnto me: * May I not do w you, as thys Potter doeth, O ye house of Israell, sayeth the Lord: Beholde, ye house of Israel: ye are in my hande, euen as the claye is in the Potters hande.

* When I take in hande to rote out, to destroye, or to waste away any people or kyngedome, & yf that people (agaynst whome I haue thus deuyled) conuert from their wickednes: I immediately, I repent of y plage that I deuised to bringe vpon them. * Agayne: When I take in hande, to buylde, or to plante a people or a kyngdome: yf the same people doe euell before me, and heare not my voyce: I immediately, I repente of the good, that I deuise to doe for them.

Speake nowe therefore vnto whole Iuda, and to them that dwell at Ierusalem: Thus saith the Lord: beholde, I am deuylyng a plage for you, and am takynge a thyng in hande agaynst you.

* Therefore let euerye man turne fro his euell waye, take vpon you y thyng that is good, and doe ryghte. But they saye: No more of thys, * we wyl folowe oure owne ymaginacyons, and do euerye man accordyng to the wylfulnesse of his owne mynde.

Therefore thus sayeth y Lord: aske amonge the heathen, yf any man hath hearde suche horrible thynges, as the daughter of Sio hath done. Shall not the snowe (that melteth vpon the stony rockes of Libanus) moisten the felde: Or make the sprynges of waters be so grauen awaye, that they runne no more, geue moystnes, nor make fruites full: But my people hath so forgotten me, that they haue made sacrifice vnto bayne Goddes. And while they folowed their owne wayes they are come oute of the hye strete, and gone into a fote waye not bled to be troden. Where thorowe they haue broughte their land into an euerlastyng wyldernesse and scoyne: * So that who so euer traualleth therby, shal be abashed, and wagge their heades. With an East wynde wyl I scatter the, before their enemyes. And when their destruction cometh, I wyl turne

Esa. xlv. b
Iere. xix. c.
Roma. ix. c.

Ezech. 18. e
and. xxiii. e
Ihuu xv. a
Iona. iii. b

I. Reg. xv. f

Iere. xv. a
and. xxv. c
Iona. iii. b

Iere. xlii. a

Iere. xlv. b
and. xlv. c

turne my backe vpon the, but not my face. Then sayde they: *come, let vs ymagin some thyng agaynste this Jerempe. Yea, this dyd euen the priestes, to whom the lawe was committed: the Senatours, that were the wisest: And Prophetes, whiche wanted not the worde of God. Come (sayd they) let vs cut out hys tongue, and let vs not regarde hys wordes. Consydre me, O Lorde, and heare the voyce of myne enemies. * Do they not recompence euell for good, when they dygge a pyt for my soule: * Remembre, howe I stode before the, to speake for the, and to turne away thy wraethe from them.

Jer. xl. d.
Psal. cix. a
Psal. lxxv. b

Jerem. x. d

Psal. cix. b
Eccles. iii. f

Jer. xl. d.

* Therefore let their children dye of hunger, and let them be oppressed with the swerde. Let their wyues be robbed of their children, and become widowes: let their husbandes be slayne, let their yonge men be kyllled with the swerde in the felde. Lette the noyse be hearde out of their houses, when the murderrer commeth sodenlye vpon them: For they haue digged a pyt to take me, and layed snares for my fete. Yet Lorde, thou knowest all their counsell & they haue deuised, to * slaye me. And therefore forgoe them not their wyckednes, and let not their synnes be put out of thy syght: But let them be iudged before thee as the gyltye: Thys shalte thou doe vnto them in the tyme of thy indignacion.

The Notes.

a. The repentance of God, the chaungynge of his drede, as ye haue. i. reg. xv. c.

The. xix. Chapter.

The prophete the destruction of Ierusalem, for the contempne and despisinge of the worde of God.



Moreouer, thus said the Lord vnto Jerempe: Goe thy way, and bye the an earthen pytcher, and brynge forth the Senatours, and chiefe priestes into the valley of the children of Hennom, which lieth before the poorte that is made of bricke, & shewe them there the wordes, that I shal tell the, and saye thus vnto them: Heare the worde of the Lorde, ye kynges of Iuda, and ye citezens of Ierusalem: * Thus sayeth the Lorde of Hostes the God of Israel: Beholde, I will brynge suche a plage vpon thys place, that the eares of al that heare it,

till. reg. ii. c
Jerem. vi. c

shal glow. And y because they haue forsaken me, and vnhalowed thys place, and haue offred in it vnto straunge goddes: whom neither they, their fathers, nor the kynges of Iuda haue knownen. They haue fylled thys place also with the bloude of innocetes, * for they haue sette vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, which I neither commaunded, nor charged the, neither thought ones ther vpon.

Deute. ii. d
and. 28. b
Psal. cvi. c
Ecc. xvi. c
and. 25. d.

Jer. vii. d.

a. Of Topheth ye haue bene fore in the vii. g.

Beholde therefore, the tyme cometh (sayeth the Lorde) that thys place shal no moore be called. a Topheth, nor the valley of y children of Hennom, but the valley of slaughter. For in thys place will I slaye the Senatours of Iuda & Ierusalem, & kyll them downe with the swerde in y sight of their enemies, and of the y seke their lyues. And their deed carcases wil I geue to be meate for the foules of the ayre, and beastes of the felde. And I will make thys cytye so desolate, and despyled: * That who so goeth therby, shal be abashed and least vpon her, because of al her plages.

Jer. ix. b.
Jer. xviii. c
and. cix. c.
and. i. b

* I wyl fede the also wyth the fleshe of their sonnes & their doughters. * Yea, euerye one shal eate vp another in the besegynge and straynes, wherewith their enemies (y seke their lyues) shal kepe them in. And the pytcher shalte thou breake in the syghte of the men, y shal be with thee, and save vnto them: Thus sayeth the Lorde of Hostes: * Euen so wyl I destroye thys people and citie: As a potter breaketh a vessell, & can not be made whole agayne.

C
Ecc. 4. b
Deut. 8. b
1. reg. vii. c

* In Topheth shal they be buryed, for they shal not haue none other place. Thus wyl I doe vnto thys place also, sayeth y Lorde, and to them that dwell therein: Yea, I wyl doe to this citie, as vnto Topheth (for the houses of Ierusalem & the houses of y kynges of Iuda are defyled, lyke as Topheth) because of al y houses, in whose parlors they did sacrifice vnto all the hoste of heauen, and poured out dryncke offerpnges vnto straunge Goddes. And so Jerempe came fro Topheth, where the Lord had sent him to prophecie, and stode in the courte of the house of the Lorde, and spake to al the people: Thus sayeth the Lorde

Jer. xviii. a

Jer. vii. b

D

Lozde of hoostes the God of Israell: Beholde, I wyll brynge vpon this cytie and vpon euery towne aboute it, all the plages þat I haue deuysed agaynste the: * for they haue bene obstinate, and wold not obey my warnynges.

The .xx. Chapter.

Jeremy is smytten and cast into prison, for preaching of the word of God. He prophesyeth þat captiuitie of Babilon. He complayneth þat he is a mocking stocke, for the word of God. He is compelled by the sperte to preache þat worde, wyll he wyll he not.



When **W**haſhur þat pꝛieſt, þat ſonne of Eimmet, chief in the houſe of þe Lord, heard Jeremy pꝛeache ſo ſtedfaſtly: he * ſmote Jeremy, & put him in þe ſtockes, that ate by the hye gate of Bēſ Jamin, in the houſe of the Lord. The nexte day folowynge Whaſhur brought Jeremy out of the ſtockes againe. The ſayde Jeremy vnto hym: The Lord ſhall call the no moze Whaſhur (that is excellent and increaſynge) but Magor, (that is, fearful & aſtrayed) euery where. For thus ſayeth the Lord: beholde, I wyll make the aſtrayed, euē thy ſelfe, and all that fauour the: which ſhall perſhe with the ſwerde of their enemyes, euē before thy face.

B And I will geue whole Iuda vnder the power of the kynge of Babylon, whiche ſhall carye ſome vnto Babylon prifoners, and ſlaie ſome with ſweard.

* Moreouer, all the ſubſtaunce of this lande, all theyꝝ pꝛecyous and gorgious workes, all coſtlyneſſe, and all the treaſure of the kyngeſ of Iuda: wyll I geue into the handes of theyꝝ enemyes, whiche ſhall ſpoyle them, and carye the vnto Babilon. But as for the (Whaſhur) thou ſhalte be caried vnto Babilon with all thyne houſholde, & to Babilon ſhalte thou come, where thou ſhalt dye, and be buryed: thou and all thy fauourers, to whom thou haſte preached lyes. O Lord, thou makeſt me weake, but thou reſtreſcheſt me, and makeſt me ſtronger agayne. * All the daye long am I deſpyſed, and laughed to ſcoꝛne of euery man: becauſe I haue nowe preached longe agaynſt malycyous tyrannye, and ſhewed theym of deſtruction.

* For the which cauſe they caſt þe word of the Lord in my teeth, and take me

euery to the worſt.

Wherfoze, I thoughte from hence forth, not to ſpeake of hi, nor to pꝛeache any moze in hys name. But the worde of the Lord was a very burnynge fyꝛe in my hearte, and in my bones, whiche when I wold haue ſtopped, I myght not. For why, * I heard ſo many derpyſons and blaſphemyes, yea, euē of myne owne companyons, and of ſuche as were conuerſaunt with me: whiche wente about, to make me aſtrayed, ſayinge: vpon him, let vs go vpon him, to feare hym, & make him hold hys tonge: that we maye ouercome him, and be aꝛuenged of him.

But the Lord ſtoode by me, lyke a myghtye gyant: therfoze my perfecuters fell, and coulde do nothyng. They ſhall be ſore confounded, for they haue done vnwiſely, they ſhall haue an euerylaſtyng ſhame. * And nowe, O Lord of hoostes, thou ryghtuous ſearcher, (which knoweſt the repnes & the very hertes:) let me ſe them puniſhed, for vnto the I commyt my cauſe.

Synge vnto the Lord, and prayſe hym, for he hath deliuered the ſoule of the oppꝛeſſed, from the hande of the violent. * Cursed be the daye, wherem I was borne: vnhappye be the daye, wherem my mother brought me forth. Cursed be the man, that brought my father the tydings, to make him glad, ſayinge: thou haſte gotten a ſonne. Let it happen vnto that man, as to the cyties * which the Lord turned vꝑſyde downe (when he had heard long the wicked rumoure of the) becauſe he ſlew mo not, as ſoone as I came out of my mothers wombe, and becauſe my mother was not my graue herſelfe, & the byrth myght not haue come oute, but remayned ſtyll in her. * Wherfoze came I forth of my mothers wombe: To haue experyence of labour and ſorrowe, and to leade my lyfe wyth ſhame.

The Notes.

a. Thys Whaſhur was the hye byſhop of the temple, the ryngleader of falſe pꝛophetes, the chiefe heretike taker, that is, the ouerthrower of trewe godlines. The degnyte of pꝛieſthode geuen vnto him be abuſed. For he taughte not and reprobued by the worde, but feared the godly wyth cruelty. He is not the greater man that cryeth, but he is the ſtronger that is ſtycken. He not onelye ſtroke but alſo prifoned him & withſtoode hi not,

Do. i.

but

Jer. vii. e
and. xiii. d

John. 18. e
Act. 23. a

Psalm. 118

Jer. xl. d

Job. 11. a
Jer. xv. d

4. Reg. 20. f
Jer. xv. c
and. xvi. a

Gen. xix. e

Chap. 111. b

Job. 1. a

but patiently looked for the helpe of God. It is no newe thing (ye may se) for by Whoppes to persecute the prophetes of the Lorde, for they preached of the truth and constancie.

b. What is signified by cutting of the day is shewed in Job. iii. a. Thys sentence and other lyke are not to be taken as examples of impatience in holy men, but as the confession of frailtye of man, complaining thus vnto hym & onely can helpe and comforte them.

The. xxi. Chapter.

The propheth that zedekiah shall be taken, and the cite burned.



These are the wordes that the Lorde spake vnto Jeremy, * what time as king zedekiah sente vnto hym paschur the sonne of Melchiah, and Sophoniah & sonne of Maasiah priest, saying: * Aske counsell at the Lorde (we pray the) of our behalfe, for Nabuchodonosor the kynge of Babylon beseegeth vs, yf the Lorde (peradventure) will deale with vs, according to his maruelous power, and take him from vs.

Then spake Jeremy. Thus saith the Lorde God of Israell: beholde, I will turne backe & weapons, that ye haue in your handes, wherewith ye fyghte agaynst the kynge of Babylon and the Caldees, whiche beseege you rounde aboute the walles, and I will bringe them together into the middest of thys cite, and I my selfe will fyght agaynst you, with an outstretched hande, and with a myghty arme, in greate displeasure and terryble wrath: & I will synpte them, that dwell in this cite: yea, both men & catell shall dye of the pestilence.

* And after this (saith the Lorde) I shall deliuer zedekiah the kynge of Juda, and hys seruantes, hys people (and suche as are escaped in the cite, from the pestilence, swearde, and hunger) in to the power of Nabuchodonosor kynge of Babilon: yea, into the handes of theyr enemyes, into the handes of those that folow vpon theyr lyues, whych shall synpte them with & swerd: they shall not ptye them, they shall not spare them, they shall haue no mercye vpon them.

And vnto thys people thou shalt say: Thus saith the Lorde: * beholde, I laye before you the way of lyfe & death. * Who so abydeeth in thys cite, shall

peryshe: eyther with the swearde, with hunger, or with pestilence. But who so goeth out to hold on & Chaldees parte, that beseege it, he shall saue his lyfe, and shall wyne his soule for a praye. * For I haue sette my face agaynst thys cite (saith the Lorde) to plage it, and to do it no good. It must be geuen into & hande of the kynge of Babylon, and be bzent with fyre.

And vnto the house of the kynge of Juda, say thus: Heare the word of the Lorde (O & house of David) for thus saith the Lorde. * Ministre righteousness, and that soone, deliuer the oppressed from byolent power: * or euer my terryble wrath breake oute lyke a fyre, and burne so, that no man maye quenche it, because of the wyckednesse of your ymaginacions. * Beholde (saith the Lorde) I will come vpon you, that dwell in the valleyes, rockes and feldeg, and saye: * Tush: who will make vs afrayed: or who will come in to oure houses? For I will byset you (saith the Lorde) because of the wyckednes of your inuencion, & I will kyndle suche a fyre in your wod, as shall consume al, that is about you.

The Notes.

a. Shall wyne hys soule for a praye, & is, shall escape daunger: It is all one with that whiche goth before, he shall saue his lyfe. His soule, that is, his lyfe, shall be vnto him as a praye: because he shoulde vtterly haue loste it, yf he had bydden in Ierusalem: and by flyinge vnto the Chaldees he shoulde wyne it, euen as a manne winneth a praye in battell.

The. xxii. Chapter.

The exhorteth the kyng of Juda to iudgement and righteousness. Why Ierusalem is broughte into captiuite. The death of Belam the sonne of Bala is prophesied.

Thus sayde the LORDE also: I Go downe into the house of the kyng of Juda, and speake there these wordes, and saye: Heare the word of the LORDE, thou kynge of Juda that syttest in the kyngly seate of David: thou and thy seruantes and thy people, that go in and out at thys gate. Thus the LORDE commaundeth: * kepe equite and ryghtuousnesse, deliuer the oppressed from the power of the violence: do not greue nor oppresse the straunger, the fatherlesse nor the wyddow, and shede no innocent blouds in this place.

Jer. 37. a.

1. Reg. 23. b.
2. Par. 18. a.
Jer. xlii. a.

Jer. 39. a.

Deut. 32. e.

Jer. 38. a.
Jer. 27. a.

Jer. xlii. b.
Jer. xlii. a.
Ez. 4. a.

Jer. 48. a.

Jer. xli. a.
Deut. 29. c.
Jerem. v. b.
14. b. 12. c.
Soph. 1. c.

Ez. 1. e.
Jer. xxi. b.
Jer. 7. b.

Esay. 6. c.
Jer. 11. c.
Heb. vi. b

B And yf ye kepe these thinges sayth fully, then shall there come in at y^e doze of this house kynges, to syt vpon Dauid's seate: they shall be caried in charrettes, and ryde vpon hoxses, bothe they and they^r seruauntes, & they^r people. But yf ye wyl not be obedyent vnto these commaundemētes, * I sweare by myne owne selfe (sayeth the Lorde) this house shall be wast. For thus hath the Lorde spoken vpoⁿ the kynges house of Iuda: Thou art the head, as Gilead is in Libanus: What wilt thou lay of it, if I make the not so wast (and thy cyties also) y^e no man shall dwell therein: I wyl prepare a destroyer wyth his weapons for the, to hewe down thy specyall Cedre trees, and to caste them in the fyre.

Jer. xxi. d
3. Reg. 15. b
4. Reg. 25. b
2. par. 7. d
1. Reg. 23. c

2. par. 11. c

Esay. 6. c
Agg. 1. d

C And all the people that go by thys cytye, shall speake one to another: Wherefore hath the Lorde done thus vnto this noble cytye? Then shall it be answered: * because they haue broken the couenaint of the Lorde their God, and haue worshypped & serued straunge goddes. * Mourne not ouer the deade, & be not wo for the, but be sorow for him that departeth awaye: for he cometh not agayne, and seeth his natyue countre no more. For thus sayeth the Lorde, as touching * Selum y^e sonne of Iosiah kyng of Iuda, whiche raygned after hys father, and is caried oute of thys place: He shall neuer come hyther agayne, for he shall dye in y^e place, wherunto he is led captiue, and shall see thys lande no more. * Wo worth hym, that buyldeth his house wth buryghtuousnesse, & his parlours wth the good y^e he hath gottē by violence: which neuer recompenseth his neyghbours labour, nor payeth him his hyre. He thynketh in hym selfe: I wyl buylde me a wyde house, and gorgeous parlours: He causeth windowes to be hewen therein, and the sylinges and geastes maketh he of Cedre, and paynteth theym with zenober. Thinkest thou to raygne now, that thou prouokest me to wrath wyth the Cedre trees?

Dyd not thy father eate and drink, and prospere well, as longe as he dealt wyth equitye and ryghtuousnesse: Yea, when he helped the oppressed and

poore to they^r ryght then prospered he well.

From whence came this, but onelye because he had me before his eyes, sayeth the Lorde. Neuertheles, as for thine eyes and thynne hert, they loke vpon conuetousnesse, to shede innocente bloude, to do wronge and violence. * And therfore, thus sayeth the Lorde agaynst Jehoakin, the sonne of Iosiah kyng of Iuda: They shall not mourne for him, (as they vse to do) alas brother, alas syster: Nether shall they sape vnto him: Alas syr, alas for that noble prynce.

But as an Ayle shall he be buried, corrupte and be cast without the gates of Ierusalem.

Elymie by the hyll of Libanus (O thou doughter Sion) lyst by thy voice vpon Balan, crye from all parties: for al thy louers are destroyed. I gaue the warnyng, whyle thou wast yet in prosperyte. But thou saydest: I wyl not heare. And thys maner hast thou vsed from thy yowth, that thou wouldest neuer heare my voyce. All thy herdmē shall be dyen wyth the wynde, and thy darlynges shall be caried away in to captiuyte: Then shalt thou be brought to shame and confusyon, because of all thy wyckednesse: thou that dwellest vpoⁿ Libanus, and makest thy nest in the Cedre trees. * O how greate shall thy mourning be, whē thy sorowes come vpon the, as a woman trauelyng with child.

Esay. 17. d
and. xxi. a
Jer. xli. b
and. xxx. a

* As truly as I lyue (sayeth the Lorde) though Conaniah the sonne of Jehoachim kyng of Iuda were the sygnet of my ryghte hande, yet wyl I plucke him of: And I wyl geue the in to the power of them that seke to slaye thee, and into the power of theym that thou fearest: in to the power of Nabuchodonosor the kyng of Babilon, and into the power of the Caldees. Whereouer, I wyl sende the, and thy mother that bare the, into a straunge lande, where ye were not borne, & there shall ye dye. But as for the lande that ye wyl despise to retorne vnto, ye shall neuer come at it agayne. This manne Conaniah shall be lyke an ymage robbed and torne in peces, which pleaseth no man, for all his apparell.

4. Reg. 24. d

Do. ii.

Where

Wherefore both he & his sede shalbe sent away, and caste oute into a lande, that they knowe not.

O thou earth, earth, earthe: heare þe worde of the Lord: Wryte this man amonge the outlawes, for no prosperite shall thys man haue all hys lyfe longe. Neither shall any of his sede be so happye, as to syt vpon the seate of Dauid, and to beare rule in Iuda.

The Notes.

a. Some vnderstande here by Selum all the sonnes of Josiah. And verely they were all taken prisoners with great shame, and dyed out of Ierusalem, yea, out of the lande of Israel, & were buried without honour due vnto kynge. First Jehoahaz (whom many thinke to be specially signified by Selum) was brought into Egypt, and there he dyed. iiii. Reg. xxiii. g. And his brother Eliakim, which came in his stead, was taken of Nabuchodonosor, & fettered & brought to Babilon. ii. Para. xxxvi. a. Whose successor Jehoacin was also brought to Babilon, & his mother to. iiii. Reg. xxiii. c. At the laste his vncle zedekiah through his falshe both to God & man, betrayed the whole kyngdome, and was also brought to Babilon, and there had his own childre slaine before his face, and his owne eyes put out. iiii. Reg. xxx. b. All this whole lamentable busines shoulde Jeremy seme to note here in fewe wordes. If any man thinke this prophesy to belonge only to Jehoahaz, with him wyl I not agree. b. Otherwise, Jehoacin. iiii. Reg. xxiii. b. and also Jeroniah. Math. i. b.

The. xxiii. Chapter.

He speaketh against euil curates that make haue of the flocke of the Lord. Of the conuersion of the remnant of the Jewes to the faith. The coming of the true Shepherd. Christ is prophesied. Against false prophetes. When a prophete preacheth the worde of God. God conuerteth the heres of the hearers. Against prophetes that preachelys vnder the name of God. The myracles of false prophetes.



Woe be vnto the shepherdes, that destroye, & scatere my flocke, sayeth the Lord. Wherefore, this is the commaundement of the Lord God of Israel, vnto the shepherdes þe fede my people: Ye scatere & thruste out my flocke, & loke not vpon them. Therefore now wyl I byset þe wickednes of your imaginacions, saith the Lord. And wil gather together the remnant of my flocke, from all landes that I had dyscruen them vnto, & wil byng the agayne to theyr pastures, that they may grow and increase. I wyl set shepherdes also ouer the, which shall fede the. They

shal no more feare & dreyd, for there shal none of the be lost, saith the Lord. * Behold, the tyme cometh, saith the Lord, I wyl rayse vp the ryghtuous braunche of Dauid, * whiche shal beare rule, and discusse matters with wisdom, and shall set by equite and ryghtuousnesse agayne in the earth.

In his tyme shall Iuda be saued, and Israel shall dwell wythout feare. And this is the name that they shal call him: * euen the Lord oure ryghtuous maker. * And therefore behold, the tyme cometh, sayeth the LORD, that it shall no more be sayd: the LORD lyueth, which brought the chyldren of Israel out of the lande of Egypt: But the Lord liueth, which brought forth, and led the sede of the house of Israel, out of the North lande, and from all countrees where I had scatred them; and they shall dwell in their owne land agayne.

Why herte breaketh in my bode because of þe false prophetes, al my bones shalke: I am become lyke a droncken man (that by the reason of wine can take no reast) for verie feare of the Lord, and of hys holpe wordes: Because the lande is ful of aduouterers, where thorow e it is destroyed and mourneth, * the pleasaunte pastures of the deserte are dryed vp. Yea, the waye that men take, is wicked, and their gouernance is nothing lyke the holpe worde of the Lord. For the prophetes and the priestes thei selues are poluted wth ocrites, and theyr wyckednesse haue I founde in my house, saith the Lord. Wherefore, theyr way shalbe slippery in the darcknes, wherein they maye staker and fall. For I wyl bynge a plage vpon them, euen the yere of theyr bysytacyon, sayeth the LORD. I haue sene folp amonge the prophetes of Samaria, that they preached for Baal, and dysceaued my people of Israel.

I haue sene also amonge the prophetes of Ierusalem soule aduoutery, and presumptuous lies. They take the most shamefull men by the hande, & trynge theym, so that they can not retourne from theyr wickednesse. Al these wth their citelins are vnto me, as Sodom, and as the inhabitours of Gomorre.

Therefore

Jer. ix. b. Therefore thus sayeth the Lorde of Hostes concerning the prophetes: * Beholde, I wyll fede theym with worme: wod, and make them dryncke the water of gall. For from the prophetes of Ierusalem is the spykenes of ypocresie come into all the lande.

Jer. 27. b. and. 8. b. And therfore the Lorde of Hostes geueth you this warning: * Heare not the wordes of þe prophetes, that preach vnto you, and dysceau you: for they speake the meanyng of their own hert, and not out of the mouth of the Lorde.

Jer. xii. a. Sapho. i. c. Jer. v. b. and. xiii. b. Deu. xix. c. * They saye vnto theym, that despyse me: The LORDE hath spoken it: Tylle, ye shall prospere ryghte well.

And vnto all them, that walcke after þe lust of theyr owne hert, they say: Tylle, there shall no mysfortune happen you. For who hath sytten in the counsell of the LORDE, that he hath hearde and vnderstande, what he is aboute to do?

Jer. xxx. d. Who hath marked hys deuysce, and hearde it? * Beholde, the storme whether of the Lorde (that is, his indignacyon) shall go forth, and shall fall downe vpon the head of þe vngodly. And the wrath of the Lorde shall not tounce agayne, vntyll he perfourme and fulfill the thought of his herte. * And in þe latter dayes ye shall knowe his meanyng.

I haue not sente these Prophetes (sayeth the Lorde) and yet they raine.

Jer. 14. v. * I haue not spoken to them, & yet they preached: But yf they had contynued in my counsell and hearde my wordes: they had turned my people from their euill wayes and wycked ymagynacyons. * Am I then God that seyth but the thyng, whiche is nye at hande, and not that is farre of? sayeth the Lorde.

Isa. 139. a. Amos. ix. b. * May any man hyde him selfe so, that I shall not see hym? sayeth the Lorde.

Isa. 66. a. Jeru. vii. f. and. xvi. b. * Do not I fulfill heauen and earth? sayeth the LORDE.

I haue heard wel ynough, what the prophetes say, that preache lyes in my name, saying: I haue dreamed, I haue dreamed. Howe longe wyll this contynue in the prophetes hertes, to tel lies, and to preache þe craftye soylte of theyr own herte: whose purpose is (with the dreames þe euery one tell) to make my people forget my name, as they forsaithers did, whē Baal came vp. The pro-

phete þe hath a dreame, let him tel it: * & he that vnderstandeth my worde, lette hym shewe it saythfully.

For what hath chaffe and wheate to do together? sayeth the Lorde. Is not my worde lyke a fyre, sayeth the Lorde, and lyke an hammer, that breaketh the harde stone? Therefore thus sayeth the Lorde: beholde, I wyll vpon the prophetes, þe that steale my worde pryuely from euery man. Beholde, here am I (sayeth the Lorde) agaynst the prophetes, that take vpon theyr tinges to speake: The Lorde hath sayde it. Beholde, here am I (sayeth the Lorde) agaynst those prophetes, that dare prophesye lyes, and dysceau my people w theyr vanyties, and myracles, whome I neuer sent, nor commaunded theym. They shall do this people great harme, sayeth the Lorde.

If this people, eyther any prophete or priest aske the, and saye: what is the burthen of the Lorde? Thou shalt saye vnto them: What burthen? Therefore wyll I cast you fro me (sayeth the Lorde) because ye your selues are a burthen. And the prophet, priest or people that vseth this terme (the burthen of the Lorde) him wyll I vylet, and his house also.

But thus shall ye saye, euery one to another: What answere hath the Lorde geuen? Or, what is the Lordes commaundement? And as for the burthen of the LORDE, ye shall speake no more of it: for euery mans owne worde is hys burthen, because ye haue altered the wordes of the lyvinge God, the Lorde of Hostes our God.

Thus shall euery man saye to the Prophetes: what answere hath the Lorde geuen ther? Or, what sayeth the Lorde. And not once to name þe burthen of þe Lorde. Therefore thus saith þe Lorde: For so muche as ye haue vset this terme (the burthen of the Lorde) where as I notwithstanding sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therfore, I wyll repute you as a burthen, & wyll cast you out of my presēce: yea, & the cytye also, & I gaue you & your fathers: & wil bring you to an euerlasting confusion, and into such a

Jehoakim, The Prophecie.

thame, as shall neuer be forgotten.

The Notes.

a The saythfull people are called remnauntes, because they are but fewe in nombre: as it appeareth. Esay. x. c. f. Math. xx. b.

b. That steale my name, that is, that shew in my name, another thing which I haue not commaunded.

c. That is, the prophecye and heuyl worde of the Lorde. Esay. xlii. a. Abac. i. a

The. xliii. Chapter.

The vylon of the. li. panners of fygges. The fyrt vylon signyfeth that part of p people shuld be brought agayn from captiuite. The second, that zedekiah and the rest of the people shoulde be destroyed.

The Lorde shewed me a vision: Beholde, there stode two maundes of fygges before the Tēple of p Lorde, after that * Nabuchodonosor

4. Re. 24. d

kinge of Babilon had led awaye captiue Iechoniah the sonne of Jehoakim kyng of Iuda, the myghtye men also of Iuda, with the worckmasters, and connyng men of Ierusalem, vnto Babilon. In the one maunde were very good fygges, euen like as those that be fyrt tpe. In the other maund were very naughtie fygges, whiche myghte not be eaten, they were so euill. Then sayde the Lorde vnto me: what seyst p Jeremy? I sayd: * fygges, wherof some be very good, and some so euell, that no man may eate them.

Dece. ix. b.

B Then came the worde of the Lorde vnto me, after this maner: Thus sayth the Lorde God of Irael: lyke as thou knowest the good fygges, so shall I knowe the men ledde awaye, whome I haue sente oute of thys place into the lande of the Caldees, for theyr profite: and I wyll set myne eyes vpon them for the best, for I wyl byynge them agayne into thys lande: I wyll buylde them vp, and not bzeake them downe: I wyl plant them, & not rote them out.

Deut. 29. a

Jer. 31. f

Ex. 32. e

C * And I wyl geue the an hert, to know, howe that I am the Lorde. They shall be my people, and I wyll be their God, for they shall retourne vnto me wyth theyr whole herte.

Jer. 31. f

* And lyke as thou knowest the naughtie fygges, whiche maye not be eaten, they are so euell: Euen so wyll I (sayeth the Lorde) let zedekiah the king

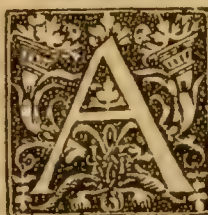
of Iuda, (yea and all his pynces, and the resydue of Ierusalem that remaine ouer in this lande, and theym also that dwell in Egypte) to be vexed and plagued in all kyngdomes and landes.

D
Psal 79. a
Sara. iii. a

And wyll make them to be a * reprove, a comen by worde, a laughyng stocke and shame, in al p places, where I shall scatter them. I wyll sende the swearde, hunger, and pestilence amonge them, vntyll I haue cleane consumed the out of the lande, that I gaue vnto the and theyr fathers.

The. xlv. Chapter.

C Jeremy prophesyeth that they shalbe in captiuite. lxx. yeaes, because they contemned & dispised the word of God. He sheweth p after. lxx. yeres p Babilonians shuld be destroyed. The destructio of al naciōs is prophesied. He moueth p priestes of p naciōs to wailing.



Sermon p was geuen vnto Jeremy, vpon all the people of Iuda: In the fourth yeaer of Jehoakim, the sonne of Josiah kyng of Iuda, that was in the fyrt yeaer of Nabuchodonosor kyng of Babilon. Whych sermon, Jeremy the prophet made vnto al p people of Iuda, and to all the inhabitours of Ierusalē, on this maner.

From the. xlii. yeaer of Josiah the sonne of Amnon kyng of Iuda, vnto thys presente daye (that is euen. xliii. yeaer) the word of the Lorde hath bene comytted vnto me. * And so I haue spoken to you, I haue rylen vp earlye, I haue geuen you warnyng in seasō, but ye woulde not heare me. * Though the Lorde hath sent his seruauntes, al the prophetes vnto you in season: Yet woulde ye not obeye, ye woulde not enclyne your cares to heare.

Jer. 29. a
44. a. 35. c

ii. par 36. c

He sayde: * turne agayne euery mā frome his euell waye, and frome youre wycked ymaginacions, and so shall ye dwell for euer in the lande, that p Lorde promysed you and youre forefathers: And go not after straunge gods, serue them not, worshyp them not, and angre me not wyth the workes of youre handes: then wyll not I punyssh you. Nevertheless, ye woulde not heare me (sayeth the LORDE) but haue despised me wyth the workes of your handes, to

* re. xlii. c

B

to your owne great harme.

Jer. i. b

Wherefore thus sayeth the Lord of Hostes: * Because, ye haue not hearkened vnto my word, lo, I wyl sende out, and call for all the people, that dwell in the North, sayeth the Lord, and wyl prepayre Nabuchodonosor the kynge of * Babylon my seruaunte, and wyl bryng them vpon this lande, & vpon al þe dwel therein, & vpon al the people þe are about the, & wyl vterly rote them out. I wyl make of the a wyldernes, a morage, and a continuall deserte.

Jer. 17. a

Jer. vii. b
and. xvi. b

* Moreover, I wyl take from them the * voyce of gladnesse and solace, the voyce of the bydgrome and the byde, the voyce of the anoynted, with the criellettes: and this whole lande shall become a wyldernes, and they shall see the sayde people and the kynge of Babylon, threescore yeaeres and ten. * Whē the threescore and ten yeres are expired, I wyl vsset also that wyckednes of the kynge of Babylon and hys people sayeth the Lord: yea, and the lande of the Caldees, and wyl make it a perpetual wyldernes, and wyl fulfyl al my wordes vpon that lande, which I haue deuysed agaynst it: yea, all that is wyttē in this booke, whiche Jeremy hath prophcyed of all the people: so that they also shall be subdued vnto dyuerse nationes and greate kynges. * for I wyl recompense them, accordyng to theyr dedes and workes of their own handes.

2. par. 36. b
1. Esai. 1. a
Jerem. 1. b
and. xiii. b
Dan. 1. a
sach. 1. b

Job. 34. b

Jer. li. b
Pla. lxxv. b

For thus hathe the Lord God of Israell spoken vnto me: Take thys * wyne cuppe of indignacyon fro my hande, that thou mayest cause all the people, to whome I sende thee, for to drynke of it: that when they haue dronken therof, they may be madde, and out of theyr wittes, when the swearde cometh, that I wyl sende amonge them. Then toke I the cuppe from the Lordes hande, and made all the people drynke thereof, vnto whom the Lord had sent me.

But fyrst the cytye of Jerusalem, & al the cyties of Iuda, theyr kynges and prynces: to make them desolate, waste, despyed and cursed accordyng as it is come to passe thys daye. Yea, & Pharaos the kynge of Egypt, his seruauntes, his prynces, and his people altogether one

wyth another, and al kynges of þe lande of Hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron and the remnaunt of Asdod, the Edomites, the Moabites and the Ammonites: all the kynges of Tyrus and Sidon: the kynges of the Isles, that are beyonde the sea: Dedan, Thema, Buz and * the ha- uen Ismaelites: all the kynges of Arabye, and (generally) all the kynges that dwell in the deserte: all the kynges of Zamar, all the kynges of Elam, all the kynges of the Medes, all kynges towarde the North, whether they be farre or nye, euery one with hys neyghbours: Yea, and all the kingdome that are vpon the whole earth. The kyng of Sezach, sayde he, shall dryncke wyth them also.

Jer. 49. b

And saye thou vnto them: Thys is the commaundement of the LORD of hostes the God of Israel: Dryncke and be droncken, spewe and fall, that ye neuer ryl: and that thowowe the swearde, whiche I wyl sende amonge you. But yf they wyl not receaue the cup of thy hand, and dryncke it, then tel the: thus doeth the Lord of Hostes threaten you: drynke it ye shall, and that shortly. For lo, * I begynne to plage the cytye, that my name is geuen vnto: thynke ye the, that I wyl leaue you unpunished? Ye shall not go quite. For why, I call for a swearde vpon al the inhabytours of the earth, sayeth the LORD of hostes.

Jer. 49. b
Sezech 12. b
1. Pet. 1. 16

Wherefore tell them all these wordes, and saye vnto them: * The Lord shall crye from aboue, and let hys voyce be hearde from his holy habitation. With a great noyse shall he crye fro his court regall. He shall geue a great voyce (like the grape gatherers) and the sounde thereof shall be hearde vnto the endes of the worlde. For the Lord hath a iudgemente to geue vpon all people, and wyl holde his courte of iustice with all flethe and punthe the vngodlye, sayeth the Lord.

Jer. 49. b
1. Pet. 1. 16

For thus sayeth þe Lord of Hostes: * Beholde, a myserable plage shall goe from one people to another, and a great storme water shall arylse from all the endes of the earthe. And the same daye shall the LORD him selfe slay

Jer. 49. b

Do. liij. them,

Israell.

The Prophecie.

them, from one ende of the earth to another. There shall no more be made for any of them, none gathered by, none buried: but shall lye as dunge vpon the ground.

Mourne (O ye shepherdes) and crye: sprinkle your selues with ashes. O ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vesselles connynglye made for pleasure.

Psal. cxi. a * The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shall the sheperdes cry horrible, and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture, and their best felde shall lye deade because of the horrible wrath of the Lord. They shall forsake theyr foldes lyke as a Lyon: for theyr lades shall be wast, because of the wrath of the destroyer, and because of his fearful indignacyon.

The Notes.

a. By these thinges are vnderstande the pastime, the prosperitie, and the aboundance of worldly thynges. All these woulde the Lorde take awaye from the Jewes. Jerem. vii. g. and. xvi. b.

The. xxi. Chapter.

Jeremy moueth the people to amendement. He is taken of the Prophetes and priestes, & brought to iudgement. He beinge accused before the prynces answereth, that he had preached onely the wordes of God. The rulers & the people despuer Jeremy, agaynst the willes of the Priestes & Prophetes: after the example of Hezekiah, whiche hadde despuered Micah, that had preached the same thynges that Jeremy had preached. Uriah the Prophete is killed of Jehoahim, contrarie to the will of God.

In the begynnynge of the reygne of Jehoahim y sonne of Josiah kynge of Iuda, came this word fro y Lord, sayinge: Thus sayeth the Lorde: * Stande in the courte of the Lordes house, and speake vnto al them which (out of the cyties of Iuda) come to do worshyppe in the Lordes house, al the wordes that I commaunde thee to say. * Loke that thou kepe not one word backe, yf (peraduenture) they wyll hearken, and turne every man fro hys wycked waye: * that I maye also repente of the plage, whiche I haue determed to bringe vpon theym, because of theyr wycked inuencyons.

And after this maner shalt y speake vnto them: Thou sayest the Lorde: yf ye wyll not obeye me, to walcke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whome I sent vnto you, to synge by tyme, and toyll sendynge: If ye wyl not folow them (I say) then wyl I do to thys house, * as I dyd vnto **Jerem. 7. a** Siloh, and wyl make thys cytie to be abhorred of al the people of y earth. And the Priestes, the Prophetes and all the people hearde Jeremy preache these wordes, in the house of the Lorde.

Now when he had spoken out al the wordes, that the LORDE commaunded him to preache vnto all the people, then the Priestes, prophetes and al the people toke holde vpon hym, and sayde: thou shalt dye. Howe darrest thou be so bolde, as to saye in the name of the Lorde: it shall happen to thys house as it dyd vnto Siloh: and thys cytie shall be so waste, that no manne shall dwell therein.

And when all the people were gathered aboute Jeremy in the house of the Lorde, the prynces of Iuda hearde of thys rumoure, and they came soone out of the kynges Palace into the house of the Lorde, and satte them downe before the * newe doore of the LORDE. **4. Reg. 17. g** **Jerem. 36. b.** Then spake the Priestes and the Prophetes vnto the rulers and to all the people, these wordes: * Thys manne is worthy to dye, for he hath preached agaynst thys cytie, as ye your selues haue hearde with your eares.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst thys cytie all the wordes that ye haue hearde. Therefore amende your wayes, and your aduise mentes, and be obedyent vnto the voyce of the LORDE your GOD: so shall the Lorde repent of the plage, that he had deuysed agaynst you. Howe as for me: I am in your handes, do wyth me, as ye thynke expedient and good. But thys shall ye knowe: yf ye put me to deathe, * ye shall make your selues, thys cytie and all the inhabytantes therof, gyltye of innocent bloude. For this is of a truth: y y Lord hath set me **Math. 23. c** vnto

Jerem. xli. a
and xlii. b.

Deute. 4. a
and. 12. b.

Jerem. 18. a
John. 3. b

vnto you, to speake all these wordes in
poure eares.

Then sayde the rulers and the peo-
ple vnto the preestes and prophetes:
Thys man maye not bee condemned to
deathe, for he hath preached vnto vs in
the name of the Lorde oure God. The
Elders also of the lande stode vp, and
sayd thus vnto all the people: * Mic-
ah the Moreshite, whiche was a pro-
phete vnder Hezekiah kynge of Iuda,
spake to all the people of Iuda: Thus
sayeth the Lorde of Hostes: * Sion shal
be plowed lyke a felde, Ierusalem shal
be an heape of stones, and the hyll of the
Lordes house shal bee turned to an hye
wod. Byd Hezekiah the kynge of Iuda
and the people of Iuda put hi to death
for this: No verelye, but rather feared
the Lorde, and made their prayer vnto
him. For the whiche cause also y Lorde
repented of the plage, that he had deuys-
sed agaynst them. Shoulde we then do
suche a shamefull dede agaynst our sou-
les? Ther was a prophet also, that pre-
ached styflye in the name of the Lorde,
called Uziah the sonne of Semeiah of
Cariathiarim: thys man preached also
agaynst thys cytie and agaynst thys
lande, accordynge to al as Jeremy say-
eth. Nowe when * Jehoakim the kynge
with all the estate and princes had herd
hys wordes, the kynge wente aboute to
slay him. * Whē Uziah perceaued that,
he was afrayed, and fledde, and departed
into Egypte.

Then Jehoakim the kynge sent ser-
uauntes into the lande of Egypte, Pa-
melye: Elnathan the sonne of Achaboz,
and certayne menne wyth hym into E-
gypte, whiche fetchd Uziah out of E-
gypte, and brought him vnto kynge Je-
hoakim that slew him with the swerde,
and caste hys deade bodye into the co-
men peoples graue. But Ahikam the
sonne of Saphan helped Jeremye,
that he came not into the handes of the
people to be slayne.

The Notes.

a. The Lorde repenteth hym of the plage that he
woulde sende when he auengeth it not, but for-
beareth and forgueth it: and when synners a-
mende, and forsyncke their offences. Genes. vi. b
i. Reg. xv. c.

Jeremye, at the commaundment of the Lorde,
senderh bondes to the kynge of Iuda, and to the
other kynges that were nyg, whereby they are mo-
uethed to become subiectes vnto Nabuchodonosor.
He warneth the people and the kynges and
rulers, that they beleue not false prophetes.

In the begynning of y reigne
of Jehoakim the sonne of Jo-
shiah kynge of Iuda, came this
worde vnto Jeremy from the
Lorde, which spake thus vnto me: Make
the bondes and chaynes, and put them
about thy necke, sende them to the kynge
of Edom, the kynge of Moab, the kynge
of Ammon, the kynge of Tyrus, and to
the kynge of Sydon: and that by the
messaungers, which shal come to Ierus-
salem vnto zedekiah the kynge of Iuda,
and byd them saye vnto their maisters:
Thus sayeth the Lorde of Hostes the
God of Israell, speake thus vnto your
maisters: * I am he that made the earth,
the menne, and the cattell that are vpon
the grounde, with my greate power and
outstretched arme, and haue geue it vnto
whome it pleased me. * And now wyll
I deliuer al these landes into the power
of Nabuchodonosor the kynge of Ba-
bylon, * my seruaunte. The bestes al-
so of the feld shal I geue him to do him
seruyce. * And all people shal serue him,
and hys sonne, and his chyldes chyldre,
vntyl the time of the same land be come
also: yea, many people and greate kin-
ges shal serue him.

Moreouer, that people and kynge
doine whiche wyll not serue Nabucho-
donosor, and that wyll not put their
neckes vnder the yocke of the kynge of
Babylon: the same people wyll I vyset
with the swerd, with hunger, with pesti-
lence, vntyll I haue consumed them in
his handes, saith the Lorde. * And ther-
fore folowe not youre prophetes, sothe-
sayers, expounders of dreames, char-
mers and wytyches, whiche saye vnto
you: ye shall not serue the kynge of Ba-
bylon, for they preach you lies: to bring
you farre from your lande, and that I
myghte caste you out, and destroy you.
But the people that put their neckes
vnder the yocke of the kynge of Babi-
lon, and serue him, those I wyll let re-
maine styll in their owne lande (sayeth
the Lorde) and they shal occupy it, and

Do. v.

dwell

dwell therein.

C All these thynges tolde Izedekiah the king of Iuda, and sayde: * But your neckes vnder the rocke of the kynge of Babilon, and serue him and his people, that ye maye lyue. Why wilt thou and thy people perishe with swerde, with hunger, with pestilence: lyke as the Lorde hath deuyled for all people, that wyl not serue the kynge of Babilon.

Ier. xlii. c. * Therefore geue no eare vnto those prophetes (that tell you: Ye shall not serue the kynge of Babilon) for they preach you lyes, neyther haue I sente them, sayeth the Lorde: howe bee it they are bolde, falselye to prophecy in my name: that I myghte the sooner dryue you oute, and that ye myghte perishe with your preachers. I spake to the prestes also, and to all the people: Thus sayeth the Lorde: Heare not the wordes of those prophetes, that preache vnto you, and saye: Beholde, the ^a vessels of the lordes house shal shortly be brought hyther agayne from Babilon: for they prophcey lyes vnto you. Heare them not, but serue the kynge of Babilon, that ye maye lyue. Wherefore wyl ye make this cytie to be destroyed: ^b But yf they be true prophetes in very dede and yf the worde of the Lorde be comitted vnto them, then lette them praye the Lorde of Hostes, that the remnaunt of the orna mentes (which are in the house of the Lorde, & remayne yet in the house of the kynge of Iuda and at Ierusalem) be not carped to Babilon also. For thus hath the Lorde of Hostes spoken concernyng the pylers, the lauer, the seate and the resydue of the orna mentes that yet remayne in this cytye, whiche Nabuchodonosor the kinge of Babilon toke not. ^c when he carped away Iechoniah the sonne of Ichoakim kynge of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem vnto Babilon, captiue.

Ier. xlii. b. Yea, thus hath the Lorde of Hostes the God of Israell spoken, as touching the resydue of the orna mentes of the Lordes house of the kynge of Iudaes house, and of Ierusalem: * They shal be carped vnto Babilon, and there they shal remayne, vntyl I byset them say: **Ier. xlii. c.** eth the Lorde. * Then wyl I byrge the

hyther agayne. And this was done in the same yere: euen in the begynnyng of the reigne of Izedekiah King of Iuda.

The Notes.

a. That is, to wete, those vessels that were caried awaye with Accorah.

b. But yf they be true prophetes. **cc.** Marke. The true prophetes and suche as leane to the worde maye with prayer imytate the vengeance that God threatened: But the false prophetes and preachers as they leane to lyes, and preach no other thinge, so is their prayer vayne and fruitlesse.

The xxviii. Chapter.

The false prophcey of Hananiah the prophete. Ieremy sheweth that the prophcey of Hananiah is false, by the example of the other prophetes. He beinge inspirid of the Lord reproveth Hananiah, prophceyng his death.



But in the fourth yere of the raygne of Izedekiah kynge of Iuda, in the fyfthe Month, It happened that Hananiah the sonne of Aitub the prophet of Gabaon, spake to me in his house of the Lorde, in the presence of the prestes and of all the people, and sayde. Thus sayeth the Lorde of Hostes the God of Israell: I haue broken the yoke of the kynge of Babilon, * and after two yere wyl I byrge agayne into this place, all the orna mentes of the Lordes house, that Nabuchodonosor kynge of Babilon carped awaye frome this place vnto Babilon. Yea, I wyl byrge agayne Iechoniah the sonne of Ichoakim the kynge of Iuda hym selfe, with all his prisoners of Iuda (that are carped vnto Babilon) euen into this place, sayeth the Lorde, for I wil breake the yoke of the kynge of Babilon.

Then the prophet Ieremy gaue answer vnto the prophete Hananiah, before his prestes & before all his people that were present in his house of his lord. * And his prophet Ieremy sayde: Amen, the Lord do that, and graunt the thyng, which thou haste prophced: that he maye byrge agayne all the orna mentes of the Lordes house, and restore all the prisoners from Babilon into this place. Neuertheles hearken thou also, what I wyl saye, that thou and all the people maye heare: The prophetes that were before vs in times past, which prophced of warre, of trouble, of pestilence eyther of peace, vpon many nations and greake kinges:

domis

The capti. of Israel. Of Jeremy. Fol. cx

homes, were proued by this (yf God had sende the in very dede)* when the thing came to passe, whiche that prophet told before.

C And Hananiah the prophete toke the chayne frome the prophete Jeremyes necke, and brake it and with that sayde Hananiah, that all the people myghte heare: Thus hath the Lorde spoken: Euen so wyl I breake the yocke of Nabuchodonosor kynge of Babilon, frome the necke of all nacions, yea, and that within this two yeaere. And so the prophete Jeremy went his way. Now after that Hananiah the prophete had taken the chayne from the prophete Jeremyes necke, and broken it: The worde of the Lorde came vnto the prophete Jeremy, sayinge: God, and tell Hananiah these wordes: Thus sayeth the Lorde: Thou haste broken the chayne of wood, but in steade of wood thou shalt make chaines of yron. For thus sayeth the Lorde of Hostes the God of Israell: I wyl put a yocke of yron vpon the necke of all this people, that they may serue Nabuchodonosor the kynge of Babilon, yea, and so shall they do. And I wil geue him the beastes in the felde. Then sayde the prophete Jeremy vnto the prophete Hananiah: * Heare me (I praye the) Hananiah: The Lorde hath not sent the, but he bringest this people into a false belefe. And therfore thus sayeth the Lorde: behold, I wil sende the oute of the lande and within a yeaere thou shalt dye because thou hast falsely spoken against the Lorde. So Hananiah y prophete died the same yeaere in the seuenth moneth.

And The. xxix. Chapter.

The yssle of Jeremye, sente vnto them that were in captiuitie in Babilon. He propheseth theyr retorne from captiuitie after .lxx. yeaeres. He propheseth the destruccyon of the kynge and of the people that remayned in Ierusalem. He threatneth. ii. prophetes that seduced the people. The deathe of Semeiah the Rechelampic is prophesied.

This is the Copie of the lettre, that Jerimye the prophete sente frome Ierusalem vnto the prisouners: the Senatoures, preestes, prophetes, and al the people, whome Nabuchodonosor had led vnto Babilon: after y tyme y kyng Iechoniah, & hys Quene,

hys chābzelaines, y princes of Iuda, & Ierusalem, the workmaisters of Ierusalem, were departed thither. Whiche lettre Elasah the sonne of Saphan and Samariah the sonne of Helkiah dyd beare, whome zedekiah the kynge of Iuda sente vnto Babilon to Nabuchodonosor the kynge of Babilon: these were the wordes of Jeremyes lettre.

Thus hath the Lord of Hostes the God of Israell spoken vnto all the prisoners, that were led from Ierusalem, vnto Babilon: * buyde you houses to dwell therein: plante you gardens, that ye maye enioye the frutes therof: * take you wiues, to beare you sones, & doughters: prouyde wiues for youre sonnes, and husbandes for youre doughters, that they may get sonnes & doughters, and that ye maye multiplye there. Labour not to be few, but seke after peace and prosperitie of the cytie, wherein ye be prisoners, * and praye vnto God for it. For in the peace thereof, shall youre peace be. For thus sayeth the Lorde of Hostes, the God of Israell: * Lette not those prophetes and sothslayers that be amonge you dysceane you: and beleue not youre owne dreames. For why, * they preache you lyes in my name, and I haue not sente them, sayeth the Lorde. ~~And I haue not sent them~~

But thus sayeth the Lorde: * When ye haue fulfilled .lxx. yeaeres at Babilon, I wyl byynge you home, and of myne owne goodnes I wyl carpe you hyther agayne vnto this place. For I know what I haue deuised for you sayeth the Lorde. My thoughtes are to geue you peace, and not trouble (which I geue you al redie) and that ye myght haue hope agayne. * Ye shall crye vnto me, ye shal goo and call vpon me, and I shall heare you. * Ye shall seke me and fynde me. Yea, if so be that ye seke me with your whole herte, I wyl be found of you (sayeth the Lorde) and wyl deliuer you oute of prison, and gather you together agayne out of all places where in I haue scatted you sayeth the Lorde: and wil bringe you agayne to the same place, from whence I caused you to be carried away captiue. ~~you out of~~

But where as ye saie, that a God hath raised you by prophetes at Babilon

The captiuitie of Israell.

The Prophecye.

Ion: Thus hath the Lorde spoken concerninge the kynge that sitteth in the stole of Daud, and all the people that dwell in this cytie, youte brethren* that are not gone wyth you into captiuitie.) Thus (I saie) speaketh the Lorde of hostes, beholde, I wil sende a swerde, hunger and pestilence vpon them, and will make them lyke vntimely fygges, that may not be eatē for bitterness. And I wil persecute them with the swerde, with hunger and deathe.

I will deliuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scoorne, and put to confusion of all the people, amonge whome I haue scattered them: and that becaue they haue not bene obediente vnto my commaundementes (sayeth the Lorde) whiche I sente vnto them by my seruantes the prophetes. * I stode by ear lyne, and sent vnto them, but they would not heare, sayeth the Lord. Heare therfore the worde of the Lorde, all ye prysoners, whome I sente from Ierusalem vnto Babylon: Thus hath the Lord of hostes the God of Israell spoken, of Ahab the sonne of Colaiyah, and of zedekiah the sonne of Maasiah, which prophecye lyeth vnto you in my name: Beholde, I will deliuer them into the hand of Nabuchodonosor the kynge of Babylon, that he maye slaye them before youte eyes. And all the prysoners of Iuda that are in Babylon, shall take vpon them this terme of cursynge, and saie: Nowe God do vnto thee, as he dyd vnto zedekiah and Ahab, whome the kynge of Babylon rosted in the fyre, because they synned shamefully in Israell.

For they haue not only despyled their neyghbours wyues, but also preached lyinge wordes in my name, whiche I haue not commaunded them. This I testifie, and assure, saith the Lord. But as for Semeiah the Rehela myte thou shalt speake vnto him: Thus sayeth the Lorde of hostes the God of Israell: Because thou haste sealed lettres vnder thy name, vnto al the people that is at Ierusalem, and to Sophoniah the sonne of Maasiah the preeste, yea, and sent them to al the priestes: wherein thou wyrttest thus vnto him: The Lord hath

ordeyned the to bee preeste in steade of * Jehoiada the preeste, that thou shouldest be the cheef in the house of the Lord aboue all prophetes, and preachers, and that thou mightest put them in prison, or in the stocks. Howe happeneth it then, that thou hast not reprovied Jeremie of Anathoth, whiche neuer leaueth of hys prophesying. And besyde al this, he hath sente vs worde vnto Babylon, and tolde vs playnely, that our captiuitie shall longe endure: that we shoulde buylde vs houses to dwel there in, and plante vs gardens, that wee myght enioye the frutes therof. Whiche lettre Sophoniah the preeste, dyd receiue, and let Jeremie the prophete heare it.

Then came the worde of the Lorde vnto Jeremie, sayinge: Sende word to al the that be in captiuitie, on this maner: Thus hath the Lorde spoken concerninge Semeiah the Rehela myte: * Because that Semeiah hath prophesied vnto you without my commission, and brought you in to a false hope, therfore thus the Lorde dothe certify you: Beholde, I will viset Semeiah the Rehela myte, and his seide: so that none of his shall remayne amonge thys people, and none of them shall see the good, that I will do for thys people, sayeth the Lorde. For he hath preached falselye of the Lorde.

This is the doct. a. Suche prophetes as preached vnto them the thynges whiche they were desyrous of, dyd they greatlye allowe: yea, euen after they came to Babylon. In them they reioyced, as though they had bene sente of the Lorde, and yet were they in dede false prophetes. But Ezechiel the true prophet of the Lorde, whiche preached them contrarye, dyd they persecute. By the false prophetes they sayd: God hath sente vs prophetes, and theyr doctrine dyd they heare and folow. But the true prophete dyd they moche and laughe to scoorne: and would neither beleue his doctrine, nor geue eare vnto it.

The xxx. Chapter.

The returne of the people from Babylon. God by hys chaunge sheweth that the people to synful. The destruction of the enemies of Israell.

These are the wordes, that the Lorde shewed vnto Jeremie, sayinge: Thus sayeth the God of Israell: * Wyrtte bydlygentlye all the wordes, that I haue spoken vnto thee, in a booke. For lo, the tyme cometh (sayeth the Lorde)

that I will bringe you from Babylon, from the hand of the king of Achaia, sonne of Celijah, and of Zedekiah, sonne of Maasiah, and you shall dwell in your owne land.

The capti. of Israel. Of Jeremy. Fol. cxi

that I wyl bring agayne the prisoners of my people of Israell and Iuda, sayeth the Lorde: For I wyl restore them vnto the lande, that I gaue to theyr fathers, and they shall haue it in possession.

Agayne, these wordes spake the Lorde, concernynge Israell and Iuda: Thus sayeth the Lorde: We heare a terrible crye, feare and disquietnesse, for what elles dothe this signifie, that I see Dauidelye, that all stronge men synpte, euerie manne his hande vpon his loynes, *as a womā in p paine of her trauaile. Who euer saue a manne trauayle with childer: Enquyre thereafter, and se. Yea all their faces are maruelous pale.

Alas for this daye, which is so dreedfull, that none maye be lyckened vnto it: and alas for the tyme of Iacobs trouble, frome the which he shall yet be deliuered. For in that daye, sayeth the Lorde, I wyl take hys pocke frome of thy necke, and breake thy bondes. They shall nomore serue straunge Goddes vnder hym, but they shall do seruyce vnto God their Lorde, and to *David their Kyng, whome I will raise vp vnto the. *And as for the, O my seruauit Jacob, feare not (sayeth the Lorde) and be not afrayed, O Israell. For lo, I wil helpe the also frome farre, and thy sede from the lande of theyr captiuite.

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, & no man shall make hym afrayed. For I am with the, to helpe thee, sayeth the Lorde. *And thoughe I shall destroy al the people, among whom I haue scattered the, yet wyl I not destroy thee, but correct the, *and that with dyscrecion. For I knowe, that thou arte in no wise *without faute. Therfore thus sayeth the Lorde: I am soyy for thy hurte and woundes. There is no man to medle w thy cause: or to bynde vp thy woundes: there may no man helpe the.

All thy louers haue forgotten the, and care nothyng for the. For I haue geuen thee a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdoedes, for thy synnes haue had the ouerhande. Why makest thou mone for thy harme? I my selfe haue pytie of thy sorowe, *but for the

multitude of thy mysdoedes and synnes, I haue done thys vnto the.

*And therfore all they that deuoute the, shall be deuoured, and all thine enemies shall be led into captiuitie. All they that make the waste, shall be wasted the selues: and all those that robbe the, wil I make also to be robbed. For I wyl geue the thy healthe agayne & make thy woundes whole, sayeth the Lorde: because they reuyled the, as one cast away and dyspised, O Syon.

For thus sayeth the Lorde: Beholde *I wil sette vp Iacobs tentes agayne, and defende hys dwellynge place. The cytye shall be buylded in her olde estate, and the houses shall haue their righte foundacion. And oute of them shall go thankesgeuyng, and the voyce of ioye.

I wyl multiply them, and they shall not mynyshe: I shall endue them with honoure, and no manne shall subdue them. Their chyldren shall be as a foretyme, and their congregacyon shall continue in my sight. And al those that bere them, wil I viset.

*A captayne also shall come of them, and a prince shall sprynge out from the myddest of them: him wil I challenge to my selfe, and he shall come vnto me. *For what is he, that geueth ouer hys herte to come vnto me: sayeth the Lorde. *Ye shall be my people also, and I wil be youre God. *Beholde, on the other syde shall the wraethe of the LORDE breake oute as a stormye water, as a mighty whyle winde, and shall fall vpon the heades of the vngodly.

The terribble dyspleasure of the Lorde shall not leaue of, but yll he haue done, and perfourmed the intent of hys hert, *which in the later dayes ye shall vnderstande. At the same tyme (sayeth the Lorde) shall I be the God of al the generacions of Israell, and they shall be my people.

The Notes. Troubles the Lord doth haue in Egipt. ii. a.

The xxxi. Chapter.

He propheseth that the people of Israell shall be restored agayne vnto their prosperitie. So be returned from synne is the gyfte of God. The byrthe of Christe is prophesied. All the wicked shall dye in theyr wickednes. The newe testamēt and couenante is prophesied. The Christen are taught and instructed of the Lorde. Sure synnes shall

The Text of the 30 Chapter The Return of the People from

The captiuitie of Israell.

The Prophecie.

shall so be rempyted, that they shall not ones bee thought on. God prompseth that he will cast of *James*. The buylding agayne of Ierusalem.

Thus sayeth the Lorde: * The people of Israell whiche escaped in the wilderness from the Ihererde, found grace to come in to their reste. Euen so shall the Lorde now also appeare vnto me from farre, and saye: * I loue the wyth an euerlasting loue, therfore do I sprede my mercye before the. I will repayre thee agayne (O thou doughter of Israell) that thou mayest be fast and sure. Thou shalt take thy tabzettes agayne, and goo forth with them, that leade the daunce.

Thou shalt plante bynes agayne vpon the hylls of Samaria, and the grape gatherers shall plante, and syng.

And when it is tyme, the watch men vpon the mount of Ephraim shall crye: * Arise, let vs go by vnto Sion to oure Lorde God, for thus sayeth the Lorde: Reioyce with gladnes because of Jacob, crye vnto the head of the Gentiles: speake oute, syng, and saye: The Lord shall deliuer his people, the remnaunte of Israell, and make them whole. Beholde, I will bringe them agayne from out of the north lande, and gather them frome the endes of the worlde, with the blinde and lame that are among them, with the women that bee greete with chyldre, and suche as be also deliuered: and the companie of them that come agayne, shall be greete.

They departed from hence in heynnes, but with ioye will I bringe them hyther agayne. I wil leade them by the riuers of water in a straight way, wher they shall not stumbe: * For I will be Israells father, and Ephraim shall bee my fyrste borne.

Hear the worde of the Lorde, O ye Gentylles, preache in the Iles, that I ye farre of. and saye: he that hath scatted Israell, shall gather hi together agayne and shall kepe hym as a shepherde doth his flocke. For the Lorde shall re-deme Jacob, and rid him from the hand of the byolente. And they shall come, and reioyce vpon the hyll of Syon, and shall haue plenteousnes of goodes,

whiche the Lorde shall geue them: Ramele, wheate, wyne, oyle, younge shepe and calues. And their consience shall be as a wel watted garden, for they shall nomore be hongrye.

Then shall the mayde reioyce in the daunce, yea, bothe yonge and olde folkes. For I will turne their sorowe into gladnesse, and will comforte them and make them ioyfull, euen from theyr herres. I will powre plenteousnes vpon the hertes of the preestes, and my people shall be satisfied with good thynges sayeth the Lorde.

Thus sayth the Lorde: * The voice of heynnes, wepyng and lamentacion came by into heauen: euen of Rachell mourninge for her chyldren, and would not bee comforted because they were awaye.

But now sayeth the Lorde: leaue of frome wepyng and cryng, withholde thyne eyes from teares, for thy labour shall be rewarded, sayeth the Lorde. And they shall come agayne oute of the land of their enemyes: Yea, euen thy posterite shall haue consolacion in thys (sayeth the Lorde) that thy chyldren shall come agayne into theyr owne lande.

Moreouer I herde Ephraim, that was led awaye captiue, complayne on thys maner: O Lorde thou hast correct me, and thy chastenynge haue I receaued, as an vntained calfe. * Conuerter thou me, and I shall bee conuerted, for thou arte my Lorde God: Yea, as soone as thou turnest me, I shall resourme my selfe: and when I vnderstand, I shall smyte vpon my thygh. For verely I haue committed shamefull thynges: O let my yowthe beate this reproofe and confusion.

Upon this complaynte, I thought thus by my selfe: * is not Ephraim my beate sonne? Is he not the chyldre, wyth whome I haue had all myrthe and pastyme? For sence the time that I fyrste commened with hym, I haue him euer in remembraunce: therfore my very hert, dyueth me vnto hym, gladlye and loynglye will I haue mercye vpon him, sayeth the Lorde. Set the watchmen, proude teachers for the, set thine herte vpon y right waye, that thou shouldest walke, & turne agayne (O doughter

of Israell) turtle agayne to these cyties of thyne. Howe longe wilt thou go astraye, O thou shrinkinge doughter: for the Lorde wyll worke a newe thing vpon earth: b. A woman shall compasse a manne.

For thus sayeth the Lorde of hostes the God of Israell: It wyll come there to, that wha I haue brought Iuda out of captiuitie, these wordes shalbe herde in the land and in his cyties: The Lord which is the sayre* bydegrome of rightuousnesse, make the frutefull O thou holpe hyll: And there shall dwell Iuda, and all her cytyes, the shepherdes and husbände men: for I shall fede the hongry soule, and refreth al saynt herites. When I herde thys I came agayne to my selfe, and mused, lyke as I had bene waked out of a swete slepe.

Beholde (sayeth the Lorde) the dayes come, that I wyll sowe the house of Israell and the house of Iuda, with men and with cattell. * Yea, it shal come therto, that lyke as I haue gone about in tymes past to rote them out, to scatere them, to breake them downe, to destroie them and chasten them: Euen so wyll I also go diligently about, to buyld them vp agayne and to plante them, sayeth the Lorde.

* Then shall it no more be sayde: the fathers haue eaten a sower grape, and the chyldrens teeth are set on edge: for euery one shall dye for his owne misdeede, so that who so eateth a sower grape, his teeth shalbe set on edge.

* Beholde, the dayes come (sayth the Lorde) that I wyll make a newe couenaunte with the house of Israell & with the house of Iuda: not after the couenaunt that I made with their fathers, when I toke them by the hande, and led them out of the lande of Egypt: whiche couenaunte they brake, wherfore I purysshed them fore, sayth the Lorde: * But thys shall be the couenaunt that I wyll make with the house of Israell after those dayes, sayeth the Lorde: * I wyll plante my lawe in the inward partes of them, and wyte it in their hertes, * and wylbee their God, and they shalbee my people.

And from thence forth shall no man teach his neighbour or his brother, and

saye: knowe the Lorde: But they shal al knowe me, from the lowest vnto the highest, sayth the Lorde. For I wyll forgeue their mysdoedes, and will neuer remembre their synnes anye more. Thus sayeth the Lorde * whiche gaue the sunne to be a lyght for the day, and the moone and starrs to shyne in the nyght: which moueth the sea, so that the floudes therof waxe scarce: his name is the Lorde of hostes. Lyke as thys ordynance shall neuer bee taken oute of my sight, sayeth the LORDE: So shal the sede of Israell neuer cease, but alwaye be a people before me.

Moreover, thus sayeth the Lorde: like as the heauen aboue can not bee mesured, and as the foundacions of the earth beneth maye not be soughte out: * So wyll I also not caste oute the whole sede of Israell, for that they haue commytred, sayeth the LORDE. Beholde, the dayes come sayeth the Lorde, that the cytie of the Lorde shalbee enlarged from the towre of Hananeell, vnto the gate of the corner wall. Frome thence shall the ryghte measure bee taken before her vnto the hyll toppe of Gareb, and shall come aboute Gaath, * and the whole valley of the dead karcases, and of the ashes, and all Cereimoth vnto the broke of Cedron: and from thence vnto the corner of the horsagate toward the Caste, where as the Sanctuarie of the Lorde also shalbee sette. And when it is now buylded, and sette vp of thys fashion it shall neuer be broken, nor cast downe anye more.

The Proets.

a. To smyte vpon the thighe is a token of greefe. He meaneth that when the Lorde geueth him vnderstanding, he shal come to repentaunce and forsake his euyl conuersacion.

b. This do they commente expounde of the redemption of Israell, by the similitud of a woman searhyng her husbände. As though the prophet had sayde: The people of Israell, after they haue of longe tyme forsaken their spouse God, shal yet at the laste retorne and embrace him wth the armes of fayth, charitie and obedience. &c. Some expounde it of the byrgin Mary. And some of the churche the spouse of Christe.

The xxxii. Chapter

Jeremy is cast into prysen, because he prophced that the cytie should be taken of the kynge of Babylon. By the feld that Jeremy bought at the commaundment of the Lorde, is signified that the people should come agayne to their owne possession. The people of God are his seruantes, and he is their

Zedekiah.

The Prophecie.

their Lorde. To feare God is Goddes gifte, to
repente that synnes may be eschued.

These wordes spake the Lorde
vnto Jeremie, in the tenth
yeare of zedekiah kyng of Ju-
da, whych was the xviij.
yeare of Nabuchodonosor, what tyme
as the kyng of Babylons hoste layed
seige vnto Jerusalem. But Jeremie the
Prophete laye bounde in the court of
the prison, whiche was in the kyng of
Judaes house: where zedekiah the kyng
of Juda caused him to be laied, because
he had prophesied of this maner: Thus
sayeth the Lorde: * Beholde, I will de-
liuer this cytye into the handes of the
kyng of Babilon, whiche shall take
it. As for zedekiah the kyng of Juda,
he shall not bee able to escape the Cal-
dees, but surely he shall come into the
handes of the kyng of Babilon: which
shall speake with him mouth to mouth
and one of them shall loke another in
the face. And zedekiah shall be carped
vnto Babilon, and there shall he be,
vntill the tyme that I byset hym, say-
eth the Lorde. But yf thou takest in
hand to fight against the Caldees, thou
shalt not prosper.

And Jeremie sayde: Thus hath the
Lorde spoken vnto me: Beholde, Ha-
naneell the sonne of Selum thyn Unc-
cles sonne shall come vnto thee, and re-
quyre the to redeme the land, that lyeth
in Anathoth vnto thy selfe: * for by rea-
son of kyured it is thy parte to redeme
it, and to bye it oute.

And so Hananeel myne vncles sonne
came to me in the court of the prison
(according to the worde of the Lorde)
and sayd vnto me: Bye my land (I pray
the) y lieth in Anathoth in the countre of
Beniamin: for by heritage thou hast
right to lowse it out for thy selfe, ther-
fore redeme it. Then I perceaued, that
this was the commaundemente of the
Lorde, and so I lowsed the lande from
Hananeell of Anathoth, myne vncles
sonne, and weyed hym there the money:
euen seven syckles, and ten spluer
pens.

I caused him also to make me a wri-
tynge, and to seale it, and called re-
corde therby, and weyed him there the

money vpon the waightes. So I toke
the euidence with the cōpy (when it was
orderly sealed and red ouer) and I gaue
the euidence vnto Baruch the sonne of
Neriah the sonne of Maasiah in the
syghte of Hananeel my colen, and in the
presence of the witnesses, that be named
in the euidence, and before all the Jew-
es that were therby in the court of the
prison.

I charged Baruch also before them,
sayinge: The Lorde of hostes the
God of Israel comaundeth the, to take
this sealed euidence with the copie, and
to laye it in an erthen vessel, that it may
longe contynue.

For the Lorde of hostes the God of
Israell hath determined, that houses,
feldes and byneyardes shalbe possessed
again in this lande.

Nowe when I had deliuered the e-
uidence vnto Baruch the sonne of Ne-
riah, I beloughte the Lorde, sayinge: O
Lorde God. * It is thou that hast made
heauen and earth with thy great power
and hye arme, and there is nothyng to
harde for the. * Thou shewest mercy vpon
thousandes, thou recompencest the
wickednes of the fathers, into the bos-
some of the chyldren that come after
them.

Thou arte the greates and myghtye
God, whose name is the Lord of hostes:
greates in counsell, and infynite in
thought: Thyn eyes loke vpon all the
wayes of mens chyldren, * to rewarde
euerye one after hys waye, and accor-
dyng to the frutes of his inuencions:
* Thou hast done greates tokens and
wonders in the lande of Egypte (as we
se this daye) vpon the people of Israell
and vpon those men: to make thy name
greates, as it is come to passe this daye:
Thou hast broughte thy people of Is-
raell oute of the lande of Egypte, with
tokens, with woundres, with a mygh-
tye hand, with a stretched out arme, and
with greates terryblenes: and hast ge-
uen the this land, lyke as thou haddest
promysed vnto theyr fathers: Namely,
that thou wouldest geue them a lande,
that floweth with mylke and honny.

* Nowe when they came therein, and
possessed it, they folowed not thy voyce,
they walcked not in thy lawe: * but al that
thou

Jer. 34. a.
xxv. 23. a.

Gene. 1. a.
Jer. 3. b.

Exo. 34. a.

Leu. xxv. b.
Nu. xxxv. a.
and xxxv. a.
Ruth. iiii. a.

Roma. ii. a.

Gen. vii.
vnto xv.
Chapter.

Jer. 2. 4. a.
vi. viii.

Deuter. v. b.

thou commaunded them to do, that haue they not done, & therfore come al these plagues vpon them.

Beholde, there are bulleworckes made nowe agaynst the cytie, to take it: and it shalbe wonne of the Caldees that besege it, with swearde, with hunger, and deathe, and loke what thou haste spoken, that same shall come vpon them.

E For lo, all thynges are present vnto the: Yet saiest thou vnto me (O Lord God) and commaunded me, that I shal lowse a peece of lande vnto my selfe, and take wytnesses therto: & yet in þe meane season the cytie is deliuered in to the power of the Caldees.

Then came the worde of the Lorde vnto me, sayinge: Beholde, I am the Lorde GOD of all fleshe, is there anye thyng then to harde for me? Therfore thus sayde the Lorde: * beholde, I shal deliuer this cytie in to the power of the Caldees, and in to the power of Nabuchodonosor the kynge of Babilon, they shal take it in: For the Caldees shall come, and wyne this cytie, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and poured dryncke offrynges vnto straunge Goddes, to prouoke me vnto wrathe.

For seynge the children of Israell, and the children of Iuda haue wrought wyckednes befoze me euer from theyr yowth vp, what haue they els done, but prouoked me with the worckes of theyr owne handes: sayeth the Lorde.

O, what hathe this cytie bene els, but a prouokynge of my wrathe, euer sence the daye that I buylded it, vnto this houre: wherin I caste it out of my syght, because of the great blasphemies of the chyldren of Israel and Iuda, whiche they haue done to prouoke me: yea they, their kynges, their prynces, theyr prestes, their prophetes, whole Iuda, and all the cytelyns of Ierusalem.

I * When I stode vp early, & taughte them and instructe them, they turned their backes to me, and not theyr faces.

I * They woulde not heare, to be reformed and correcte. They haue set theyr Goddes in the house, that is halowed

vnto my name, to defyle it. They haue buylded hye places for Baal in the valley of the children of Bennom, to bowe theyr sonnes and doughters vnto Moloch: whiche I neuer comaunded them, nether came it euer in my thoughte, to make Iuda synne with suche abhominacion.

Moreouer thus hathe the Lorde God of Israell spoken, concernynge this citie, which (as ye your selues confesse) shalbe deliuered in to the hande of the kynge of Babilon, when it is wonne with the swearde, with hunger, & with pestilence. * Beholde, I wyll gather them together from all landes, wherin I haue scatered them in my wrathe, in my fearful and greate dyspleasure: and wyll brynge them agayne vnto thys place, where they shall dwel safely. And they shalbe my people, and I wyll be theyr God.

* And I wyll geue them one herte and one waye, that they maye feare me all the dayes of theyr lyfe, that they and theyr chylde alter them maye prospere. * And I wyll set vp an euerclastynge couenaunte with them. Pamelpe: that I wyll neuer ceasse to do them good, and that I wyll put my feare in their hertes, so that they shall not runne awaye from me.

* Yea, I wyll haue a luste and pleasure to do them good, and faythfullpe to plante them in this lade with my whole herte, and with all my soule.

For thus sayeth the Lorde: lyke as I haue broughte all this greate plage vpon this people: so wyll I also brynge vpon the all the good, that I haue promyled them. And men shall haue theyr possessions in this lande, wherof ye saue nowe, that it shall nether be inhabited of people nor of catel, but be deliuered in to the handes of the Caldees: Yea, lande shall be bought for money, and euidences made there vpon and sealed befoze witnesses in the countre of Beniamin, and rounde aboute Ierusalem: in the cities of Iuda, in the cyttes that are vpon the mountaynes, and in them that lye beneth, yea, and in þe cities that are in the deserte. For I wyll brynge their prysoners hyther agayne, sayeth the Lorde.

Zedekiah.

The Prophecie

The xxxiii. Chapter.

The prophet is monyghed of the Lorde, to praye for the deliuerance of the people, whiche the Lorde promyseth. God forgiueth synnes and dothe graciously to the people, for hys owne renowne. Of the byrthe of Christe. The kyngedome of Christe in the churche shall neuer be ended.

Moreouer the word of the Lorde came vnto Ieremy on this maner, * whē he was yet boude in the courte of p̄rilo: Thus sayeth the Lorde, whiche fulfilled the thyng that he speaketh, the Lorde whiche perfourmeth p̄ thyng that he taketh in hande: euen he, whose name is the Lorde: thou haste * cryed vnto me, and I haue hearde the: I haue shewed great and hye thinges, whych were vnknewen vnto you.

Thus (I saye) spake the Lorde God of Israel, cōcernynge p̄ houses of this cytie, and the houses of the kynges of Iuda: that they shalbe broken thorow the ordynaunce and weapons, when the Caldees come to besege them: and they shalbe fylled with the deade carcasses of men, whome I wyl slaye in my wyathe and dyspleasure: when I turne my face from this cytie, because of all her wyckednes. Beholde, (sayeth the Lorde) I wil heale their woundes and make them whole: I wyl open them the treasure of peace and truethe.

And I wyl retorne the captiuite of Iuda and Israel: and wyl set them vp agayne, as they were afore. * From all mysdedes (wherin they haue offended agaynst me) I wyl cense them: And al their blasphemies whiche they haue done against me, when they regarded me not, I wil forgiue them.

And this shall get me a name, a prayse and honoure, amonge all people of the earthe, whiche shall heare all the good, that I wyl shewe vnto them: yea, they shall be afrayed and astonnyed at all the good dedes and benefytes, that I wyl do for them. Moreover, thus sayeth the Lorde: * In this place, wher of ye saye that it shall be a wyldernesse, wherin nether people nor cattell shall dwel: in lyke maner in the cyties of Iuda and withoute Ierusalem (whiche also shall be so voyde, that nether people nor cattell shall dwell there) shall

the voice of gladnesse be hearde agayne, the voyce of the Byrdgrome and of the byrde, the voice of them that shall singe: * Praise the Lorde of hostes, for he is louynge and hys mercye endureth for euer, and the voyce of them that shall offer vp gyftes in the house of the lord. For I wyl restore the captiuite of this lande, as it was afore, sayeth p̄ Lorde. Thus sayeth the Lorde of hostes: It shall come yet therto, that in this lande, whiche is voyde from men and cattell, and in all the cyties of the lande, there shall be set vp shepherdes cotages: in the cyties vpon the mountaines: and in the cyties that lye vpon the playne, and in the deserte.

In the lande of Beniamin, in the felde of Ierusalem, and in the cyties of Iuda shall the shepe be nombred agayne, vnder the hande of hym, that telleth them, sayeth the Lorde. * Beholde, the tyme cometh, sayeth the Lorde, that I wyl perfourme that good thing, whiche I haue promysed vnto p̄ house of Israel and to the house of Iuda. In those dayes and at the same tyme, I wyl byrge forth vnto Dauid, the braunche of ryghteousnes, and he shall do equyte and rightousnes in p̄ lande. In those dayes shall Iuda be helped, * and Ierusalem shall dwell safe, and he that shall call her is euen GOD oure ryghteous maker. For thus the Lorde promyseth: * Dauid shall neuer wante one, to syt vpon the stole of the house of Israel: * nether shall the priestes and Leuites wate one to offer alway before me burnte offerings, to kyndle p̄ meate offerynge, & to prepare the sacryfyces.

And the word of the Lorde came vnto Ieremy after this maner: Thus sayeth p̄ Lorde: Make the couenaunt * which I haue made with daye and nyghte be broken, that there shoulde not be daye and night in due season: Then make my couenaunte also be broken, whych I made with Dauid my seruaunte, and so he not to haue a sonne to reygne in hys Trone. * So shall also the priestes and Leuites neuer sayle, but serue me. * For lyke as the starres of heauen maye not be nombred, nether the lande of the sea measured: so wyl I multiplye the sede of Dauid my seruaunte

Iere. xx. a.
xxii. a.

Eze. xiii. b
i. Re. vii. b

Eze. xliii. d

Iere. vii. d

Psalm 118.
i. m. c. iii.

Iere. xliii. a

Eze. 32. a

i. Reg. ii. 9

2. Reg. 7. c

Gen. viii. d

i. Reg. ii. a

Gene. xv. a
and. xxi. c

uaute, and of the Leuites my ministers.

Moreover, the worde of the Lorde came to Jeremie, sayinge: Consydrest thou not what this people speaketh?

Two kynneddes (saye they) had y^e Lord chosen, and those same two hath he cast awaye. for so farre is my people come, that they haue no hope to come together any more, and to be one people againe. Therfore thus sayeth the Lord: If I haue made no couenaunte with daye and nyghte, and geuen no statute vnto heauen and earth: then wil I also caste awaye the seide of Dauid my seruaunte: so that I wyll take no prince oute of his seide, to rule the posterite of Abraham, Isaac and Iacob. But yet I wyll turne agayne their captiuite, and be merciful vnto them.

The xxxiii. Chapter.

The treacher that the captie, and kynge zedekiah also, halbe geuen in to the handes of the kynge of Babylon. He rebueth them that broughte suche of theyr brethren in to captiuite, as were pardoned to go at their libertie.

These are the wordes whiche the Lorde spake vnto Jeremie, * what time as Nabuchodonosor the kynge of Babilon, and all his hostes (oute of all the kyngdomes that were vnder his power) and all his people, foughte agaynste Ierusalem and all the cities therof. Thus sayeth the Lorde God of Israel: Goe, and speake to zedekiah the kynge of Iuda, and tell him: The Lord sendeth the this worde: * Beholde, I wyll deliuer this cite in to the hande of the kynge of Babylon, he shal burne it, and thou shalte not escape his handes, but shalte be lead awaye prysoner, and deliuered in to his power. Thou shalte loke the kynge of Babylon in the face, & he shal speake with thee mouthe to mouthe, and then shalte thou goe to Babilon. Yet heare the worde of the Lorde, O zedekiah thou kynge of Iuda: Thus sayeth the Lord vnto the: Thou shalt not be slayne with the swearde, but shalt dye in peace. * Lyke as thy forefathers the kynges, thy progenytours, were brente: so shalt thou be brent also, and in the moynynge they shal saye: oh Lorde. for thus haue I determyned, sayeth the Lorde.

When spake Jeremie the prophet all

these wordes vnto zedekiah kynge of Iuda in Ierusalem: what tyme as the kynge of Babylons hoost beseged Ierusalem, and the remnaunte of the cities: Namely, Lachis & Azekah, whiche yet remayned of the * stronge defended cities of Iuda.

These are the wordes that the Lord spake vnto Jeremie the prophet, when zedekiah was agreed with all the people at Ierusalem, that there shoulde be proclaimed * a libertie: so that euery man shoulde let his seruaunte & hande mayde go fre, Hebrue and Hebruelle, and no Jewe to holde his brother as a bonde man. Nowe as they had consented, euen so they were obedyente, and let them go fre. But afterwarde they repented, and toke agayne the seruantes and handmaydens, whome they had let go fre, and so made them bonde agayne.

For the whiche cause the worde of the Lorde came vnto Jeremie from the Lorde him selfe, sayinge: Thus sayeth the Lorde God of Israel: * I made a couenaunte with your fathers, when I brought them out of Egypte, (that they shoulde no more be bondmen) sayinge: * When seuen yeares are oute, euery man shall let his boughte seruaunte an Hebrue go fre, yf he haue serued hym syxe yeares. But your fathers obeyed me not and hearkened not vnto me. As for you, ye were nowe turned, and dyd ryghte before me, in that ye proclaimed, euery man to let his neyghboure go fre, and in that ye made a couenaunte before me, in the temple y^e beareth my name: But yet ye haue turned your selues agayne, and blasphemed my name: In this, that euery man hath requyred his seruaunt and handmayde agayne, who ye had let go quyte and fre, and compelled them to serue you agayne, and to be your bonde men. And therfore thus sayeth y^e Lorde: ye haue not obeyed me, euery man to proclame fredome vnto his brother & neyghboure: wherfore, I wil cal you vnto a fredoe, saith y^e lord: euen vnto the swearde, to the pestilence, and to honger, & wil make you to be plagued in al y^e kyngdomes of y^e earth. Yea, those me y^e haue broke my couenaunte, & not kept y^e wordes of the appoyntment;

pp. ii.

which

2 Par. xi. a

Exo. xxi. d
Leuit. xxi. f
Deut. xv. a

Deut. xv. b

Exo. xxi. a

D

Jer. 39. a

2. re. xxv. a
Jer. 32. a
2. xxxix. a

1. Reg. 3. c

Gene. xv. b Whichc they made before me: * whē they helwed the calfe in two, and when there wente thorow y two halfes therof: The Princes of Iuda, the Princes of Ierusalem, the gelded mē, the priestes and all the people of the lande, which wente thorowe the two sydes of the calfe.

Those men wyl I geue in to the power of their enemyes, and in to the handes of them that folowe vpon their lyues.

Psal. 78. a
Iere. vii. a

* And their deade bodyes shalbe meate for the foules of the ayre, & bestes of the felde. As for zedekiah the kynge of Iuda and his Princes, I wil deliuer them into the power of theyre enemyes, and of them that desyre to slaye them, and in to the hande of the kynge of Babylons hoste, * which now is departed from you: But thorow my commaundement (sayeth the Lorde) they shal come agayne before thys cytpe, they shal fyght agaynst it, wyne it, and burne it. Moreouer I wyl laye the cytpes of Iuda so waste, that no man shal dwell therein.

Iere. 37. a

The notes

a. The Babylonians were departed from them to go agaynst the Egyptians, whom when they had vanquished, they returned to fight agaynst Ierusalem.

The. xxxv. Chapter.

The propoundeth the obedience of the Rechabites, and thereby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabites, he threatneth punishment vnto the rebellious Jewes, he promyseth prosperite vnto the Rechabites, for theyr obedience vnto their father.

4. Reg. x. c

The wordes, which the lord spake vnto Jeremy, in the raigne of Jehoakim the sonne of Josiah kyng of Iuda, are these: Go vnto the house of * the Rechabites, and cal them oute, and brynge them to the house of the Lorde in to some commodious place, and geue them wyne to dryncke. Then toke I Iazaniah the sonne of Jeremy the sonne of Iabazaniah, and his brethren and al his sonnes, and the whole household of the Rechabites: and brought them to the house of the Lord, in to the closet of the chyldren of Hanan the sonne of Jegedaltah the mā of God: whyche was by the closet of the Princes, that is aboue the closet of Maasiah the sonne of Selum, whichc is the

cheafe of the treasure. And before B the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: Dryncke wyne. But they sayde: we dryncke no wyne, for Jonadab the sonne of Rechab our father commaunded vs, sayinge: * ye and your sonnes shal neuer dryncke wyne, buylde no houses, sowe no seede, plante no bynes, yea, ye shal haue no byneyardes: but for all your tyme ye shal dwell in tentes, that ye may lyue longe in the lande wherein ye be straungers.

Iere. xxxi. b

Thus haue we obeyed the commaundement of Jonadab the sonne of Rechab our father, in all that he hath charged vs, and so we dryncke no wyne all our lyfe longe: we, nor our wyues, our sonnes and our daughters. Nether buylde we any house to dwell therein, we haue also amonge vs nether byneyardes, nor corne lande to sowe: but we dwell in tentes, we obeye, and do accordynge vnto all, that Jonadab our father commaunded vs.

But now that Nabuchodonosor C the kynge of Babilon came by in to the lande, we sayde: come, let vs go to Ierusalem, that we maye escape the host to the Caldees and the Assirians: and so we dwell nowe at Ierusalem. Then came the worde of the Lorde vnto Jeremy, sayinge: Thus sayeth the Lorde of hostes the God of Israel: Go and tell whole Iuda and all the inhabitants of Ierusalem: Wyl ye not be reformed, to obey my wordes? sayeth the Lorde. The wordes whichc Jonadab the sonne of Rechab commaunded his sonnes, that they shoulde dryncke no wyne, are faste and surelye kepte: for vnto this day they dryncke no wyne but obeye their fathers commaundement. But as for me, * I haue stande by earlye, I haue spoken vnto you, and geuen you earnest warnynge: and yet haue ye not bene obedyente vnto me. Yea, I haue sente my seruauntes, all the prophetes vnto you, I tole by earlye, and sente you worde, sayinge: Turne you, every man from his wycked waye: amende your lyues, and go not after straunge goddes, to worshyppe them: that ye maye contynue in the lande.

Iere. xlviii. a
and. xlv. a.

lande, whiche I haue geuen vnto you and your fathers, but ye woulde neither heare me, nor folowe me.

D The children of Jonadab Rachabs sonne haue stedfastly kept their fathers commaundement, that he gaue the, but this people is not obedyente vnto me. And therfore thus sayeth the Lorde of hostes the God of Israel: Beholde, I wyll byynge vpon Iuda and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue deuyled agaynste them. * For I haue spoken vnto the, but they woulde not folowe: I haue called vnto the, neuertheles they woulde geue me no answer. Jeremye also spake vnto the household of the Rechabites: Thus sayeth the Lorde of hostes the God of Israel: For so muche as ye haue obeyed the commaundemente of Jonadab your father, and kepte al his preceptes, and done accordynge vnto all y^e he hath bydden you: * Therfore thus sayeth the Lorde of hostes, the God of Israel: Jonadab the sonne of Rechab shall not fayle, but haue one out of his stocke, to stande alwaye before me.

The. xxxvi. Chapter.

Baruch wyrteth (as Jeremye enuyteth) the boke of the cursses agaynst Iuda and Israel. He is sente with the boke vnto the people, and readeth it before them all. He is called before the rulers, and readeth it before the also. The rulers cower vnto the kynge, the wordes of the boke. Jehudi taketh the boke, and readeth a lytle of it, and after calleth it in the fyre. There is another wyrtten at the commaundement of the Lorde.

In the fourthe yere of Jehoakim the sonne of Josiah kynge of Iuda, came the word of y^e lord vnto Jeremye, sayinge: * Take a boke, & wyrteth therein all the wordes, that I haue spoken to the, to Israel, to Iuda, and to all the people, from the tyme y^e I beganne for to speake vnto the (in the raygne of Josiah) vnto this daye. That when the house of Iuda heareth of the plage, whiche I haue deuyled for them, they maye peraduenture * turne, euery man from his wycked waye, that I may for geue their offences and synnes.

Then dyd Jeremye call Baruch the sonne of Neriah, * and Baruch wrote in the boke at the mouth of Jeremye, al the

wordes of the Lorde, whiche he had spoken vnto him. And Jeremye commaunded Baruch, sayinge: I am in prysoun, so that I maye not come in to the house of the Lorde: therfore go thou thyther, and reade the boke, that thou hast wyrtte at my mouth: namely, the wordes of the Lorde, and rede the in the Lordes house vpon the fastinge daye: that the people, whole Iuda, and all they that come out of the cytyes, maye heare. Peraduenture they wyll praye mekelye before the face of the Lorde, and turne euery one from his wycked waye. For greate is the wrathe and dyspleasure, y^e the Lorde hath taken agaynste this people.

So Baruch the sonne of Neriah dyd, accordynge vnto all that Jeremye the prophete commaunded hym, reacyng the wordes of the Lorde oute of the boke in the Lordes house. And this was done in the fyfthe yere of Jehoakim the sonne of Josiah kynge of Iuda, in the ix. moneth * when it was commaunded, that all the people of Ierusalem shoulde faste before the Lorde, and they also that were come from the cities of Iuda vnto Ierusalem.

Then red Baruch the wordes of Jeremye oute of the boke within the house of the Lorde, oute of the treasury of Gamariah the sonne of Saphan the Scrybe, whiche is besyde the hyer losse of the * newe doore of the Lordes house: that al the people might heare. Nowe when Micheah the sonne of Gamariah the sonne of Sepha had hearde all the wordes of the Lorde oute of the boke, he wente downe to the kynges palace in to the Scrybes chambre, for there all the prynces were set: Elisama the Scrybe, Dalaiash the sonne of Semai, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, zedekiah the sonne of Hananiah, with al the prynces. And Micheah tolde them all the wordes, that he hearde Baruch reade oute of the boke before the people.

Then all the prynces sente Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, sayinge: Take in thynne hande the boke, wherout thou hast red before al the people, and come. So Baruch the sonne of Neriah toke the boke in hys

hande, and came vnto them. And they sayde vnto him: Syt downe, & rede the boke that we may heare also. So Baruch red, that they myghte heare. Now when they had hearde all the wordes, they were abashed one vpon another, and said vnto Baruch: We wyll certys fye the kynge of all these wordes. And they examined Baruch, saying: tel vs, howe dydest thou wyte all these wordes out of hys mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, & I alone was with him, & wrote them in the boke.

Then said the Princes vnto Baruch: So thy waye, and hyde the wth Jeremy, so that no man knowe where ye be. And they wente in to the kynge to the court. But they kept the boke in the chambze of Elisama the Scribe, & tolde y^e kyng al the wordes y^e he might heare. So the kyng sent Jehudy to fetche him y^e boke, whiche he brought out of Elisama the Scribes chambze. And Jehudi red it, that the kyng & al the Princes, whiche were about him, might heare. Now the kynge sat in y^e wynter house, for it was in y^e. ix. Moneth, and there was a good fyze before him. And when Jehudi had red thre or foure leaues therof, he cut the boke in peces with a penne knyfe, *and cast it into y^e fire vpoⁿ the hearth, vntyll the boke was all bzente in the fyze vpon the hearth.

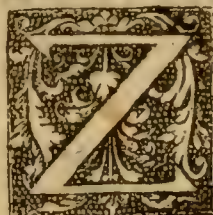
Yet no man was abashed therof, or rente his clothes: nether the kyng him selfe, nor his seruauntes, though they hearde all these wordes. Neuerthelesse Elnathan, Dalaiah, and Gamariah besoughte the kynge, that he woulde not burne the boke: not withstandynge the kynge would not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiah the sonne of Etziel and Selamiah the sonne of Abdtel, to laye handes vpon Baruch the Scribe, and vpon Jeremy the prophet: but y^e Lorde kepte them out of sight. After now that the kynge had bzente the boke, and the sermons whiche Baruch wrote at the mouth of Jeremy: The word of y^e Lorde came vnto Jeremy, sayinge: Take another boke, and wyte in it al the forsaide sermons: that were written in the fyrste boke, whiche Jehoakim the kynge of

Juda hath bzente.

And tel Jehoakim the kynge of Juda: thus sayeth the Lorde: y^e hast bzente the boke, and thoughtest win thy selfe: why hast thou wytten therin, that the kynge of Babilon shall come, and make this lande waste, so that he shall make bothe people and cattel to be out of it? Therfore thus the Lorde sayeth of Jehoakim the kyng of Juda: * There shall none of hys generacion syt vpon the throne of Dauid. * His dead corse shall be caste out, that the heate of the daye, and the frost of the night may come vpon him. And I wil byset the wyckednes of him, of hys sede, and of his seruauntes. Moreouer all the euel that I haue promysed the (though they hearde me not) wyll I brynge vpon them, vpoⁿ the inhabytours of Ierusalem, and vpon all Juda. Then toke Jeremy another boke, and gaue it Baruch the Scribe the sonne of Neriah, whiche wrote therein out of the mouth of Jeremy: all the sermons that were in the fyrste boke, whiche Jehoakim the kynge of Juda dyd burne. And there were added vnto them manye mo sermons, then befoze.

The xxxvii. Chapter.

Jeremiah succedeth Cononiah. He sendeth vnto Jerusalem to praye for hym. Jeremy goinge in to the launde of Ben Jamin, is taken. He is beaten, and put in prison. He is deliuered by kynge zedekiah.



Zedekiah y^e sonne of Josiah, * whiche was made kyng thowow Nabuchodonosor king of Babilon, reigned in the lande of Juda, in y^e steade of Cononiah the sonne of Jehoakim. But nether he, nor his seruauntes, nor the people in the lande woulde obey y^e wordes of the Lorde, whiche he spake by y^e Prophet Jeremy. * Neuerthelesse zedekiah the kyng sent Jehucal the sonne of Shelemiah and Sophoniah the sonne of Maasiah the priest to the Prophet Jeremy, saying: O praye y^e vnto the Lorde oure God for vs. Now Jeremy walked fre amonge the people at that time, and was not put in prison as yet. * Whar as os hooste also was come out of Egipte: whiche when the Caldees that beleged Ierusalem perceaued, they departed from thence.

Then came the worde of the Lorde vnto

Jer. xix. b

6

4. Re. 24. b

Jer. xxii. c

4. Re. 24. b

Jer. xxi. a

Jer. xxi. b

Jer. xvi. a

unto Jeremye þe Prophet, saying: Thus sayeth the Lord God of Israel, this answer shall ye geue to the kyng of Iuda, that sente you vnto me for counsell: * Beholde, Pharaos hoste whiche is come forth to helpe you, shall retorne to Egypt in to his owne lande: but the Caldees shall come agayne, & fyght againste this cite, wyne it, and set fyre vpon it. For thus sayeth the Lorde: a dysceau not your owne myndes, thynckynge on this maner: tush, the Caldees go nowe their waye from vs: No, they shall not go their waye. For though ye had slaine the whole hoste of the Caldees, that beslege you, and euery one of the slayne lay in his tente, yet shoulde they stande vp, and set fyre vpon this cite. Now when the hoste of the Caldees was broken vp from Ierusalem, for feare of the Egyptians armye, Jeremy wente out of Ierusalem towarde the lande of Beniamin, to do certayne busynes there amonge the people. And when he came

Jer. 28. a

C vnder Beniamins porte, there was a porter, called Ieriah, the sonne of Selemliah the sonne of Hananiah, which fel vpon him, and toke him, sayinge: thy mynde is to runne to the Caldees. The sayde Jeremy: It is not so, I go not to þe Caldees. Neuertheles Ieriah would not beleue hym, but broughte Jeremye bounde before the Prynces. Wherefore the Prynces were angry with Jeremy, causynge hym to be beaten, and to be layed in prysen in þe house of Ionathas the scribe. For he was the ruler of the prysen. Thus was Jeremy put in to the dongeon and prysen, and so laye there a longe tyme. * Then zedekiah the kyng sente for him, and called him, and asked him quyetly in hys owne house, saying: thinkest thou this busynes (that nowe is in hande) cometh of the Lorde? Jeremy answered: yea, that it doth: & thou (sayde he) shalte be deliuered in to the kyng of Babylons power.

Jer. 38. a

D Moreover, Jeremy said vnto kyng zedekiah: What haue I offended againste the, againste thy seruantes, or againste thys people, that ye haue caused me to be put in prysen: * Where are your prophetes whiche haue prophcyed vnto you, and sayde, that the kyng of Babilon shoulde not come agaynste you and

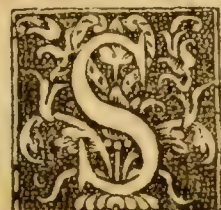
Jer. 38. 29.

this lande: And therefore heare nowe, O my Lorde the kyng: let my prayer be accepte before the, and sende me nomore into the house of Ionathas þe Scribe, that I dye not there. Then zedekiah the kyng commaunded to put Jeremy in the fore entrey of the prysen, and daily to be geuen him a cake of bread, and els no dighte meate, vntyl all the bread in the cite was eaten vp. Thus Jeremy remayned in the fore entrey of the prysen.

the notes
a. Some reader: lyfte not vp your afflictions, sayinge: The Caldees, &c.
b. Some reader: to deuyde the possession in þe myddest of the people. They vnderstande hereby the deuysion of certayne lades, with his kynnsfolkes at Anathoth. Other reader: to seperate (vnderstand, hym selfe) because he was in the myddest of the people: that is, to thintente to departe forth of the myddest of his people. They thicke that he would haue fled, for feare of persecucion.
c. Of this wante and scarcenes, whiche was in the eleuenth yere of zedekiah vnto the ix. daye of the fourthe moneth ye reade after in the. xlii. and liii. Reg. xxv. a.

The notes

C The. xxxviii. Chapter.
By the mocon of the rulers Jeremy is put in to a dongeon. At the request of Abedneco the Chambers layne the kyng commaundeth Jeremy to be broughte forth of the Dongeon. Jeremy sheweth the kyng howe he myghte escape death,



Aphatiah the sonne of Nathan, Godoliah the sonne of Phasur, Iuschal þe sonne of Selmisah, and Phasur þe sonne of Melchiah perceaued the wordes, that Jeremy had spoke vnto al the people, namely on this maner: Thus sayeth the Lorde: * Who so remaineth in this cite, shall perysh ether with the swearde, with hunger, or with the pestilence: But who so falleth vnto the Caldees, shall escape, * wympynge his soule for a praye, and shal lyue. * For thus sayeth the Lorde. This cite (no doute) must be deliuered in to þe power of the kyng of Babilon, and he also shal wyne it. Then sayde the prynces vnto the kyng: Syr, we beseech you let this man be put to death. For thus he dyscourage the handes of the soudyers that be in thys cite, and the handes of all the people, when he speaketh suche wordes vnto them. This man herely labourereth not for peace of the people, but myschefe. zedekiah the kyng answered and sayde: lo, he is in your

Jer. xxi. b. xxi. a.

Jer. xxxi. a

Wyns upng his soule for a prayser this is expounded before in þe xxi. chapter.

pp. liii.

your

your hands, for the kynge may denye you nothyng. Then toke they Jeremey, and cast him in to the dongeon of Melchiah the sonne of Hamlech, & dwelt in the fore entrey of the pylson. And they let downe Jeremey with coardes in to a dongeon, where there was no water, but myze. So Jeremey stakke fast in the myze. Now when Abedmelech the Moorian beyng a chamberlayne in the kynges courtte, vnderstode, that they had cast Jeremey in to the dongeon: he wente out of the kynges house, and spake to the kynge, (whiche then sat vnder the poorte of Beniamin) these wordes: My lord the kyng, where as these men medle with Jeremey the prophet, they do him wronge: Namely, in that they haue put him in pylson, there to dye of hunger, for there is no more bycade in the cytye. Then the kynge commaunded Abedmelech the Moorian and sayde: Take from hence xxx. men whome thou wylte, and drawe vp Jeremey the prophet oute of the dongeon, before he die. So Abedmelech toke the men with him, and went to the house of Hamlech, and there vnder an almyr he gate olde ragges & worne cloutes, and let them downe by a coarde, in to the dongeon to Jeremey.

And Abedmelech the Moorian sayde vnto the prophet Jeremey: I put these ragges and cloutes vnder thyne arme holes, betwixte them and the coardes: and Jeremey dyd so. So they drew vp Jeremey with coardes and toke him out of the dongeon, and he remayned in the fore entrey of the pylson. Then * zedekiah the kynge sente and caused Jeremey the prophet be called vnto hym, in to the thyrde entrey, & was by the house of the Lorde. And the kynge sayde vnto Jeremey: I wil aske the some what but hyde nothyng from me. Then Jeremey answered zedekiah: Vt I be playne vnto the, thou wylte cause me suffre death: vt I geue the counsell, thou wylte not folowe me. So the kynge swore an ooth secretly vnto Jeremey, sayinge: As truly as the Lorde lyueth, that made vs these soules, I will not slaye the, nor geue the in to the handes of them that seke after thy lyfe.

Then sayde Jeremey vnto zedekiah: Thus sayeth the Lorde of hostes

the God of Israel: * If case be, & thou wylte go forth vnto the kynge of Babilons princes, thou shalt saue thy lyfe, and this cytye shall not be brente, yea, both thou and thy household shall escape with your lyues. But vt thou wylt not go forth to the kynge of Babilons princes, then shall this cytye be delpyeted in to the handes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And zedekiah said vnto Jeremey: I am afrayde for the Iewes, that are fled vnto the Caldees, lest I come in their handes, and so they to haue me in derision.

But Jeremey answered: No, they shall not betraye the: O herken vnto the voyce of the Lorde (I beseeche the) which I speake vnto the, so shalt thou be well, and saue thy lyfe. But vt thou wylt not go forth, the Lorde hath tolde me thus plainely: Beholde, al the women that are left in the kynge of Iudaes house, shall go out to the kynge of Babilons princes. For they thynke, that thou arte deceaued: and that the men in whose thou dydest put thy trust, haue gotten the vnder, and set thy fete faste in the myze, and gone theyr waye from the. Therefore all thy wyues with their chyldren shall fle vnto the Caldees, and thou shalt not escape their handes, but shalt be the kynge of Babilons prisoner, and this cytye shall be brente. Then sayde zedekiah vnto Jeremey: loke that no bodye knowe of these wordes, and thou shalt not dye. But vt the princes perceaue, that I haue talked with the, and come vnto the, sayinge: O speake, what sayde the kynge to the: hyde it not from vs, & we wil not put the to death. Tel vs (we praye the) what sayde the kyng to the: Se thou geue the this answer: I haue humbly besoughte the kynge, & he wyllet me lie no more in Jehonathas house, that I dye not there: Then came al the princes vnto Jeremey, and asked hym. And he tolde them, after the maner as the kynge bad hym. Then they helde their peace, for they perceaued nothing. * So Jeremey abode styl in the fore entrey of the pylson, vntyll the daye that Jerusalem was wonne.

The xxxix. Chapter.

Aburhodonosor besiegeth Ierusalem. zedekiah dyeth

Myeth. He is taken of the Chaldees. Hys sonnes are slayne. Hys eyes are thynke oute. Jeremye is prouyded for. Abedmelech is deliuered from captiuitie, because of the confidence that he hath in God.



Nowe when the citie of Ierusalem was taken *(for in the .ix. yere of zedekyah kyng of Iuda in the tenth Moneth, came Nabuchodonozor kyng of Babilon and all hys host, and beseged Ierusalem. And in the .xi. yere of zedekiah in the fourthe Moneth the .ix. daye of the Moneth, he brake into the citie). Then all the Prynces of the kyng of Babilon, came in, and late them downe vnder the porte: Neregel, Sarezet, Samegarnabo, Sarlachim, Rabaris, Neregel, Sarezet, Rabmag, with all the other Prynces of the kyng of Babilon. * And when zedekyah the kyng of Iuda with his souldiers sawe them, they fledde, and departed oute of the ctyte by nyghte thorothe the kynges garden, and thorothe the porte that is betwene the two walles, and so they wente toward the wyldernesse.

But the Chaldees hooste folowed faste after them, and tooke zedekiah in the felde of Jericho, and broughte him prisoner to Nabuchodonozor the kyng of Babilon vnto Reblath, that lyeth in the lande of Hemath where he gaue iudgement vpon hym. So the kyng of Babilon caused the chyloren of zedekiah & al the nobles of Iuda to be slayne, befoze hys face at Reblath. And made zedekiahs eyes to be putte oute, and boode hym wpyth chaynes, and sent him to Babilon.

* Moreover, the Chaldees brente by the kynges palace, with the other houses of the people, and brake downe the walles of Ierusalem. As for the remnant of the people that were in y^e citie, and suche as were come to helpe them (what so euer was left of the commensorte) Nabuzaradan the chefe captayne caried them to Babilon. But Nabuzaradan y^e chefe captayne let the rascall people (& those that had nothyng) dwell in the lande of Iuda, and gaue them vineyardes and corne felde at the same tyme. Nabuchodonozor also the

kyng of Babilon gaue Nabuzaradan the chefe captayne a charge, concerninge Jeremye, sayinge: Take and cherishe hym, and make muche of hym: les thou do him no harme, but intreat him after his owne desire.

So Nabuzaradan the chefe captayne, Nabusalban the chefe chamberlayne, Nergalsareser the treasurer and all the kyng of Babilons lordes, sent for Jeremye, * and caused hym to be set oute of the fore entrie of the pylson, and committed hym vnto Godoliah the sonne of Ahikam the sonne of Saphan: That he shoulde carpe hym home, * and so he dwelt amonge the people. Nowe whyle Jeremye laye yet bounde in the fore entrie of the pylson, the worde of the Lorde came vnto him, sayinge: Goe, and tell Abedmelech the Moorian: Thus sayeth the Lorde of Hoostes the God of Israell: Beholde, the cruell and sharpe plage that I haue deuised for this citie, wyl I bring vpon them, that thou shalte se it: but I wyl deliuer thee (sayeth the Lorde) and thou shalt not come in to the handes of those men, whome thou fearest. For doutles I wyl saue thee, so that thou shalte not perishe with the swearde: but thy lyfe shalbe saued, and that because thou hast put thy truste in me, sayeth the Lorde.

The .xl. Chapter.

Jeremye hath the licence to goe whether he wyl. He dwelleth wpyth the people that remayneth at Ierusalem, ouer whom Godolyah ruleth. Ioyanan prophesyeth death vnto Godolyah.



Hys is the maner holwe the Lorde intreated Jeremye, when * Nabuzaradan the chefe captayne had let hym go fre from * Ramah, whyther he had led hym boode amonge all the prisoners, that were caried from Ierusalem and Iuda vnto Babilon. The chefe Captayne called for Jeremye, and said vnto hym: The Lorde thy God spake myghtely befoze of the miserie vpon this place: Nowe the Lorde hath sente it, and perfourmed it as he had promysed: for ye haue synned agaynst the Lorde, and haue not bene obedient vnto hys voyce, therefore commeth this

pp. b. plage

Jer. 32. a
Jer. 33. a
Jer. 34. a

Jer. 34. a

Jer. 38. d

Jer. 31. b

Jer. 41. b
Jer. 42. a

4. reg. x. b
Jer. xxii. b

plage vpon you. Beholde, I loose the bondes frome thy handes this daye: yf thou wylt now go w me vnto Babilon, bp then: for I wylle to thee, and prouide for the: But yf thou wylte not goe with me to Babilon, the remayne here.

B
Gen. xlii. b
Eobi. i. b

* Beholde, all the lande is at thy wylle, loke where thou thynkest conuenient and good for thee to abyde, ther dwell.

If thou canst not be content to dwell alone, then remayne with Godoliah the sonne of Ahicam, the sonne of Saphan:

4. re. xxb. b

* whome the kynge of Babilon hath made gouernoure ouer þ cities of Iuda, and dwell with hym amonge the people, or remayne where so euer it pleaseth thee. So the chiefe Captayne gaue hym his expences with a reward, and let hym go. * Then went Ieremye vnto Godoliah the sonne of Ahicam to Mazphah, and dwelte there with him amonge the people that were left in the lande.

Ier. xxxix. c

Nowe when the Captaynes of the chooste of Iuda (whiche with their felowes were scattede abroad on euery syde in the lande) vnderstode that the kynge of Babilon had made Godoliah, the sonne of Ahicam gouernoure in þ land, and that man, wyfe and chylde, yea, & the poore mē in the land (that were not led captiue to Babilō) shulde be vnder his iurisdiccio: they came to Godoliah vnto Mazphah: namely, Ismael þ sone of Nathaniah, Iohana and Ionathah the sonnes of Careah, Sareah the sone of Thanhometh, the sonnes of Ophai the Netophathite, Iesaniah the sonne of Maachati, with their companions. And Godoliah the sonne of Ahicam, the sonne of Saphan, swoze vnto them & they: felowes on thys maner: * Be not afrayde to serue the Chaldees, dwel in the lande, so do the kynge of Babilon seruyce, and shall ye prospere. Beholde, I dwell at Mazphah to be an officer in the Chaldees behalfe, and to satisfye suche as come to vs. Therefore gather you wyne, corne and oyle, and kepe the in your ware houses, and dwel in your cities that ye haue in keepynge.

4. re. xxb. c

Yea, all the Jewes also that dwelte in Moab vnder the Ammonites, in Idumea and in al the countreyes, when they hearde, that the kynge of Babilon

had made Godoliah the sonne of Ahicam the sonne of Saphan, gouernoure vpon them that were leste in Iuda: All the Jewes (I saye) returned oute of all places where they were fled vnto: And came into the lande of Iuda to Godoliah vnto Mazphah, and gathered wyne and other frutes, and that very muche.

Moreover, Iohanan the sonne of Careah and all the captaynes of the chooste, that were scattede on euery syde in the land, came to Godoliah in Mazphah, and sayd vnto him: knowest thou not that Baalis kynge of the Ammonites hath sente Ismael the sonne of Nathaniah, to slaye thee: But Godoliah the sonne of Ahicam beleued them not. Then sayde Iohanan the sonne of Careah vnto Godoliah in Mazphah these wordes secretly: Lette me goe, I pray thee, and I wylle slaye Ismael the sonne of Nathaniah, so þ no body shal knowe it. Wherefore wylle he kyll thee, that all the Jewes whyche resorte vnto thee, myghte be scattede, and the remnaunte in Iuda perithe: Then sayde Godoliah the sonne of Ahicam to Iohanan the sonne of Careah: Thou shalte not doe it, for they are but lyes, that men say of Ismaell.

The. xli. Chapter.

Ismaell kylleth Godoliah gently, and manye of ther with hym. Iohanan foloweth after Ismaell.



At in the seuēth moneth it happened, * þ Ismaell the sonne of Nathaniah the sonne of Eliazma (one of the kynges bloude) came with them that were greateste aboute the kynge, & ten men that were swozne with him: vnto Godoliah the sonne of Ahicam to Mazphah, and ate there together. And Ismaell the sonne of Nathaniah with those ten men that were swozne to him, starte bp, and smote Godoliah the sone of Ahicam the sonne Saphan with the swearde, and slewe hym, whom þ kynge of Babilon had made gouernour of the lande, Ismaell also slewe all the Jewes that were with Godoliah at Mazphah, and all þ Chaldees that he fonde there waytynge vpon hym.

4. re. xxb. d

The nexte daye after that he had slayne

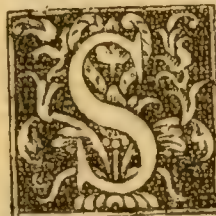
Nayne Godoliah (the matter was yet
 unknownen) there came certayne men
 frome Sichein, frome Siloh and Sa-
 maria, to the nombze of. lxxx. whiche
 had shauen their beardes, rente their
 clothes, and were all heuye, bringyng
 meate offerynges, and incense in their
 handes, to offer it in the house of the
 Lorde. And Ismaell the sonne of Pa-
 thaniah went forth to Hazpah* we-
 pyng, to mete them. Nowe when he
 met them, he sayde: Goe youre waye to
 Godoliah the sonne of Ahicam. And
 when they came in the myddest of the
 cite, Ismaell the sonne of Pathaniah
 (with thē that were sworne vnto hym)
 slewe them, euen at the myddest of the
 pyt. Amonge these. lxxx. me were there
 ten, that sayde vnto Ismaell: Oh slaye
 vs not, for we haue yet a great treasu-
 re in the felde, of wheate, barleye, oyle
 and honye. So he spared them, and slewe
 them not with their brethren. Nowe
 the*pyt, wherein Ismaell dyd cast the
 dead bodyes of the men (whom he slewe
 bycause of Godoliah) had kynges Asa
 caused to be made, for feare of Baasa
 the kyng of Israell, and the same pyt
 dyd Ismaell fyll wyth slayne men. As
 for the remnaunt of the people, the kin-
 ges daughters and all the people that
 were yet left at Hazpah, vpon whom
 *Nabularadan the chefe captayne had
 made Godoliah the sonne of Ahicam
 gouernoure: Ismaell the sonne of Pa-
 thaniah carped them awaye prisoners
 towarde the Ammonites. But when
 Johanan the sonne of Careah and all
 they whiche had bene captaynes ouer
 the kynges hoste with hym, heard of al
 the wyckednesse that Ismael the sonne
 of Pathaniah had done: * They tooke
 their copanions, & went out for to fight
 wyth Ismael the sonne of Pathaniah;
 and founde hym by the waters of Ra-
 bin in Gibeon. Nowe when al the peo-
 ple, whome Ismael led captiue, sawe
 Johanan the sonne of Careah and all
 the other captaynes of the hoste, they
 were glad. So all the people that Is-
 mael had carped awaye fro Hazpah,
 were brought agayne.

And when they returned, they came
 to Johanan the sonne of Careah. But
 Ismaell the sonne of Pathaniah fledde

frome Johanan wyth eyghte of hys
 sworne compayons, and wente to the
 Ammonites. Then Johanan the sonne
 of Careah and all the captaynes of the
 hoste that were wyth hym, tooke the
 remnaunte of the people, whome Isma-
 el the sonne of Pathaniah had led a-
 way (when he had slayne Godoliah the
 sonne of Ahicam) whome they also had
 rescued from hym: fightyng men, we-
 men and children, and gelded men, who
 they broughte agayne frome Gibeon:
 And wente from thence, and satte them
 downe at Seruth Camaam, whiche ly-
 eth besyde* Bethlehe, that they myght
 goe into Egypte for feare of the Chal-
 dees: Of whome they were afrayde, be-
 cause that Ismael the sonne of Patha-
 niah had slayne Godoliah Ahicams
 sonne,* whome the kyng of Babilon
 had made gouernoure in the lande.

The. xlii. Chapter.

The Captaynes aske counsell of Jeremye what
 they ought to doe. Jeremye admonysheth the remnaunte
 of the people not to goe into Egypte.



All the tuelats, and
 Johanan the sonne of
 Careah, Iesaniah the
 sonne of Osatah came
 wyth al the people from
 the leste vnto the moste,
 and sayde vnto Jeremye the Prophete:
 * We heare our peticio, that thou mayst
 praye for vs vnto the Lorde thy God,
 and for the remnaunte, wherof there be
 verpe fewe leste of manye, as thou seist
 vs: That the Lorde, thy God maye
 shewe vs a waye to goe in, and tell vs,
 what we shoulde doe. Then Jeremye
 the prophete sayde vnto them: I haue
 hearde you. Beholde, I wyll praye vnto
 God youre Lorde, as ye haue requi-
 red me: And loke what answere y Lord
 geueth you, I shall certyfye you there-
 of, and kepe nothyng backe from you.
 And they sayde vnto Jeremye: * The
 Lorde of trueth and faythfulnesse be
 our recorde, that we wyl doe al, that the
 Lorde thy God commaundeth vs, whe-
 ther it be good or euell. We wyl hearken
 vnto the voyce of oure Lorde God to
 whom we sende thee thta we may pro-
 spere, when we haue folowed the voyce
 of the Lorde our God.

And after ten dayes came the worde

Jer. xlii. 6

Jerem. xli. 6

Jer. xli. 6
Jer. 37. 19

Josua i. 6
i. Mac. ii. 6
Jer. xliii. 4

Eccl. xii. 6

ii. reg. 25. c

4. re. xxv. c.

Gen. xliii. c
i. reg. xxx. b

Israell. The Propheeye.

of the Lorde vnto Jerempe. Then cal-
led he Iohanan the sonne of Careah,
and al the captaynes of the people that
were wyth hym: Yea, and all the peo-
ple from the leste to the moſte, and ſayd
vnto them: Thus ſayeth the Lorde
God of Israell vnto whome ye ſent me,
to laye forth your prayeys before hym:
* If ye wyll dwell in thys lande, I ſhal
buylde you vp, & not breake you downe:
I ſhal plant you, and not rote you out:
For I am pacified, as concernynge the
trouble that I haue done to you. Feare
not the kynge of Babilon, of whome ye
ſtand in awe: O be not aſtrayde of hym,
ſayeth the Lorde: For I wyll be wyth
you, to helpe you, and deliuer you fro
hys hande. I wyll pardon you, I wyll
haue mercy vpon you, and brynge you
agayne into youre owne lande.

Neuertheles, yf ye purpoſe not to
dwell in thys lande, nor to ſolowe the
voyce of the Lorde your God: but wyll
ſaye thus, we wyll not dwell here, but
goe into Egypte: where we ſhall ney-
ther ſee warre, heare the noyſe of batell,
nor ſuffre hongre, there wyll we dwell.
Wherefore heare now the worde of the
Lorde, O ye remnaunte of Iuda.
* Thus ſayeth the Lorde of Hoſtes the
God of Israell: If ye be wholly purpo-
ſed to goe into Egypte, and to be there
as ſtraungers, * the ſwearde that ye
feare, ſhall ouertake you in Egypte: &
the hongre whereof ye be here aſtrayde
ſhall hange vpon you into Egypte, and
there ye ſhall dye. For all they, that of
ſet purpoſe vndertake to goe into E-
gypte, there to eaſe them ſelues of their
miſerye, ſhall perſhe wyth the ſweard,
wyth hongre and peſtilence: Not one of
them ſhall remayne, there ſhall none eſ-
cape the plage, that I wyll brynge vp-
on them.

For thus ſayeth the Lorde of hoſtes
the God of Israell: Lyke as in my
wrathe and indygnacyon is come vpon
the inhabitours of Ieruſalem, ſo ſhall
my dyſpleaſure goe forth vpon you
alſo, yf ye goe into Egypte: For there
ye ſhall be reuyled, abhorred, broughte
to ſhame and confuſyon: And as for
thys place, ye ſhall neuer ſee it moore.
The Lorde forbyddeth you (O ye rem-
naunte of Iuda) that ye ſhal not goe in

to Egypte.

And forget not that I haue warned
you earnestly thys daye els ſhal ye begi-
le your ſelues. * For ye ſent me vnto the
Lorde youre God, and ſayde: O praye
thou the Lorde oure God for vs: And
loke what anſwere the Lorde our God
geueth thee, that brynge vs agayne,
and we ſhal doe there after. Nowe haue
I ſhewed, and declared vnto you the
voyce of the Lorde youre God, for the
whiche cauſe he hath ſent me vnto you.
* If ye wyll not ſolowe it, be ſure, that
ye ſhall perſhe wyth the ſwearde,
with hongre and peſtilence: Euen in the
ſame place, where youre luſt was to go
and dwell.

The. xlii. Chapter.

Iohanan carpeyth the remnaunte of the people into
Egypte, contrarye to the mynde of Jerempe. Jerempe
propheeyeth the deſtruction of Egypte.



Nowe when Jerempe
had ended al the wor-
des of the Lord God
vnto the people (for
their ſakes to whom
God had ſente hym)
Azariah the ſonne of
Oſiah, and Iohanan the ſonne of Ca-
reah wyth all the proude perſones,
ſayd vnto Jerempe: * thou lyest, y Lord
oure God hath not ſent thee to ſpeake
vnto vs, that we ſhoulde not goe into
Egypte, and dwell there. But Baruch
the ſonne of Neriah prouoketh thee a-
gaynſt vs, that he myghte brynge vs
in to the captiuite of the Caldees: that
they myght ſlaue vs, and cary vs away,
pryſoners vnto Babilon.

So Iohanan the ſonne of Careah,
and al the captaynes of the hooſte, and
all the people ſolowed not the com-
maundemente of the Lorde: Namelye,
to dwell in the lande of Iuda: But Ioh-
anan the ſonne of Careah, and all the
captaynes of the hooſte, carped awaye
all the remnaunte in Iuda, * that were
come together againe from al the Heph-
then (amonge whom they had bene ſca-
tred) to dwell in the land of Iuda: men,
women, chyldren, the kyngeſe dou-
ghters: All thoſe that Nabuzaradan
the cheſe captaine had leſte with Godo-
liah the ſonne of Ahicam. They carped
awaye alſo the Prophet Jerempe, Ba-
ruch

Jer. xli. b.

Jer. xxvii. a.

Jer. xli. c.

Jer. xlii. a.

Deut. 28. c.

Jer. xlii. b.

Jer. xlii. c.

Cuch the sonne of Netah, and so came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Thaphnis.

And in Thaphnis the worde of the Lorde happened vnto Jeremie, saying: Take great stones in thyne hande, and hyde them in the bycke wall, vnder the doze of Pharaos house in Thaphnis, that all the men of Iuda maye see, and saye vnto them: Thus sayeth the Lorde of Hostes the God of Israell:

Jer. xli. c. Beholde, I wyl sende a cal for Nabuchodonozor the king of Babilo my seruante, and wyl sette hys seate vpon these stones that I haue hyd, & he shall sprede hys tent ouer them.

D And when he commeth, he shall smyte the lande of Egypt with slaughter, wyth pylsonmente, and wyth the swearde. He shall sette fyre vpon the temples of the Egyptians Gods, and burne them vp, and take them selues pylsoners. Moreover, he shall araye hym selfe wyth the lande of Egypt, like as a shepheard putteth on hys cote, and shall departe hys waye frome thence in peace. The pylles also of the temple of the Sunne that is in Egypt: Shall he breake in peces, and burne the temples of the Egyptians goddes.

The. xliiii. Chapter.

The reprocheth the people for theyr ydolatre. They that sette byghte by the threatenynge of the Lorde, are chastened. The destruction of Egypt and the Jewes therein is prophesied.

A **H**is is the worde that was shewed to Jeremie concerninge all the Jewes which dwelte in Egypt: At Magdal, at Thaphnis, at Mephis, & in the lade of Patures. Thus sayeth the Lorde of Hostes the God of Israell: Ye haue sene all the misery, that I haue brought vpon Ierusalem, and vpon all the cyties of Iuda: So that thys daye they are desolate, and no man dwelling therein: And that because of the great blasphemies, whiche they committed, to prouoke me vnto anger: In that they wente backe to doe sacrifyce, and wythpyppe vnto straunge Goddes: Whom neither they, nor ye, nor youre fathers haue knowen. Howe be it, I sente vnto the my seruantes al the prophetes: * I

rose vpearlye, I sente vnto them, and gaue them warnynge: I doe no suche abhominable thynges, and thynges that I hate. But they woulde not forlowe nor herken, to tourne frome theyr wyckednes, and to do no more sacrifice vnto straunge goddes.

Wherfore myne indignacion and wrath was kyndled, and it burnte vpon the cyties of Iuda, thefeldes with the stretes of Ierusalem so that they were made waste and desolate, as it is come to passe thys daye. Howe therefore thus sayeth the Lorde of Hostes the God of Israell: Howe happeneth it, & ye doe so greate euell vnto youre owne soules, thus to destroye the men and women, chyldren and babes of Iuda? So that none of you is lefte, because ye prouoke me vnto wrath, wyth the woorkes of youre owne handes: When ye offre vnto straunge Goddes in the lande of Egypt where as ye begonne to dwell: That ye myghte vtterlye perishe, and that ye myghte be reuyled and shamefullye entreated of all nacions.

Or haue ye nows forgotten the wyckednesse of youre forefathers, the wyckednes of the kyniges of Iuda, and their wyues, the wyckednes that ye your selues and youre wyues haue done in the lande of Iuda, in the citie and in the land of Ierusalem.

Yet are ye not sorre thys daye, ye feare not, neyther walcke ye in my lawe and in my commaundementes, that I haue geuen vnto you and youre forefathers.

Therefore thus sayeth the Lorde of Hostes the God of Israell: I amstedfastlye aduysed and determined, to punishe you, and to roote oute all Iuda.

As for the remnaunte of Iuda that purposelye wente into Egypte, there to ease them of their myserye: I wyl take them, and they shall all be destroyed. In the lande of Egypte shall they perishe, bringe consumed with the swerde and wyth hunger. For from the lest vnto the mooste, they shall perishe wyth the swerde and with hunger. Moreover they shall be reuyled, abhorred, shamed, and confounded. For I wyl viset them that dwell in Egypte, * as I haue vi-

Amos. ix. d

Jer. xli. c. and. xliii. d

Jer. xlv. a

Jer. xlv. a

lyted

Israell. Egypte The Prophecie.

syted Jerusalem: with the swearde, with hunger and with pestilence: So that none of the remnaunte of Juda, whiche are gone to dwell in Egypt shal be leste to come agayne into the lande of Juda al though they thinke to come thither agayne, and to dwell there. For none shal come agayne, but such as are fled awaye.

D Then all the men whiche knewe that their wiues had offered vnto straunge Goddes, and a greate sorte of wyues that stode there, yea, and all the people that dwelt there in Egypte in the cite of Patures, answered Jeremie, and sayde: as for the wordes that thou hast spoken vnto vs in the name of y Lord, we wyll in no wyle heare them: But whatsoeuer goeth oute of oure owne mouth, that wyll we doe: We wyll doe sacrifice, and offre oblacions vnto the Quene of heauen: * lyke as we and our forefathers, our kynges, and our hea-

Jer. vii. b

E * But sence we leste to offer, and to doe sacrifice vnto the Quene of heauen, we haue had scarcenes of all thinges, and perished with the swearde and hunger. Laste of all, when we women dyd sacrifice and offered vnto the Quene of heauen, dyd we make her cakes & powre vnto her dryncke offeryn- ges, to do her serupce, without our hus- bandes wylls:

1. mach. i. d

Then sayde Jeremie vnto all the people, to the men, to the women, and to all the folcke, whiche had geuen hym that answer: * Dyd not the Lord re- membze the sacrifices that ye, poure forefathers, your kynges and ruelars (with al the people) haue offered in the cities of Juda, in the stretes and lande of Jerusalem: and hathe he not consi- dzed this in his mynde: In so muche, y the Lord myghte no longer suffer the wickednes of your inuencions, & the ab- hominable thinges which he dyd: * Is not poure lade desolate & voyde, yea, & abhorred, so y no man dwelleth therein any more as it is come to pas this day:

Jer. xxxix. c

Esay i. a

Dyd not al thys happen vnto you,

because ye made such sacrifice, & sinned agaynst the Lord, * ye haue not follo- wed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Jer. xlii. b
Jerem. ii. c
iii. e, d, e
Baru. i. a

Yea, this is the cause, that al mis- fortune happened vnto you, as it is come to passe this day. Moreover, Je- remy spake vnto al y people & to al the women: Heare the worde of the Lord al Juda, y that be in the lande of Egypte: Thus sayeth the Lord of ho- stes the God of Israell: Ye and youre wiues haue spokē w your own mouth, the thinge y ye haue fulfilled in dede.

* Yea, thus haue ye sayd: we wyl not sayle, but doe y thing y pleaseth vs: we wyl do sacrifice & powre out drynck of- feringes to the Quene of heauen. But ye haue ye set by poure owne good meanynges, and hastely haue ye fulfill- ed poure owne intente. And therefore, heare y worde of the Lord al Juda, ye that dwel in the lande of Egypte.

Jer. xlii. c

Behold, * I haue sworne by my great name (sayeth the Lord) that my name shal not be rehearsed thorowe any man- nes mouth of Juda, in all the lande of Egypte: To saye: The Lord God ly- ueth, for I wyll wathe, to plague the, and not for their wealth. * And all the me of Juda y be in y lād of Egypt, shal perish w the swerde & with hunger, vntyl they be vtterly destroyed.

Gen. xxi. a

Jer. xlii. e

Neuertheles, those that fled awaye for y swearde, shal come agayne into the lande of Juda, but there shal be very fewe of them. And al the remnaunt of Juda, that are gone into Egypte, there to dwell, shal knowe whose wordes, shal be founde true. Theyrs or myne. Take thys for a token, y I wyll viset you in thys place (sayeth the Lord) & that ye maye knowe, howe that I (with oute doute) wyll persourwe my pur- pose vpon you to puny the you. Behold, sayeth the Lord, I wyll deliuer Pharaoh Hophrea Kyng of Egypte into the handes of hys enemyes, that seke after hys lyfe: * Euen as I gaue Zede- kiah the Kyng of Juda in to the han- des of Nabuchodonozor Kyng of Ba- bilon whiche soughte after hys lyfe.

4. Reg. 25. b
Jer. xxxix. b

The. xlv. Chapter.

Baruch is reproued of Jeremie.

These

The Philistines. Of Jeremye. Jo. cxx

A These are y^e wordes that Jeremye y^e prophet spake vnto Baruch the sone of Neriah, * after that he had written these Sermons into a booke at the mouth of Jeremye, in the fourth yere of Jehoakim y^e son of Josiah kig of Juda.

Thus sayeth the Lorde God of Israel vnto the, O Baruch: In so muche as thou thoughtest thus (when thou wast wyrtynge. Wo is me, the Lorde hath geuen me payne for my trauayle: I haue wepyed my selfe with sighinge, and shall I fynde no rest: Therefore tell hym, O Jeremye, that the Lorde sayeth thus: Beholde, the thyng that I haue buylded, wyll I breake downe agayne, and rote oute y^e thyng that I haue plated, yea, this whole lande. And sekest thou yet promotion: Looke not for it, and desyre it not. For I wil bringe a miserable plage vpon all flesh sayeth the Lorde: * But thy lyfe wyll I geue thee for a praye, whersoener thou goest.

The. xlii. Chapter.

The prophete the destruction of Egypte. Despuerance is promysed to Israel.

A Ere foloweth the wordes of the Lorde to the prophete Jeremye, whiche he spake vnto y^e Gentyles. These wordes folowynge preached he to the * Egyptians concerninge the hoozte of Pharaon Mecho kyng of Egypt, * when he was in Charcanis belyde the water of Euphrates: what tyme as Nabuchodonozor the kyng of Babilon slewe hym, in the fourth yere of Jehoakim y^e sonne of Josiah, kyng of Juda.

* Ye make redy buckler and shyld, ye goe forth to fyght. Ye harness your horses, and set your selues vpon them. Ye set youre salettes fast on, ye byynge forth speares, ye scoure youre swerdes, and put on youre brest plates.

But alas, howe happeneth it, that I see you so astrayde: Why shyyncke ye backe: Wherefore are youre worthyes slayne: Yea, they runne so faste awaye, that none of them loketh behynde hym. Fearfulnes is falle vpon euerychone of them, sayeth the Lorde. The lyghtest of foote shall not flee awaye, and the worthyes shall not escape.

Towarde the Northe by the water of Euphrates, they shall stamble & fall. But what is he thys, that swelleth vp, as it were a floude, roaringe & raginge like y^e streames of water: It is Egypte that tyseth vp lyke y^e floude, & casteth out the waters with so greute noyse.

For they saye: we wyll goe vp, & wyll couer the earthe: we wyll destroye the cytyes, with the that dwell therein. Get you to horse backe, role forth the Charettes, come forth ye worthyes: ye Moorians, ye Libeans with your bucklers, ye Libeans wyth youre bowes: So shall this daye be vnto the Lorde God of hostes, a daye of vengeance, that he maye avenge hym of hys enemyes. The swerde shall deuoure, it shall be satisfied & bathed in their bloude: * for the Lorde God of hostes shall haue a slayne offeringe towarde the Northe, by the water of Euphrates. Goe vp (O Gilead) and byynge tryacle vnto the daughter of Egypte.

But in bayne shalte thou goe to surgerie, for thy wounde shall not bee stopped. The hepythen shall heare of thy shame, and the lande shall be full of thy confusion: For one stronge man shall stamble vpon another, howe then shulde they not fall both together.

* These are the wordes that y^e Lorde spake to the prophete Jeremye, concerninge the hoozte of Nabuchodonozor the kyng of Babilon, which was sente to destroye y^e lande of Egypt: preach out thorow y^e lande of Egypt, & cause it be proclaimed at Magdol, Memphis, and Thaphnis, and say: Stande still, make the redye, for the swerde shall consume the rounde aboute.

Howe happeneth it that thy myghty worthyes are fallen: Why stode they not fast: Euen bycause y^e Lorde thrust them downe. The slaughter was great, for one fell euery styll vpon another. One cryed vpon another: Up, let vs goe as gayne to our owne people, and to oure owne natural coultre, fro the swerde of oure enemye.

Crye euen there: O Pharaon kyng of Egypte, the tyme wyll byynge sedition. As truely as I lyue (sayeth the Lorde), * whose name is the Lorde of hostes) it shall come as the mounte of

Chabor,

Clay. xii. a
xxv. a.
Ezec. 29. a.
xxx. xxxi.
I. r. c. 14. b

Jer. 36. a.

D
Jer. xlii. b

Clay 48. a
and. li. b

The Philistines. The Prophecie.

Chabor, & as Libanus yf it stode in y^e sea. O thou doughter of Egypte make redye thy gect to flyghte. For Mēphis shalbe voyde & desolate, so that no man shal dwel therein. ^b The lande of Egypt is lyke a goodly fayre calfe, but one shal come oute of the North to prycke her forwarde. ^c Her wagied souldiers y^e be with her, are lyke fat calves.

They also shal flee away together, and not abyde: For the daye of their slaughter and the tyme of their visitacion shal come vpon them.

The crye of their enemyes shal make a noyse, as the blaste of a trōpet. For they shal entre in with their hoste, and come with ares, as it were hewers downe of wod. And they shal cut downe her wod (sayeth the Lord) without any discrecion. For they shal be moe in nombze then the greshoppers, so that no man shal be able to tell them. The doughter of Egypte shalbe confounded, when she shal be deliuered in to the handes of the people of the North.

Moreouer, thus sayeth the Lord of hostes the God of Israell: Beholde, I wyl visiet that retchlesse people of Alexandria, Pharao and Egypte, yea, both their goddes and their kynges: Euen Pharao, and all them that put their trust in hym. Yea, I wyl deliuer the in to the handes of those, that seke after their lyues. Namely, into the power of Nabuchodonozor the kinge of Babilō, and into the power of his seruauntes. And after al these thynges it shalbe inhabited as a fore tyme, sayeth the Lord.

^e But be not thou afrayde (O my seruante Jacob) feare not thou, O Israell. For lo, I wyl helpe the from farre, and thy sede from the lande of thy captiuite. Jacob also shal come agayne, and be in rest: He shalbe ryche, and no man shal do him harme. feare thou not (O Jacob my seruante) sayeth the Lord, for I am with the: and wyl destroye all nacions, amonge whome I haue scatered the. Neuerthelesse I wyl not consume thee, but chastene and correcte the: yea, and that with discrecion: neither wyl I spare thee as one that were faultlesse.

The notes

a. The Chaldecers kyled the Egyptians, at y^e mouth of Euphrates, whiche was towarde the North: where as yet their host was wonderous great, and their hostes and charettes manye. But the greater their host was, the more cruell was their slaughter: so dyd the Lord punishe their wickednesse, geuinge them into the handes of the Chaldecers: and therefore called the prophete the daye of their slaughter the daye of the Lordes vengeance, and them a flayne offering of the Lord.

b. As though he sayd. Hitherto (O Egypte) hast thou bene as a goodly fayre calfe, for thine haboudaunce of ryches. Therefore as bullockes and oxen are stonge with hornettes and pricked forward with goades (or as some cal them gaddes) so shal the Babilonians stinge and pricke the, and driue the to flighte and overthrowe thee. By him that shoulde come oute of the North: is vnderstande the kyng of Babilon and his hoste.

c. Her wagied souldiers, &c. The meaninge is, that the hyred hooste of the Egyptians gathered of the coastes that bordered thereon, shoulde be fearful and weake, and more deyr to eat & delicious, then stronge and manfull, as men fattened lyke calves fed open, so that they shoulde also flye wryth the Egyptians, when their miserie drew nye, & when the daye of their visitacion and punishment shoulde come.

The. xlvii. Chapter.

^e The worde of the Lord agaynste the Philistines
These are the woordes, that the Lord spake vnto Jeremye the Prophete agaynst the Philistines, before that Pharao smote the cite of Asah. Thus sayeth the Lord: Beholde, there shal waters aryse oute of the North: and shal growe to a great floude, runnyng ouer and couerynge the lande, the cytyes, and them that dwell therein.

And the men shal crye, & all they that dwell in the lande, shal mourne at the noyse & stamping of their stronge barded horses, at the making of their charettes, and at the rombling of the wheles. The fathers shal not looke to their chyldren, so feable and werye shal their handes be: at the same tyme, when he shal be there, to destroye the whole lande of the Philistines. He shal make waste bothe Citrus, Sidon and all o^rther that are sworne vnto them.

For the Lord wyl destroye all Palestina, and the other fles, that be decayded from the countre. Baldueesse is come vpon Asah, Ascalon wryth her o^rther valleys shal kepe her peace.

Howe longe wylte thou lye, O thou swearde of y^e Lord: Turne agayne into thy sheeth, reste, and leaue of. But howe can it cease, when the Lord himselfe

selfe hath geuen hym a charge agaynst
Ascalon, & rayled it vp agaynste the cy-
ties of the sea coast.

The. xlviii. Chapter.

The worde of the Lorde agaynst the Moabites.

A Thus sayeth the Lord of Ho-
stes ꝑ God of Israell agaynst
* Moab: wo be to the cytie of
Rabo, for it shall be layed
waste, brought to confusyon and take.
Yea, thy stronge cytie of * Bariathia-
rim shall be brought to shame, & astay-
ed: Moab shall no more be had in ho-
noure: wycked counsell shall be taken
vpon Hesebon. Come (shal they say) let
vs rote them out, that they maye be no
more amonge the nombre of the Gen-
tyles, yea, that they maye no more be
thought vpon: Thus the sword shal per-
secute the: A voyce shall crye from Ho-
ronaim: With great wasting & destruc-
tion, is Moab made desolate.

And this crye shalbe herde in all her
cytyes. At the goynge vp vnto Luth
there shall arys a lamentacyon: and
downe towarde Horonaim, there shall
be herde a cruell and a deadly crye: Set
you awaye, saue your lyues, and be like
vnto the heeth in the wyldernesse.

* For because thou hast trusted in thy
stronge holdes and treasure, thou shalt
be taken a Chamos with hys pryestes,
and prynces shall go awaye into capti-
uyltye.

B The destroyer shall come vpon all
cyties, none shall escape. The valleys
shalbe destroyed, and the felde shalbe
layed waste: lyke as the Lorde hath
determined.

b Make a token vnto Moab, that she
get her awaye spedelye: for her cytyes
shall be made so desolate, that no man
shall dwell therein. **c** Cursed be he that
doeth the worke of the Lorde negly-
gentlye, and cursed be he that kepeth
backe hys * swearde from the dymyng
of bloude.

Moab hath euer bene tych and care-
lesse from her youth vp, she hath sptten
and taken her ease with her treasure.
She was neuer yet put out of one bel-
sell into another (that is) she neuer went
awaye into captiuite, therefore her last
remayneth, and her sauoure is not yet
chaunged.

But lo, the tyme comineth, sayth the
Lorde, that I shal sende her trusters to
truise her vp, to prepare and season her
vessels: yea, her tanckredes rattell and
Make to and fro. And Moab shall be a-
shamed of Chamos, like as Israel was
ashamed of * Bethel, wherein she put her
truste.

Wherefore do ye thyncke thus: we are
myghtye, and stronge men of warre?
Moab shall be destroyed, and her citleg
brente vp: her chosen yong men shall be
slayne, sayeth the Kinge, whose name is
the Lorde of hostes. The destruction of
Moab comineth on a pace, and her fall
is at hande.

All her neighbours shall mounthe for
her, and all they that knowe her name,
shal saye: How happeneth it, that the
stronge state and the goodlye rodde is
thus broken? And thou doughter Di-
bon, come downe from thy glorie, and
syt in pduerte. For he that destroyeth
Moab, shall come vp to thee also, and
breake downe thy stronge holdes.

And thou that dwellest in Aroer, get
the to the strete, and loke aboute thee:
aske them that are fled and escaped, and
saye: what thinge is happened? O, Mo-
ab is confounded and ouercome.

Mourne and crye, tell it out at Ar-
non, that Moab is destroyed. And my-
scry shall come vpon the playne landes
Namely, vpon Holon, and Jahazah: vpon
Mephath and Dibon, vpon Rabo
and the house of Deblathaim, vpon Ba-
riathiarim & Bethgamul, vpon Beth-
maon & Carloth, vpon Bozrah & all the
cytyes in the lande of Moab, whether
they lye farre or neare.

The hozne of Moab shall be smyte-
ten downe, and her arme broken, sayth
the Lorde. Make her dyoncken, for she
magnified her selfe aboue the Lord, that
men maye clappe their handes at her
vomite, & that she also may be laughed
to scozne. O Israel, halt ꝑ not laughe
him to scozne, when he is taken among
theues: * Yea, because of thy wordes
that thou hast spokē agaynst him, thou
shalte be dryuen awaye. Ye Moa-
bites shall leaue the cytyes, and dwell
in rockes of stone, & become lyke dows-
ues, that make theyr nestes in holes.

* As for Moabs pryde, we haue
heard

Exod. 15. e
1. 1. a. 1. b
Exod. 15. b
Sopho. 2. b

Isa. 2. 1. c

Isa. 11. b
Jer. 17. b
Jer. 29. a

Jer. 47. b

Reg. 11. e

Am. 2. e

Isa. 16. e
Jer. 49. a

Q. 1. heard

hearde of it, she is very hye mynded. I knowe her stoutnesse, her hostynge, her arrogancy and þe pride of her stomacke, sayeth the Lorde. For her furiousnesse may nether vpholde her wth strenght nor dede. Therfore shall thei^r mournynge be made for Moab, and euerye man shall cry for Moabs sake: a lamentacyō shall be made to the men that stand vpon the wall. So wyl I mourne for the also, O Jazer, and for the, o thou vyneyard of Sabamah.

Thy wyne braunches shall come ouer the sea, and the braunches of Jazer but vnto þe sea: the destroyer shall break into thy haruest and grape gathering: Myrrh and cheate shall be taken awaye from the tymbre felde, & from the whole lande of Moab.

There shall be no swete wyne in the presse, the treader shall haue no stomack to crye, yea, there shall be none to crye vnto him: which afore tyme were herd from Hesebon to Eleale and Jahaz, whiche lyfted vp thei^r voyce from zoar vnto Hozonaim, that bullock of thre yere olde. The waters also of Dimriū shall be dyed vp.

I More ouer I wyl make Moab cease (sayeth the Lorde) from the offerynge & censynge that she hath made vnto her goddes in hye places. Wherfore my hert mourneth for Moab, lyke a crowde playenge an heuy songe: and for the mennes sake of the byrcke wall my hert mourneth also, cūen as a pype that pppeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shauen, and all heerdes clippd of: all handes bounde, and all loynes gyrded about with sack cloth. vpon all the house toppes and stretes of Moab, there shall be mournynge: for I wyl breake Moab like an vnprofytable vessel sayeth the Lorde. O howe fearfull is she: O howe mourneth she: O howe doeth Moab hange down her head, and is ashamed: Thus shall Moab be a laughing stocke, and had in derision of all them, þe be rounde aboute her.

*** For thus sayeth the Lorde:** Behold, the enemy shall come spenge as an eagle, and sprede his wynges vpon Moab. They shall clyme ouer the walles,

and wyne the stronge holdes. Then the myghtie mens hertes in Moab shall be lyke the hert of a woman trauelyng with childe.

And Moab shall be made so desolate, that she shall no more be a people, because she hath set vp her self against the Lorde. * feare, pyt, and snare shall come vpon the (O Moab) sayeth the Lorde. Who so escapeth the feare, shall fall in the pyt: and who so getteth oute of the pyt, shall be taken in the snare.

For I wyl bynge a yere of visytacyon vpon Moab, sayeth the Lorde. They that are able to flye, shall stande vnder the shadowe of Hesebon. For there shall go a fyre out of Hesebon, and a flame from Sion, and shall burne vp that proude people of Moab, both before and behynde.

Woe be vnto the (O Moab) for thou people of Chamos shalt perishe: Yea, thy sonnes and doughters shall be led awaye captiue. Yet at the last wyl I byng Moab out of captiuite agayne, sayeth the Lord, Thus saith the Lorde of Moab.

The Notes.

a. Chamos is the name of the Idole and God of the Moabites.

b. After the Greke. Some read: Beue a flower: or, wynges.

c. The Hebr. expound this of the Chaldees, that they should hast to destroy the whole kyngdome of the Moabites: as though the rexe should meane thus much: Cursed be he that negligently performeth the vengeance of the Lorde, that spareth these moste wycked Moabites, & that withholdeth his swerde from smyting of thei^r bloude.

The .xlii. Chapter.

The worde of the Lorde agaynst the Ammonytes, agaynst Iudaea, Damascus, Aedae and Elam.



A Concerninge the Ammonytes, thus the Lord sayeth: Hath Israell no chyldren, or is he without an heyre? Why hath the poure kyng then taken Gad in wherfore doeth his people dwell in hye cyties. Beholde therfore, the tyme cometh (sayeth the Lord) that I wil bring a noyle of warre in to Rabah of the Ammonytes. Lahell shall be desolate, and her cyties brente vp: and the Israelytes shall be lordes ouer those that had thei^m in possellion afore, sayeth the Lorde. Hesebon shall mourne, for

Clap. 4.1

Hebr. n. 1
and. n. 2
Amos. 1. 6

it shalbe roted out of þe ground, saith the
Lorde. The ctyes of Rabah shall crye
out, and gyze them selues with sacke
cloth: they shall mourne, and runne a-
bout the walles: for theyr kyng shall
be led away prysoner: yea, his prynces
and prynces with him.

B Wherefore trustest thou in the water
streames that flowe to and fro, O thou
fearce doughter: and thynkest thou
that thou arte so safe (by reason of thy
treasure) that no man shal come to the?

Beholde, I wyll brynge a feare vpon
the, sayth the Lorde God of hostes,
fro all those that be aboute the: so that
ye shall be scatred euery man from an-
other, and no man shall gather theym
together agayne that be fled. But after
that, I wyll brynge the Ammonites also
out of captiuite agayne.

Apoc. 21. b
Ezech. 25. b
32. 1. 35. a

* Upon the Edomites hath the Lord
of hostes spoken on thys maner: Is
there no more wysdom in Themar? Is
there no more good counsell amonge
his people? Is their wysdom then tur-
ned cleane to naught? Get you hence,
turne your backes, cpepe down into the
depe, O ye cptyens of Dedan.

For I wyl brynge destruction vpon
Elam, yea, and þe day of his visitacion.
If the grape gatherers came vpon the,
shoulde they not leaue some grapes? If
the night robbers came vpon the, shoulde
they not take so much as they thought
were ynough?

C But I wyll make Elam bare, and
discouer his secretes, so that he shal not
be able to hyde them. Hys sede shall be
wasted away, yea, his brethren and hys
neighbour, and he hym selfe shal not
be left behynde.

Thou shalt leaue thy fatherles chil-
dren behynde the, and I wyll kepe the,
and thy wydowes shall take theyr com-
forth in me. For thus hath the Lorde
spoken: Beholde, they þe men thought
were binnete to dryncke of the cuppe,
haue drunken with the fyrst: & thynkest
thou then to be free?

Jer. 17. b
Ezech. 12. b
1 Pet. 4. 1.

No, no: thou shalt nether be quyte
nor free, but thou must drynke also: for
why, I haue sworne by my selfe (sayeth
the Lorde) that Bozrah shall become a
wyldernes, an open chaine, a laughing
stocke and cursyng: and her ctyes shal

be a continual desert.

For I am perfectly informed of the
Lorde, that he hath sent a message all
ready vnto the heathen. Gather you
together, and go forth agaynste them:
make you ready to the battayle, for lo:

* I wyll make the but small amonge
the hethen, a lytle regarded among men.

* Thy hys stomacke and the pryde of
thy hert haue disceaued þe, because thou
wylt dwell in the holes of stony rockes,
and haue the hys mountaynes in pos-
session. Neuertheles though thy nest
were as hye as the Eagles, yet wyll I
cast the downe, sayeth the Lord. More-
ouer Idumea shall be a wyldernes:

* who so goeth by it, shalbe abashed, &
wondre at all her inferable plages.

* Like as Sodome, Gomor, and the ci-
ties that laye there about, were turned
vpon lyde downe (sayth the Lord) so shal
no body dwell in Idumea, and no man
shall haue his habytacyon there. Be-
holde, lyke as the Lyon cometh vpon
from the pleasaunt medowes of Jor-
dane vnto the grene pastures of Etha,
so wyll I dryue him, & make him runne
agaynst her. But who is the yong ma
that I wyll ordeyne thereto? Who is
like vnto me? What is he that wyll
stryue wyth me? What shepherde maye
stande in my handes?

Ab. 1. 1. a
Ezech. 4. 7
Jer. 4. 8.

Jer. 18. b
19. b. 1. 50. b

Gene. 19. 1. 1.

* Therefore heare the counsell of the
Lorde, that he hath taken vpon Idu-
mea: and his purpose, that he hath de-
uysed vpon the cptyens of Theman:
The least of the flocks shal feare them
in peces, & loke what fayre thyng they
haue, they shal make it wast, and them
selues also. At the noyse of their fal the
earth shal quake, the crye of theyr voice
shalbe heard vnto þe redde sea. Behold,
the enemye shal come & flye vpon hither,
lyke as it were an Eagle, and sprede his
wynges vpon Bozrah. Then shal the
hertes of the worthyes in Edom be as
the hert of a woman traueling of child.

Psal. 37. b.

Jer. 43. 1.

* Upon Damascus, Hemath and Ar-
phad shal come confusyon, for they
shall heare euill tydynges: they shalbe
tossed to and fro lyke the sea that can
not stande styll. Damascus shal be sore
afrayed, and shal flye, treiblyng shal
come vpon her. Sorow and paine shal
ouertake her as a woman traelynge

Cap. 7. a
Amos. 1. a

Babylon. The Prophecie.

of childe. But how should so worshyp-
full and glorious a cytye be forsaken-
Heare therfore: her pouge men shal fall
in the stretes, and all her men of warre
shal be taken away in that tyme, say-
eth the Lorde of hostes. I wyll kyndle
a fyre in þ walles of Damascus, which
shal consume the place of Benhadad.

Esa. 11. 6

*As for Cedar and the kyngedome of
Hazor, whom Nabuchodonozor þ king
of Babylon smote downe, the LORD
hath spoken thus vpon them. Arise, &
get you vp vnto Cedar, and destroy the
people towarde the east. Theyr tentes
and theyr flockes shal they take away,
yea theyr hangynges and theyr vessell.
Theyr Camels also shal they carpe a-
way with them. They shal come about
them on euery syde with a fearful crye.

¶ Ye, get you soone away, crepe into
caues, that ye may dwell there: O ye
inhabytours of Hazor sayeth the Lord:
for Nabuchodonozor the kinge of Ba-
bylon hath holden a counsell concerning
you, and concludeth his deuice against
you. Arise, and get you vp agaynste
ponder ryche and carelesse people (say-
eth the Lorde) whiche haue nether ga-
tes nor doze barres, and that dwell not
together. Their Camels shalbe stollen,
and the droues of theyr catell dyuen
away.

Moreover, these that be Hauen wil
I scatter towarde all the wyndes, and
brynge them to destruction: yea, & that
thorowe theyr owne fampliers, sayeth
the Lord. Hazor also shal be a dwelling
for dragons, and an euerlastyng wil-
dernesse: so that no bodye shal dwell
there, and no man shal haue there hys
habytacyon.

¶ These are the wordes, that the Lord
spake to the prophete Jeremy concer-
nyng *Elam, in the begynnyng of the
raygne of zedekiah kyng of Iuda.

Ezech. 12. 10
Dani. 8. 2.

¶ Thus sayeth the Lorde of hostes: Be-
holde, I wyll breake the bowe of Elā,
and take away theyr strength: and vpon
Elam I wyll brynge the foure win-
des from the foure quarters of heaue,
and wyll scatter them agaynst the same
foure wyndes. And there shalbe no peo-
ple, but some of Elam shal flye vnto
them.

For I wyll cause Elam to be afraied

of theyr enemies, and of them that seke
theyr lyues: and wyll brynge vpon the
the indignacyon of my wrathe, sayeth
the Lorde. And I wyll persecute them
with the swearde so longe tyll I haue
brought them to nought. I wyll sette
my stole in Elam, I wyll destroy both
the kyng and the prynces from thence,
sayeth the Lorde. But in processe of
tyme, I wyll brynge Elam out of cap-
tyuite agayne, sayeth the Lorde.

The Notes.

a. By this ponge man, do some vnderstand Alex-
ander the great conquerer, which ouercame al
landes.

b. The Elampytes were good men in battel: and
therfore is theyr home prophesied to be broken.

c. By whiche is meant that they shoulde be ou-
uercome in battell of theyr enemyes, and scare-
red abroad vnto the foure coastes of the earth.

c. That is (as some thynke) Alexander the
great conquerer, that manne Elam.

The I. Chapter.

¶ He propheseth the destruction of Babylon, & the
deliuerance of Irael, whiche was in captiuite.

In the wordes that the Lorde
spake vnto the prophete Je-
remy, concernyng Babylon,
and the lande of the Caldees:

*preach among the Gentyles, let your
voyce be heard, make a token: cry out,
kepe no silence, but saye: Babilon shal
be wonne, *Bel shal be confounded, and
Merodach shalbe ouercome.

Esa. 13. 2.
and. 47. 8
Ier. xxx. 18
and. 11. 2

Esa. 46. 2

Dani. 2. 2.

*Yea, theyr goddes shal be brought
to shame and their ymages shal stande
in feare. For out of the north there shal
come a people agaynst her, whiche shal
make her lande so waste, that no body
shal dwell therein: nether man nor beast,
for they shal flye and depart fro thence.

* In those dayes and at that tyme
sayeth the Lorde, the children of Istra-
ell shal come, they and the chyldren of
Iuda, wepyng and makinge hast, and
shal seke the Lorde theyr God. They
shal aske the way to Sion, thither shal
they turne theyr faces, and come & haue
vpon thee, in a couenante that neuer
shal be broken.

1. Ier. 31. 13

¶ My people hath bene a lost stocke,
my shepherdes haue dysceaued them,
and haue made them go astraye vpon
the hylls. They haue gone from the
mountayne to the litle hyll, and forgot-
ten their folde. Al they þ came vpon the,
haue

Ier. 23. 1
Ezech. 36. 1.

haue deuoured them: and their enemies said: We haue made no fault agaynst the, for they haue displeased the Lord, yea, euen the Lord which is the bewtpe of their rightuousnesse, and that defended their fathers. Yet shall ye fle from Babylon, and departe oute of the lande of the Caldees, and ye shall be as the rammes that go before the focke. * For lo, I will wake vp an hoost of people fro the northren land, and byynge them vpon Babilō: these shall lay sege to it, and wyne it: Theyr arrowes shall not misse, lyke as a connyng archer shutteth not wronge. And the Caldees shall be spoyled, and all they that spoyl them, shall be satisfed, sayeth the Lord: * because ye were so cherefull and glad, to treade down mine heritage, and fulfilled your pleasures, as the calves in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victorie.

Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the leste set by amonge the nacjons, boyde, waste, and dried vp. No man shall be able to dwel there, for the feare of the Lord, but she shall be whole desolate. * All they that go by Babilon, shall stande styl, and be abashed, and shall wondre at all her plagues.

So forth in your aray agaynst Babylon round about, al ye that can handle bowes: shote at her, spare no arrowes, for she hath synned agaynst the Lord. Crye oute: vpon her, vpon her, agaynst her rounde about: she shall yeld her selfe, her foundacions shall fall, and her walles shall come downe, for it shall be the vengeance of the Lord. Yea, vengeance shall be taken of her, * and as she hath done, so shall she be dealt wthall. They shall rote out the tower from Babylon, and hym that handleth the sickle in harvest. For feare of y^e sword of the enemye, euery man shall get hym to his owne people, & euery mā shall fle to his owne lande. Israell is a scatted focke, the Lyons haue dyspersed the.

* I prayste the kynge of the Assyrians deuoured theym, & last of all this Nabuchodonosor kynge of Babylon hath broken all theyr bones.

Therefore thus sayeth the Lord of

hostes the God of Israell: beholde, I will byset the kynge of Babylon and his kyngdome, * as I haue bysited the kynge of the Assyrians: and will byynge Israell agayne to hys pleasaunte pasture, that he maye fede vpon Charinel and Balan, and be satysfied vpon the mount of Ephraim and Gilead. * In those dayes and at the same tyme (saith the Lord) y^e the offence of Israell be sought for, there shall none be found: Yf men enquire for the synne of Iuda, there shall be none: for I will be mercifull vnto theym, whome I suffice to remayne ouer.

Go downe (O thou auenger) into the enemyes lande, & byset them that dwel therein: downe wyth theym, and smyte them vpon the backes, sayeth y^e Lord: do accordynge to all, that I haue commaunded the. There is gone about the lande a crye of a slaughter and greate murther, namely on this maner: Howe happeneth it, y^e the hammer of y^e whole worlde is thus broken and brosed in sonder? Howe chaunceth it, that Babylon is become a wyldernesse amonge the heathen on this maner? I my selfe haue layed wayte for thee, and thou arte taken: vnawares arte thou trapped and snared: for why, thou hast prouoked the Lord vnto anger: The Lord hath opened hys house of ordynaunce, and brought forth the weapes of hys wrath. For the thyng that is done in the lande of the Caldees, it is the Lord of hostes worke.

These thynges shall come vpon her at the last, they shall breake into her preuie chambres, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destroy her, that nothyng shall be lefte. They shall slaye all theyr myghtie souldeyers, and put them to death. Wo be vnto theym, for the daye & tyme of theyr visitacyon is at hand. He thynke I heare all readye a crye, of theym that be fled and escaped out of the land of Babilō, which shew in Sion the vengeance of y^e Lord oure God, the vengeance of his temple: yea, a voice of the, y^e cry agaynst Babilō: Cal vp al y^e archers agaynst Babylon, pitch your tētes rounde about her, y^e

Ag. iii.

none

Jerem. l. g.

Ez. 47. a

Jer. 18. b
19. b. 49. c

Ez. xxi. b.
Deut. 24. b
Ezech. iii. b

4. Reg. 17. c
Ez. x. a
Is. 37. 35. b

D
4. reg. 19. g
Ez. 14. b.

Jerem. l. a.

Babylon. The Prophecie.

Jer. l. c.
Apo. 18. b

ii. Cor. 11. a

none escape. * Recompence her, as she hath deserued: and acording as she hath done, so deale with her agayne: for she hath * set vp her selfe agaynst y Lord, agaynst the holy one of Israell. Therfore shall her yonge men fall downe in the stretes, and all her menne of watte shall be rooted out in that daye, sayeth the LORD. Beholde, I speake vnto the (O thou proude) sayeth the Lord God of Hostes: for thy daye shall come, euen the tyme of thy vysitacion. And the proude shall stumbe and fal, and no man shall helpe hym vp. I wyll burne bp the cyties with fyre, and it shall consume all that is rounde about hym.

I Thus sayeth the Lord of Hostes: The children of Israell and Juda suffer violence together. All they that haue them in captiuite, kepe them faste, and wyll not let them go: but they reuenger and redemer is myghtie, whose name is y Lord of Hostes: he shall mayntayne theyr cause, he shall make y land, Make, and iudge them that dwell therein, one with another. The swearde shall come vpon the Caldees, saith y Lord, vpon theym that dwell in Babylon, vpon theyr prynces, and vpon theyr wyse men: The swearde vpon theyr sothesayers, as for those (they shall become fooles.) The swearde vpon theyr worthyes, so that they shall stande in feare: The swearde vpon their horsemen and charrettes, and vpon all the comen people that dwell vnder them: so y they shall all become lyke women: The swearde vpon their treasure, so that it shall be stollen away: The sweard vpon theyr waters, so that they shall be dried vp: for the lande worshypeth y images, and delpteth in straunge wondrefull thynges. Therefore shall wyld beasts, Apes, and Estriches dwell therein: for there shall neuer man dwell there, neither shall any man haue hys habitacion there for euermore. Like as god * destroyed Sodome and Gomorre, wyth the cyties that laye there about, sayeth the Lord: So shall no man dwell there also, neyther shall any man haue there hys habytacyon. * Beholde, there shall come a people from the North, wyth a greate bonde of men, and manye kynnes shall stande bp from the endes of

Gene. 11. b

Jerem. l. b
Deut. 28. c

the earth: They beare bowes and buclers, cruel ate they and vnnmercifull. **E**

Theyr voyce roareth lyke the raging sea, they ryde vpon horses, and come weaponed to fyght agaynst the: O Babylon. As sone as y Kyng of Babylon heareth tell of the, his handes shall waxe feable: Sorowe and heuines shall come vpon him, as a woman traueling with childe. * Beholde, lyke as the Lyd commeth bp from the pleasaunte meadowes of Iordane vnto the greene pastures of Ethan, so wyll I dryue theym forth, & make them runne agaynst her. But whom shall I chose out, and ordene to suche a thyng: * for who is like me, or who wyll stryue wyth me: Or what Shepherd may stand agaynst me: Therefore heare the counsell that the Lord hath geuen vpon Babylon, and the deuyce that he hath taken vpon the lande of the Caldees. The least amonge the people shall teare them in peces, & loke what pleasaunt thyng they haue: they shall laye it wast. The noyse at the winnyng of Babylon shall moue the earth, and the crye shall be hearde among the Gentyles.

Jer. 49. c

Job 31. a

The Notes.

- a. Here prophecieth he the commynge agayne of the people from the captiuite of Babylon, after the generall lycence geuen them of kyng Cyrus. ii. Bar. xxi. g. and. i. Esdras. i. a.
- b. Whyche crye out in tyme of their trauayling.

The li. Chapter.

Howc Babylon shoulde be ouerthrowen. Jerem geueth hys boke to Baruch.

Thus hath the Lord sayd: be-
holde, I wyll rayle bp a pet-
lous wynde agaynst Babilon
and her cytezens, that beate
euell wyll agaynst me. I wyll sende al-
so into Babilon fanners, a to faune her
out, and to destroy her lande: for in the
day of her trouble they shall be aboute
her on euery syde: Moreover, the Lord
hath sayde vnto the bowe men, and to
theym that clymme ouer the walles in
brest plates: Ye shall not spare her yong
me, kil down al her host. Thus y Raine
shall fall downe in the land of the Cal-
dees, and y wounded in the stretes. * As
for Israel & Juda, they shall not be for-
sake of their god, of y Lord of hosts, of y
holione of Israel: no, though they haue
filled al their lād ful of sin. * Fly away
from

Jer. xxi. b
and. i. a

Jer. l. b

Eccl. 48. b

frō Babilō, euery mā saue his lyfe. Let no man holde his tonge to her wyckednes, for the tyme of the Lordes vengeance is come, yea, he shall rewarde her agayne. Babylon hath bene in the Lordes hande, a * golden cuppe, that maketh all landes droncken. Of her wyne haue all people droncken, therfore are they out of theyr wyttes. * But sodenly is Babylon fallen, and destroyed.

Mourne for her, bryng plaisters for her woundes, yf she maye peraduenture be healed agayne. We woulde haue made Babilon whole (say they) but she is not recouered. Therfore wyll we let her alone, and go euerye man into his owne countre. For her iudgement is come in to heauen, and is gone vp to the cloudes. And therfore come on, we wyll shewe Syon the worcke of the Lord our God.

Make sharpe the arrowes, and fyll the quyuers: * for the Lord shall rayse vp the sprete of the kynge of the Medes, whiche hath already a desyre to destroye Babylon. This shalbe the vengeance of the Lordes, and the vengeance of his temple.

Set vp tokens vpon the walles of Babylon, make your watche stronge, set your watche men in aray, yea, hold preynt watches: and yet for al that shal the Lord go forth with the deuyce, which he hath taken vpon them & dwell in Babylon.

O thou that dwellest by the greate waters, O thou that hast so great treasure and ryches, thynne end is come: and the rekenyng of thy wynnynge.

* The Lord of Hostes hath sworne by himselfe, that he wyll ouerwhelme the with men lyke greshoppers in nombze, which with a courage shal crye Alacum, Alacū, agaynst the. * Yea, euen y Lord of Hostes, that with hys power made y earth, with hys wysdome prepared the rounde worlde, and with his discrecyō spred out the heauens. As soone as he letteth his voyce be hearde, the waters in the ayre waxe feare: * He draweth vp the cloudes from the endes of the earth. He turneth the lyghtenynge to rayne, he bryngeth the wyndes out of theyr secrete places. By the reason of wysdome, all men are become fooles.

* Confounded be all the casters of y images: for the thyng that they make is but disceate, and hath no breathe. Wayne is it and worthye to be laughed at: and in the tyme of bysitacyō it shal perishe.

Neuertheles, the porcyon of Jacob is none suche: but he that made all thynges, whose name is the Lord of Hostes, he is the rodde of his enheritaunce. Thou breakest my weapons of warre, and yet thorow the I haue scattered the nacjons and kingdomes: Thorow the haue I scattered horse and horseman, yea, the charrettes, and suche as sat vpon them: Thorow the I haue scattered man and woman, olde & yonge, bachelor and mayden. Thorow the I haue scattered the shepherde and hys flocke, the husbonde man & his catell, y princes & the rulers. Therfore wyll I rewarde the cytie of Babilō, and al her cytizens the Caldees, with all the euyl whiche they haue done vnto Syon: yea, that ye your selues shal se it, sayth the Lord. Beholde, I come vpon thee, (thou b noysome hyll) sayeth the Lord, thou that destroyest all landes. I wyll stretch out my hande ouer the, and cast the downe from the stony rockes: and wyll make the a bent hyll, so that neyther the corner stones, nor pynacles, nor foundacyon stones shal be taken any more out of the, but wast and desolate shalt thou lye for euermore, sayeth the Lord.

Set vp a token in the lande: blowe the trompettes among the heithen, prouoke the nacjons agaynst her, call the kingdomes of Ararat, Menni, and Accanes agaynst her: nombze oute Caphsar agaynst her, brynge as greate a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst theym the people of the Medes with theyr kynges, princes, and all theyr chiefe rulers, yea, and the whole lande that is vnder them.

The laud also shal make and be a prayd, when the deuyce of y Lord shal come forth agaynst Babylon: to make the lande of Babylon so waste, that no man shal dwell any more therein. The worthyes of Babylon shal leaue the batell, and kepe theim selues in stronge

Eq. iiii. holdes,

Esay. 44. c
Baru. vi. a

Jer. 25. c

Esay. xxi. b
apo. xviii. a
and. x. li. t.

Jer. 51. c
3. Reg. xi. c

Amos. vi. c
Jer. 51. a

Jer. 51. b

Ps. 135. b

Babylon. The Prophecie.

holdes, theyr strength hath fayled the, they shall be lyke women. Theyr dwelling places shall be bzrent vp, theyr barres shall be broken. One pursuauant shall mete another, yea, one poste shall come by another, to bryng the kynge of Babilon tydynges: þ his citie is taken in on euery side, þ foordes occupied, the fenns bzēt bp, & þ souldiers sore afrated.

For thus sayeth the Lorde of hostes, the God of Israell: the doughter of Babylon hath bene in her tyme lyke as a thzelsyng floore, but thortlye shall her haruest come. Nabuchodonosor the kynge of Babilon hath deuoured and destroyed me, he hath made me an empty vessel. He swallowed me vp lyke a dragon, & fylled his belly w my delicatess: he hath cast me out, he hath taken my substance away, and the thing that was left me hath he caried vnto Babylon, sayeth the doughter that dwelleth in Sion: yea, and my bloude also vnto the Caldees, sayeth Jerusalem. Therfore thus sayeth the Lorde: beholde, I wyll defende thy cause, & auenge thee: I wyll drynke vp her sea, and drye vp her water springes.

* Babylon shall become an heape of stones a dwelling place for dragons, a fearfulnesse and a wondryng, because no man dwelleth there. They shall roare together lyke lyons, and as þ yong Lyons when they be angrye, so shall they bende theym selues. In theyr heate I shall set dryncke before them, & they shall be droncken for ioye: * Then shall they slepe an euerlastyng slepe, and neuer wake, sayeth the Lorde. I shall carie them downe to be flaine lyke shepe, lyke wethers and goates: O, how was Selach wonne: O, how was the glory of the whole lande taken: howe happeneth it, that Babilon is so wōdred at among the heathen: The sea is rylen ouer Babylon, and hath couered her w his great waues. Her cytyes are layed wast, the land lyeth vnbuilted & boide: it is a lande where no manne dwelleth, and where no man trauelcth thozowe.

Moreouer, * I wyll byset Bel at Babylon: and the thyng that he hath swallowed vp, that same shall I plucke out of his mouth. The Gentyles also, shall runne no more vnto hym, yea, and the

walles of Babylon shall fall.

O my people, * come out of Babylon, that euey man may saue hys lyfe, from the fearfull wyathe of the Lorde. Be not saynte herted, & feare not at euey rumoure that shall be hearde in the lande: for euery yeaere bryngeth newe tidinges, yea, straunge wyckednes and lordshyppe. And lo, the tyme commeth that I will byset the ymages of Babylon, and the whole land shall be confounded, yea, and her flayne shall lye in the myddest of her. Heauen and earth with all that is therein, shall reioyce ouer Babylon, when þ destroyers shall come vpon her from the Northe, sayeth the Lorde.

* Lyke as Babylon hath beatē downe and flayne many out of Israell, so shall there fall many, and be flayne in all her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the LORDE a farre of: and thyncke vpon Jerusalem, for we were ashamed to heare the blasphemys: our faces were couered wth shame, because the straūge aleauntes came into the Sanctuary of the Lord. Wherefore beholde (sayeth the Lord) the tyme cometh, that I wyll byset the ymages of Babylon, and thozowe the whole lande they shall mourne and fall. * Though Babylon climmed vp into heauen, and kepte her power an hye: yet shall I send her destroyers, sayeth the Lorde.

A pyteous crye shall be heard from Babylon, and a great mysery from the lande of the Caldees: when the Lorde destroyeth theim, and when he dryueth oute the hye stomacke and proude boasting, wherewyth they haue bene as suryous as the waues of greate water floudes, and made greate crackes with theyr wordes. For the destroyers shall come vpon her (euē vpon Babylon) whyche shall take her worthyes, and breake theyr bowes: for God is dysposed to auenge him selfe vpon theym, and sufficiently to recompence theym.

Yea (sayeth the LORDE) I wyll make their Prynces, theyr wyle men, their chiefe rulers & al theyr worthyes, droncken: * so that they shall slepe an euerlasting slepe, and neuer wake: Thus sayeth the kynge, whose name is the Lorde

Esay III. 6
2. Cor. vi. 6.

Jerem. I. 6.

Jerem. 49. 6.

Jerem. 49. 6.

Esay. 31. 2.

Jerem. II. 6.

Jerem. I. 6
Esa. xlii. 8
Dani. 14. 6

Lozde of Hoostes.

G Moreouer, thus sayeth the Lozde of Hoostes: The thycke wall of Babylon shalbe broken, and her proude gates shalbe brent vp. And the thyng that the Gentyls and the people haue wrought wyth greate trauayle and laboure, shall come to naught and be consumed in the fyre.

Thys is the charge that Jeremy gaue vnto Saraiiah the sonne of Neriaiah, the sonne of Maasiah, whē he went toward Babylon with zedekiah y^e king of Iuda, in the. iiii. yeaue of his raigne. Nowe this Saraiiah was a peaceable Prince. Jeremy wrote in a booke all the myserye that shoulde come vpon Babylon, yea, and all these sermons that bee wyrtten agaynst Babylon, and gaue Saraiiah this charge: Whē thou comest vnto Babylon, se that thou reade all these wordes, and saye: O Lozde, thou arte determined to roote oute this place, so that neyther people nor cattell shall dwell there anye more, but to lye waste for euer: and when thou haste redde oute the booke, bynde a stone to it, and caste it in the myddest of Euphrates, and saye: * Euen thus shall Babylon sincke, and be thrust downe with the burthen of trouble, that I wyll bringe vpon her: so that she shal neuer come vp againe. Thus farre are the preachinges of Jeremy.

The Notes.

- a. Euen as men fanne corne when it is thressed.
b. By this noysome hyll is vnderstand Babylon. Why Babylon is called an hill, is before shewed in Jeremy. liii. a.
c. Bowes, for strengthes, as in Osee. i. b. Where he calleth the strengthes of men of warre the bowes of Israell.

The. liii. Chapter.

The repeereth the takinge of zedekiah. Ierusalem is taken of the Chaldees, zedekiahs sonnes are kylled before hys face, and his eyes put out. The cytie is burned. The temple is spoiled and robbed. They that were left in Ierusalem are carried to Babylon. Kyng Jehoakim is brought forth of prison, and fed by hys kinge.



Zedekiah was. xxi. yeaue old, when he was made king, and he raygned. xi. yeaue in Ierusalem. His mothers name was Hamutall, Jeremies doughter of Lob-

nah. He lyued wickedly before the Lozde euen as Jehoakim dyd. Wherefore the Lozde was angrie at Ierusalem and Iuda, so longe tyll he had caste them oute of his presence. And zedekiah fell from the kyng of Babylon. * But in the. ix. yeaue of his raygne in the tenth moneth, the tenth daye of the Moneth, it happened, that Nabuchodonozor the kyng of Babylon with all hys hoste came before Ierusalem, and beseged it, and made them bulworckes rounde aboute it. And thys beseyginge of the cytie endured vnto the. xi. yeaue of kyng zedekiah.

* And in the fourth Moneth, the. ix. daye of the Moneth, there was so great hunger in the cytie: that there were no more vitayles for the people **C** ylande. So all the souldyers brake awaye, and fledde oute of the cytie by nyghte thorow the waye of the porte betwene the two walles by the kynges garden. Now the Caldees had compassed the cytie rounde aboute, yet wente these men theyr waye toward the wilderness.

And so the Caldees folowed vpon them, and toke zedekiah the kyng in the felde of Jerycho, when hys hooste was runne frome him. So they carped the kyng awaye prisoner to Reblath, vnto the kyng of Babylon in the lande of Hemath, * where he gaue iudgemente vpon hym.

The kyng of Babylon also caused zedekiahs sonnes to be slaine before his face, yea and put all the princes of Iuda to deathe at Reblath. Moreouer he put oute the eyes of zedekiah, caused him to be bounde with cheynes, to be carryed vnto Babylon: and let him lye in prison, til he dyed.

Nowe the tenth daye of the fythe Moneth in the. ix. yeaue of Nabuchodonozor kyng of Babylon, Nabusardan the chefe captayne and the king of Babilons seruantes came vnto Ierusalem, and brent vp the house of y^e Lozde. He brent vp also the kynges palace, all the houses and all the gorgeous buyldynges in Ierusalem. And the whole hooste of the Caldees that were wyth the chefe Captayne, brake downe all the walles of Ierusalem round aboute.

As for the pooze people and suche
Aq. b. folke

Jer. xxxix. a
4. cc. xxx. b

B
4. cc. xxx. a
Jer. 38. b.
and xxxix. a

Jer. xxxix. b

Zedekiah.

The Propheeye.

folke as yet was left in the cite, whiche also were fallen to the kyng of Babylon, yea, and what people as yet remayned: Nabuzaradan the chefe Captaine caried them awaye pryloners. But the pooze people of the countrey, dyd Nabuzaradan the chefe captayne leaue in the lande, to occuppe the vineyardes and feldes. The Caldees also brake the brasen pylers that wer in the house of the Lorde, yea, the seate and the brasen lauer that was in the house of the Lorde: and caried all the metall of them vnto Babylon. They toke awaye also the Cauldrons, shouels, fleshe hokes, spynglers, spones, and all the brasen vessel that was occupied in the seruice: with the basens, colepannes, spynglers, pottes, candlestyckes, spones and cuppes: wherof some were of golde, and some of syluer.

E The chefe Captayne toke also the two pylers, the lauer, p. xii. brasen bullockes that stode vnder p seate, * which kyng Salomon made in the house of the Lorde: and all vessel conteyned so muche mettall, that it myght not be weyed. For euery piler was. xviij. cubites hie, and the rope that wente aboute it, was. xii. cubytes, and foure spyngers thicke and rounde: Now vpon the rope were brasen knoppes, and euery knoppe was fyue cubytes hie: and vpon the knoppes were whopes, and poyngtrianates rounde about of cleane brasse.

After this maner were both the pylers fashioned with the poyngtrianates, wherof there wer an hundreth and. xcvi which hanged vpon the whopes round aboute. The chefe Captayne also toke

S Sariah the hie preest, and Sophoniah that was chefe nexte him, and the thre keepers of the treasury. He toke oute of the cite a chamberlayne whiche was a captayne of the souldiers, and seuen menne that were the kynges seruantes, whiche were founde in the cite: and Sepher a Captayne that bled to muster the menne of warre: with. lx. menne of the countrey that were taken in the cite. These Nabuzaradan the chefe captayne toke, and caried them to the kyng of Babylon vnto Reblath: and the kyng of Babylon caused them to bee put to deathe at Reblath in the

lande of Hemath. And thus Iuda was ledde awaye captiue, oute of his owne lande. This is the summe of the people, whome Nabuchodonosor ledde awaye captiue.

In the seuenth yeaere of his raigne, he caried awaye of the Jewes, thre thousand and thre and twentye. In the. xliij. yeaere Nabuchodonosor caried awaye frome Ierusalem eighte hundreth and. xxxii. personnes. In the. xxiii. yeaere of Nabuchodonosor Nabuzaradan the chefe Captayne, toke awaye seuen hundreth. xlv. Jewes pryloners. The whole summe of al p pryloners, is foure thousande and syxe hundreth.

* In the. xxxvii. yeaere after that Jer. 4. re. xxx. d
hoacin the kyng of Iuda was caried away in the. xlv. day of the. xii. moneth Evilmerodach kyng of Babylon (the same yeaere that he reigned) gaue Jerhoacin the kyng of Iuda his pardon, and let him out of prylon, and spake loynglye to him: And set his trone aboue the trones of the other kynges that were with him in Babylon. He chaunged also the clothes of his prylon, yea, and he ate with hym all hys lyfe longe. And he had a contynuall lpyngge geue hym of the kyng of Babylon,

euerye daie a certayne thyng alowed hym al the dayes of his lyfe, vntyll he dyed.

E The ende of the booke of the prophete Ieremye.

E The lamentacions of Ieremye.

I T happened, after Israell was broughte into captiuitie and Ierusalem destroyed, that Ieremye the prophete late wepyng, and sorowfully bewayled Ierusalem: and syghyng and howlyng with an heuye and wolfull herte, sayde:

These wordes are reade in the. lxx. Interpresers, but not in the Hebrue.

E The fyrste Chapter.

Aleph.

And

A



Alas, how spitteth þe
 Egypt so desolat, that
 some time was full
 of people: Howe is
 she become lyke a
 wedowe, * whiche
 was the ladye of al
 nations: * Howe is
 she broughte vnder trybute, that ruled
 all landes.

Beth.

She wepeth sore in the night, so that
 the teares runne downe her chekes: for
 amonge all her louers, there is none þe
 geueth her any comforte: * yea, her nexte
 frendes abhorre her, and are become her
 enemyes.

Gimel.

Juda is taken prysoner, because she
 was defiled: and for setynge so many
 straunge Goddes, she dwelleth nowe a-
 monge the hepythen. She fyndeth no
 reste, all they that persecuted her, toke
 her, and so she dwelleth amonge her
 enemyes.

Daleth.

The streates of Sion mourne, be-
 cause no man commeth moze to the so-
 lempne feastes. All her gates are deso-
 late, her preestes make lamentacion, her
 maydens are carefull, and she her selfe
 is in greate heuynesse.

He.

Her enemyes are fallen vpon her
 heade, and haue put her to shame: be-
 cause the Lorde hath chastened her for
 her great wickednes: * her children are
 led away captiue before their enemye.

Vau.

All the bewty of the doughter of Si-
 on is awaye, her princes are become
 lyke wethers þe fynde no pasture. They
 are dryuen awaye before their enemye,
 so that they haue no moze power.

Zain.

Nowe dothe Jerusalem remembre
 the time of her misery and disobedience,
 yea, the ioye and pleasure that she hath
 had in tymes paste: seying her people is
 broughte downe thowowe the power of
 their enemye, and there is no man for to
 helpe: her enemies stande lokinge at her
 & laugh her Sabbooth dayes to scozne.

Beth.

Jerusalem sinned euer moze & moze,

therfore is she come in decay. All they þe
 had her in honour, despise her: for they
 haue sene her fylthinesse. Yea, she sigh-
 eth, and is ashamed of her selfe.

Teth.

Her skyrtes are despyled, she remem-
 bred not what would folowe: therfore is
 her fal so greate, and there is no man to
 comfort her. O Lord, confidre my trou-
 ble, for mine enemye hath þe vpper hand.

Iod.

The encirye hath put his hand to al
 the precious thinges that she had, yea,
 euen before her eyes came the heathen
 in and oute of the Sanctuary: whome
 thou (neuertheles) haste forbidden to
 come within thy congregacion.

Caph.

* All her people leke their bread with
 heuynes, and loke what precyous thing
 euery manne hathe, that geueth he for
 meat, to saue his life. Considre, O Lord,
 and se, how byle I am become.

Lamed.

O ye all that go fore by, behold, and
 se, yf there be any sorow like vnto mine,
 wherewith the Lorde hath troubled me,
 in the daye of his fearful wraath.

Mem.

From aboue hathe he sente downe a
 fyze into my bones and chastened me: he
 hath lated a net for my fete, and throw-
 en me wyde open: he hathe made me
 desolate, so that I muste euer be mour-
 nyng.

Nun.

The yocke of my transgression is
 come at the last, with his hande hath he
 taken it vp, and put it about my necke.
 My strength is gone: the Lord hath de-
 lyuered me in to those handes wherout
 I can not quyte my selfe.

Samech.

The Lorde hathe destroyed all the
 mightie men, that were in me. He hathe
 proclaimed a feaste, to slaughter all my
 best men. The Lord hath troden downe
 the doughter of Juda, like as it were in
 a wyne presse.

Ain.

* Therfore do I wepe, and mine eyes
 gush out of water: for the comforter þe
 should quicken me, is far fro me. My
 chyldren are dryuen away, for why? the
 enemye hathe gotten the ouer hande.

Phe

ll. reg. llii. b

ll. reg. xv. a

Job. vi. b

Deut. x. a

4. Re. vi. c
Ehren. ii. c

Jer. xlv. b

Jer. l. c
Ehren. ii. c

Juda.

The Lamentacions.

Phē.

Ston casteth oute her handes, and there is no man to comforte her. The Lorde hath layed the enemyes rounde aboute Jacob, and Jerusalem is as it were a monstrous woman, in the midst of them.

zade.

Dm. 11. a.

Some read: com maunde mēt. It is i Hebrew mourne: s is, saying & advise.

* The Lorde is ryghtuous, for I haue prouoked his contenance vnto anger. I take hede all ye people, and conside my heynnes: My maydens and my younge men are lede awaye in to captiuitie.

Koph

I called for my louers (but they beggled me) for my preestes and counsellors, but they perished: euen whyle they sought for meate, to saue their lyues.

Res.

Ch. 11. c.

Conspire (O Lorde) how I am troubled: my wombe is disquieted, my hert turneth aboute in me, and I am ful of heynnes. The sword hurteth me with out, and within I am lyke vnto death.

Sin.

They heare my mournynge, but there is none that wyl comforte me. All myne enemyes haue hearde of my trouble, and are gladd therof, because thou haste done it. But thou shalte byng forth the time, whē they also shal be lyke vnto me.

Chau.

From the shal come all their aduersityte: thou shalt plucke them awaye euen as thou haste plucked me, because of all my wickednes. For my sorow is verie greate, and my herte is heuy.

Ch. 11. Chapter.

Aleph.

Ch. 11. b.



Las: howe hathe the Lorde darckened the doughter of Syon so sore in his wrath: As for the honoure of Israel, he hathe casten it downe from heauen: howe happeneth it, that he remembred not hys owne * sote stole when he was angrey?

1. Bar. 19. a
psalm 98 a

Beth.

The Lorde hath caste downe all the glory of Jacob without anye fauour: all the stronge places of the doughter Juda hath he broken in his wrath, and

thzowen them downe to the ground: hit kyngdome and her Princes hath he suspended.

Simell.

In the wrath of his indignacion he hath broken al the * horne of Israel: he hath with drawen his right hand from the enemye: yea, a flame of fyre is kindled in Jacob, and hathe consumed by all rounde aboute.

Daleth.

He hath bent his bowe lyke an enemye, he hathe fastened his righte hande as an aduersary: and euery thyng that was pleasaunt to se, he hathe synptren is downe. He hathe poured out his wrath lyke a fyre, into the tabernacle of the doughter of Syon.

He.

The Lorde is become lyke as it were an enemye, he hathe caste downe Israel and all his places: yea, all his stronge holdes hath he destroyed, and fylled the doughter of Juda with muche sorowe and heynnesse.

Wau.

* Her tabernacle (which was lyke a garden of pleasure) hathe he destroyed: her hye solempne feastes hathe he putte downe. The Lorde hath broughte it so to passe, that the hye solempne feastes and Sabbathes in Syon, are cleane forgotte. In hys heuy displeasure hath he made the kyng and preestes to bee despyed.

zain.

The Lorde hathe forsaken his owne aulter, and is wrothe with his owne Sanctuarie, and hathe geuen the walles of their towres into the handes of y enemye. Their enemies made a noyse in the house of the Lorde, as it had bene in a solempne feast daye.

Heth.

The Lorde thought to breake downe the walles of the doughter Syon, he spred out his lyne, and drew not in his hande, tyl he had destroyed them. Therfore moutne the turrets and the broken walles together.

Teth.

Her portes are casten downe to the grounde, her barres are broken & synptren in sonder: * her king and princes are **carped**

carried away to the gentyls. They haue
nether lawe nor Prophetes, nor yet any
vysion from the Lorde.

Jod.

The Senatoures of the doughter
Syon syt vpon the grounde in silence:
they haue strowed ashes vpon their
heades, and gyrded them selues with
sacke cloth. The maidens of Ierusalem
hang downe their heades to the ground.

Caph.

Myne eyes beginne to fayle me tho:
rowe weppinge, my body is disquieted
my lyuer is poured vpon the earthe, for
p great hurte of my people, seing p chil:
dren & babes dyd swoone in the stretes
of the cytie.

Lamed.

Euen when they spake to their mo:
thers: where is meate and drinke: for
whyle they so sayde, they fell downe in
the stretes of the cytie, lyke as they had
bene wounded, and some dyed in theyr
mothers bosome.

Mem.

What shall I saye of thee, O thou
doughter Ierusalem, to whome shall I
lyken thee? To whome shall I compare
the, O thou doughter Syon, to comfort
the withall? Thy hurte is like a mayne
sea, who maye heale the?

Nun.

* Thy prophetes haue looked out baine
and soly the thinges for the, they haue
not shewed the of thy wyckednesse, to
kepe the from captiuite: but haue ouer:
laden the, and thowowe falslyed scatted
the abrode.

Samech.

All they that go by the, clappe theyr
handes at the: hissinge and wagginge
their head vpon the doughter Ierusa:
lem, & say: is this the cytie that men cal
so faire, wherein the whole lande reioy:
seth?

Pin.

All thine enemyes gape vpon thee,
whispering and bytinge their teth, say:
ing: let vs deuoure, for the tyme that
we looked for, is come: we haue founde &
sene it.

Phe.

The Lorde hath fulfilled the thyng,
that he was purposed to doo: and per:
fourmed that he had deuyssed longe a

go: he hathe destroyed, and no: spared.
He hathe caused thynne aduersarye to
triumphe ouer the, and set vp the hozne
of thynne enemye.

zade.

* Let thine hert crye vnto p Lorde,
O thou cytie of the doughter Syon: let
thy teares runne downe lyke a ryuer
daye and nyght: rest not, and let not the
aple of thine eye leaue of.

Koph.

Stande vp and make thy prayer in
the fyrste watche of the night, poure out
thynne herte like water before the Lorde:
lyfte vp thynne handes, for the lyues of
thy yonge chyldren, that dye of hunger
in the stretes.

Res.

Beholde, O Lorde, and conspyre, &
why hast thou gathered me vp so clene:
* Shal the women then eate their owne
frute, euen chyldren of a spanne longe:
Shall the preestes and Prophetes bee
slaine thus in p Sanctuary of p Lorde
Syn.

Yonge and olde lye behynde the stre:
tes vpon the ground, my maydens and
yonge men are slaine with the swearde:
whome thou in the day of thy wrathfull
indynagyon haste put to deathe: yea,
euen thou hast put them to deathe, & not
spared them.

Chau.

My neyghbours that are rounde a:
bout me, hast thou called, as it were to
a feaste daye: so that in the daye of the
Lordes wrathe none escaped, neyther
was any left behinde. Those that I had
brought vp & noyshed, hathe myne ene:
mye destroyed.

The Notes.

a. Some here signifyeth strength, power, nobly:
tie and dominion: which al the Lorde by his ius:
tauement took from the kingdome of the Jew
es and from Ierusalem.

b. As carpenters spredde out their lyne to buylde
walles, houses and other thinges: so hadde god
spredde oute his lyne to destroye Ierusalem and
Jermy, and to bringe them to perfect subieccio:
For that signifyeth the spreadynge oute of the
lyne, as it is sayd. ii. Reg. viii. a. It is a dyssimi:
litute borrowed of carpenters.

c. Where the Iudges of Ierusalem were wonte
to syt honourably and gorgeously vpon goodly
seates, and geue sentence in the gates, nowe lye
they vpon the grounde slayne, and in the gates is
nothyng but silence and dyynes.

d. Of

Deut. xlii. c.
and xxx. a.
Jer. xlii. c.

4 reg. vi. c.
Jer. xlii. c.

Jer. v. b.
14. b. v. c.
27. b. xlii. b.

d. Of crying. What it signifyeth in the scripture
ye haue in Eze. xiii. d. and in the psal. xvi. b.

there is no hope for me in the Lorde.

zain.

The .iii. Chapter.

Alph.

I Am the man, that (tho-
row the rod of his wrath
haue experience of mis-
erye.

He droue me forth, &
led me: yea, in to darck-
nesse, but not into light.

Against me only he turneth his hand,
and layeth it euer vpon me.

Beth.

My fleshe and my skynne hathe he
made olde, and my bones hathe he
brused.

He hathe buylded rounde about me,
and closed me in with a gall and tra-
uaple.

He hath set me in darcknesse, as they
that be dead for euer.

Gymel.

He hathe so hedged me in, that I can
not get out, and hath lated heuy linckes
vpon me.

Though I crie and cal piteously, yet
heareth he not my prayer.

He hath stopped vp my wayes with
four squared stones, and made my pa-
thes croked.

Daleth.

He lateth wayte for me like a Beere,
and as a Lion in a hole.

He hathe marred my wayes, and bro-
ken me in peces, he hathe layed me wast
altogether.

He hath bent his bowe, and made me
as it were a marcke to shot at.

He.

The arrowes of his quiter hathe he
shot, euen into my reines.

309. 22. d.

* I am laughed to scozne of all my
people, they make songes vpon me all
the daye longe.

He hathe fylled me with bytternesse,
and geuen me wormwood to drinke.

Vau.

He hath smytten my teth in peces, &
coled me in the dust.

He hathe put my soule out of rest, I
forget all good thinges.

I thought in my self: I am vndone,

O remembre yet my mysery and my
trouble, the wormwood and the gall.

Yea, thou shalt remembre them, for
my soule melteth away in me.

Whyle I consydre these thinges in
my hert, I get a hope agayne.

Beth.

Namely, that the mercyes of the Lorde
are not cleane gone, and that his louig
kyndnesse ceaseth not.

His saythfulnes is greate, and re-
moueth it selfe as the mournyng.

* The Lorde is my porcyon, sayeth psal. xvi. a.
my soule, therefore wyll I hope in him.

Teth.

O how good is the Lorde vnto the,
that put their truste in hym, and to the
soule that seketh after him.

O how good is it with stylnesse to
wayte and tarpe, for the healthe of the
Lorde.

O how good is it for a man, to take
the yocke vpon him from his youth vp.

Jod.

He sitteth alone, he holdeth him styl, &
dwelleth quyetly by him selfe.

He layeth his face vpon the earth, &
(percase) there happen to be any ho-

He offereth his cheke to the smyter, he
wyll be content with reproues.

Caph.

For the Lorde wyll not forsake for
euer.

* But though he do caste of, yet ac- 11. b.
cordinge to the multitude of his mer-
cyes, he receaueth to grace againe.

For he doth not plage, and cast oute
the chyldren of men from his hert.

Lamed.

To treade all the prisoners of the
earthe vnder his fete.

To moue the iudgement of man befoze
the moste hyghest.

To condemne a mā in his cause: The
Lorde hath no pleasure in suche thinges

Mem.

What is he then that sayeth: there
should somethyng be done without the
Lordes commaundement.

Out of the mouth of the most high-
est goeth not euell and good.

Wherefoze then murmureth the
synge manne: let him murmur at his
owne synne.

Aun.

* Lette vs loke well vpon our owne wayes, and remembre oure selues, and turne agayne to the Lorde.

Let vs lyfte vp our hertes with our handes vnto the Lord that is in heaue.

We haue bene dyssemblers, and haue offended, wylt thou therefore not bee intreated?

Samech.

Thou hast couered vs in thy wrath, and persecuted vs, thou haste slayne vs without any fauoure.

Eccle. 35. b

* Thou hast hpd thy selfe in a cloud, that oure prayer should not go thorow.

Thou haste made vs outcastes, and to be dispised among the heathen.

Ain.

All our enemyes gape vpon vs.

Feare and snare is come vpon vs, yea dispite and destruction.

Chir. 1. d.

* Whole ryuers of water gush oute of myne eyes, for the great hurte of my people.

Phe.

Myne eyes runne, and can not ceasse, for there is no rest.

O Lord, when wylt thou loke downe from heauen, and conspyde?

Myne eye breaketh my herte, because of all the daughters of my cytie.

Zade.

Myne enemyes hunted me out that, pelye, lyke a byrde, yea, and that with oute a cause.

They haue put downe my lyfe in to a pitte, and layed a stone vpon me.

They poured water vpon my head, then thought I: now am I vndone.

Koph.

I called vpon thy name, O Lorde, oute of the depe pytte.

Thou hast herde my voyce, and hast not turned away thine eares fro my sighinge and cryinge.

Thou haste enclyned thy selfe vnto me, when I called vpon the, and haste sayde: feare not.

Res.

* Thou (O Lorde) haste mapntened the cause of my soule, and hast redeemed my lyfe.

O Lorde, thou haste sene my blasphemers take thou my cause vpon the.

Thou haste well conspyred how they

go aboute to do me harme, and that all their councelles are against me.

Sin.

Thou haste herde their despytfull wordes (O Lorde) yea, and al their imaginations against me.

The lyppes of myne enemyes, and their deuises that they take agaynst me, all the daye longe.

Thou seyst also their sittinge downe and their risinge vp, they make theyr songes of nothing but of me.

Thau.

Reward them (O Lorde) according to the workes of theyr handes.

Geue them the thing, that their owne heart is afrayed of: euen thy curse.

Persecute them (O Lord) with thine indignacion, and rote the out from vnder the heauen.

The Notes.

a. Gal. for sorowfulness: as in the psalme. lxx. c. They gaue me gall to eate. &c. That is, they that shoulde haue comfort ed me byd me moste greefe, and agmented my sorowes, as yf one shoulde geue bitter meates to hym that is hungrye. Howbeit that prophcey was also fulfilled in oure sayour Christ, of whom Dauid was therein a figure, as. S. Mat. teacheth in the. xxvii.

b. By this it is manifest that al aduersity (which men call euell is sente of God: althoughe he suffer no suche euell (as we call it) but that whiche he knoweth to bee necessarye and needfull, and wherout he sucketh some good thing. That can he onely do, whiche only is thorowlye wise and perfect good. A like saying is ther in Amos. iii. b. Cometh there anye plage in a cytie.

The. iiii. Chapter.

Aleph.



How is the gold become so dimme: how is y goodly colour of it so sore chaunged: and the stones of the Sanctuarie thus scattered in the corner of euerye strete?

Beth.

The chyldren of Sion that were alwaye in honoure, and clothed with the most pprecious golde: how are they now becomme lyke the erthen vessels which be made with the potters hande.

Gmel.

The Lampes geue their yonge ones sucke with bare brestes: but the doughter of my people is cruell, and dwelleth in the wyldernesse: lyke the Estriches.

Daleth.

The

Juda.

The Lamentacions.

Item. ii. a. * The tonges of the suckynge chyldren, cleue to the rofe of their mouthes for very thyrst. The yong chyl dren aske breade, but there is noman, that geueth it them.

He.

They that wer wouste to faiste delicatly, peryshe in the streates: they that afore were broughte bp in purple, make now muche of donge.

Wau.

B The synne of the doughter of my people is become greater then the wyckednesse of * Sodome, that sodenly was destroyed, and not taken with handes.

zain.

Her abstepners (or Nazarees) were whytter then the snowe or milke: their coloure was fresh reade as the Cozall, their beuty lyke the Saphyre.

Heth.

Isa. ii. a. But now their faces are very black: In so muche, that thou shouldest not knowe them in the streates. * They skin cleueth to their bones, it is withered, and become like a drye stocke.

Ceth.

They that be slayne with the sword, are happyer the such as dye of hunger, and peryshe awaye famishinge for the frutes of the felde.

Jod.

Deut. 28. e. * The women (which of nature are pitifull) haue sodden their owne chyl dren with their hādes that they might be their meate, in the miserable destruction of the doughter of my people.

Caph.

Item. ii. a. * The Lorde hath perfourmed his heuy wrath: he hath powred out þ furiousnes of hys displeasure. He hath kindled a fyre in Sion, which hath consumed the foundations therof.

Lamed.

Nether the kinges of the earth, nor al the inhabytoures of the world, wold haue beleued that the enemye and aduersary should haue come in at the gates of the cytie of Ierusalem.

Mem.

C Which neuertheles is come to passe for the synnes of her prophetes, and for the wyckednes of her preeftes that haue shedde * innocentes bloude within her.

Pun.

So that these blynde menne wente stonblyng in the stretes, and stayned them selues with bloude, whiche elles woulde touch no bloody cloth.

Samech.

But they cryed vnto euery man: flee the staining, away, get you hence, touch it not. Yea (sayd they) ye must be bzent, ye must dwel amonge the Gentils, and abyde no longer here.

Fin.

The countenaunce of the Lord hath banished them, and shall neuer loke more vpon them: for they them selues nether regarded the preeftes, nor pityed their elders.

Phē.

Wherefore yet oure eyes sayle vs, whyle we loke for bayne helpe: seynge we be euer waiting vpon a people, that can do vs no good.

zade.

They laye so sharpe wayte for vs, that we can not go safe vpon the streates: for our ende is come, oure dayes are fulfyllid, our ende is here.

Koph.

* Our persecuters are swyfter then the Eagles of the ayre, they folowed vpon vs ouer the mountaynes, and lated waite for vs in the wyldernes.

Res.

* The very brythe of oure mouth: euen the anoynted Lord himselte shall be taken in oure synnes, of whom we saye: vnder his shadow we shall be preserued amonge the hepythen.

Sin.

And thou (O doughter Edom) that dwellest in the land of Huz, be glad and reioyce: for the cuppe shall come vnto the also, whiche when thou soppest of thou shalt be dzoncken.

Chau.

Thy sinne is wel punyshed (O thou doughter Sion) he shall not suffre the to bee carped away any more. But thy wickednesse (O doughter Edom) shall be byset, and for thy synnes sake, he shall lead the into captiuite.

The. v. Chapter.

The prayer of Ieremye.

Call

Al to remembraunce (O Lord) what we haue suffered, consyde and se our confusion. Oure enheritaunce is turned to the straungers, & oure houses to y^e aleauntes. We are become carefull and fatherlesse, and oure mothers are as the wydowes. We are layne to dryncke our owne water for money, and oure owne wod muste we bye with money. Oure neckes are vnder persecucion, we are weery, and haue no rest.

Before tyme we yelded oure selues to the Egipcians, and now to the Assyrians, onely that we myght haue bread ynoughe. * Oure fathers (whiche nowe are gone) haue synned, & we must beare theyr wyckednesse. Seruauntes haue the rule of vs, and no man delyuereth vs oute of theyr handes. We muste get oure lyuynge with the patel of oure lyues because of the drouth of the wylde-nesse.

Oure skynne is as it had bene bzent in an ouen, for very soze hunger. The wyues are rauyshed in Syon, and the maydens in the cyties of Iuda. The prynces are hanged vp with the hande of the enemyes, they haue not spared the olde sage me, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpon trees. The elders sit no more vnder the gates, & the yonge men vse no more playynge of Musyke. The ioye of oure hearte is gone, oure merve quere is turned into mournynge. The garlande of oure heade is fallen: alas, that euer we synned so soze.

Cherfoze oure hearte is ful of heuynesse, and oure eyes dymme: because of the hyll of Sion that is destroyed. In so muche, that the foxes runne vpon it. But thou, O Lord, that remainest for euermore, and thy seate worlde without ende: wherfoze wylte thou stil forget vs, and forlake vs so longer? * O Lord, turne thou vs vnto the, and so shall we be turned. Renue oure dayes as in olde tymes, for thou hast banyshe vs nowe longe ynoughe, and hast bene sooze displeased at vs.

D The ende of the Lamentacions of Jeremye.

The booke of the prophete Ezechiel.

The fyrste Chapter.

In the tyme wherein Ezechiel prophesied, and in what place. Hys of spyng: and office. The byspon of the foure beastes. The byspon of the wheles. The byspon of the throne, and of the Image about the throne.

In the thirthe yere of the xxiij. yere the fyfthe daye of the. iiii. Moneth, that I was amonge the prissoners by the ryuer of Cobar, where the heauens opened, and I sawe a byspon of God.

Nowe the fyfthe daye of the monethe made oute the fyfth yere of kyng Joas: cing captiue. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the prieste, in y^e lande of the Caldees by the water of Cobar, where the hande of the Lord came vpon hym.

B And I loked, and beholde a storme wynde came oute of the Northe with a great cloude full of fyre, which with his glystre lyghtened all rounde aboute. And in the myddest of the fyre it was alleate, and as it were the lykenesse of foure beastes, which were fashyoned like a man: sauyng, that euery one had foure faces and foure wynges.

Their legges were streyghte, but theyr fete were lyke bullockes fete, and they glystered, as it had bene fayre scoured metall. Under theyr wynges vpo al y^e foure corners they had mennes hādes. Their faces & their winges were towarde y^e foure corners: yet were y^e wynges so, y^e one eue touched another. And when they wente, they turned the not aboute: echone wente streyghte forwarde.

* Upon the ryghte syde of these foure, theyr faces were lyke the face of a man, and the face of a Lyon: But vpon the lefte syde, they had the face of an ore, and the face of an Eggle. Their faces also and theyr wynges were sprede oute aboute: so that two wynges of one touched euer two wynges of another, and with the other they couered theyr bodye. Euery one when it wete, it wete streyght forwarde. Where as the spirite led them, thither they

Br. i.

they

Ezech. 1. they wente,* and turned not aboute in theyr gopnge.

D The fashyon and countenaunce of the beastes was lyke hoate coales of fyre,euene as thoughe burnynge cressets had bene amonge the beastes: and the fyre gaue a glystre, and oute of the fyre there wente lyghtenynge. When the beastes wente forwarde and backwarde, one woulde haue thoughte it had lyghtened. Nowe when I had well consydered the beastes, I sawe a worcke of wheles vpon the earthe with foute faces also lyke the beastes.

The fashyon and worcke of þ wheles was lyke the sea. The foute wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they went al foure, and turned them not about in their gopnge. They were large, greate and horryble to loke vpon. Their bodyes were full of eyes rounde aboute them all foure. When the beastes wente, the wheles went also with them: And when the beastes lyfte them selues vp from the earthe, the wheles were lyfte vp also. Whyther soeuer the spirite wente, thither wente they also, and the wheles were lyfte vp, and folowed them: for the spirite of life was in þ wheles. When the beastes wente forth, stode styll, or lyfte them selues vp from the earthe: the wheles also wente, stode styll, and were lyfte vp, for the bryth of lyfe was in the wheles.

A boue ouer the heades of the beastes there was a fyrmamente, whiche was fashyoned as it had bene of þ most pure Chrystal, and that was sprede out aboue vpon their heades: vnder þ same fyrmament were their wynges layed a bryde, one towarde another, and two wynges couered þ bodie of euery beast. **I** And when they wente forth, I hearde the noyse of theyr wynges, lyke þ noyse of great waters, as it had bene þ voyce of the greate God, and a rushynge together as it were of an hoolste of men. And when they stode styll, they let downe theyr wynges. Nowe when they stode styll, and had letten downe theyr wynges, it thondred in the fyrmamente that was aboue their heades. Aboue the fyrmamente that was ouer theyr

heades, there was the fashon of a seate, as it had bene made of Saphir. Vpon the seate there sate one lyke a man. I behelde hym, and he was lyke a cleare lyghte, as it had bene all of fyre with in from his loynes vpwarde.

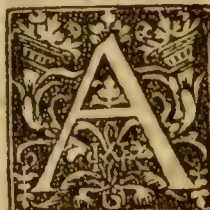
G And beneth when I looked vpon hym vnder the loynes, me thoughte he was lyke a shynynge fyre, that geneth lyghte on euery spde. Yea, the shyne and glystre that lyghtened rounde aboute, was lyke a raynbowe, whiche in a rayny daye appeareth in the cloudes. Euen so was the simplicity, wherein the glozpe of the Lorde appeared. When I sawe it, I fell vpon my face, & herkened vnto the voyce of hym that spake.

The notes.

a. Where the heauens were opened, that is, where there were mysteries opened from heauen. Steuē also the fyrste martyr sawe the heauens open and Iesus standynge on the ryghte hāde. &c. Act. vii. g. So are the heauens open in the fayth of the beleuer, that he seeth God in his glozpe. The heauens are counted in the scripture to be open when a manifest vision, reuelaciō, sygne or toke is shewed of God vnto man. Mat. iii. d. Mar. i. b. b. The holy ghoſte or spirite of God, after hys manyfolde gifies and operacions, hath many names: he is called the spirite of þ father, the spirite of the sonne, the spirite of lyfe, the spirite of truth, the spirite of sanctification, of promesse, of counsell, of strength. &c.

The. ii. Chapter.

I The prophete is sende to call agayne the people from their erreure.



And then sayde he vnto me: Stande vp vpon thy fete (O þ sonne of man) and I wyll talke with the.* And as he was comynge with me, þ spirite came in to me, and set me vp vpon my fete: so that I marked the thyng, that he said vnto me. And he sayde: Beholde, thou sonne of man: I wyll sende the to the chyldren of Israell, to those runnagates and obstynate people: for they haue taken parte against me, & are runne awaye fro me: both they & theyr forefathers vnto this daye.

B Yea, I wyll sende the vnto a people that haue roughe bilages and styf stomackes: vnto whome thou shalt saye on this maner: Thus the Lorde God hym selfe hath spoken, þ whether they be obediēt or no (for it is a frowarde household) they

Ezech. iii.

Ezech. 32. a

they maye knowe yet that there hath bene a Prophet amonge them.

Jeram. i. c

C * Therfore (thou sonne of man) feare the not, nether be afrayde of their wordes: for they shal rebel againste the, and despyle the. Yea, thou shalt dwel amonge scorpions: but feare not they wordes, be not abashed at their lokes, for it is a frowarde houtholde.

D

Se that thou speake my wordes vnto them, whether they be obedyente or not, for they are obstynate. Therfore, thou sonne of man, obey thou all thynges, that I saye vnto the, & be not thou styfenecked, lyke as they are a styfenecked houtholde. Open thy mouth & eate that I geue the.

Apoc. v. a

So as I was lokynge bp, beholde, there was sente vnto me an hande, wherein was a closed boke: & the hande opened it before me, and it was wyrtten within & without, full of careful mourninges: alas, and wo.

The. iiii. Chapter.

C The Prophete beyng fedde with the worde of god and with the constante boldnesse of the spirite is sente vnto the people that were in captiuyte. The punishment of a creature that sheweth not p people the p pines.

A

After this sayde he vnto me: Thou sonne of man,

* eate that, whatlocuer it be: yea, eate p closed boke & go thy waye, and speake vnto the chylzen of Israel.

So I opened my mouth, and he gaue me the boke for to eate, & sayde vnto me: Thou sonne of man, thy belye shall eate, and thy bowels shall be fylled with the boke, that I geue the. Then

Isal. xix. b

Isal. cx. x.

Apoc. x. d

Jeram. i. c

dyd I eate the boke, * and it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of man, * get the soone vnto p house of Israel, and shewe them the wordes, that I comaunde thee: for I sende p not to p people p hath a straunge, vnknewe, or harde speache, but vnto the house of Israel: Not to manye nacions, whiche haue dyuerse speeches and harde languages, whose wordes thou vnderstandest not. * Neuerthelesse, yf I sent the to those people, they woulde folowe the: But the house of Israel wyll not folowe the, for they wyll not folowe me: yea, all the house of Israel haue styfe foreheades and harde hertes. * Beholde therfore, I wil make

thy face penyalye agaynste their faces, and harden thy foreheade against their foreheades: so that thy foreheade shalbe harder then an * Adamante or flynte stone: that thou mayest feare them the lesse, and be lesse afrayde of them, for they are a frowarde houtholde.

Ezech. i. d

He sayde mozeouer vnto me: thou sonne of man, take dyligente hede with thine cares, to the wordes that I speake vnto the, fasten them in thyne hearte: and go to the prysoners of thy people, speake vnto them, and saye on this maner: Thus the Lord God hath spoken: whether ye heare, or heare not. Worthy that the spirite toke me bp. And I hearde the noyse of a greate russhynge and remouynge of the moste blessed glozpe of the Lord oute of his place.

I hearde also the noyse of the wynges of the beastes, that russhed one agaynste another, yea, and the rarynge of the wheles, that are by them, whiche russhynge and noyse was very greate.

Ezech. viii. a and xi. d.

* Nowe when the spirite toke me bp, and carped me awaye, I wente with an heuye and a sorowfull mynde, but the hande of the Lord comforted me ryghte soone.

And so in the begynnynge of the moneth Abid, I came to the prysoners, * that dwelte by the water of Cobat, and remayned in that place, where they were: And so contynued I amonge them seuen dayes, beyng very sorre.

Isa. i. 37. a

And when the seuen dayes were expired, the Lord sayd vnto me: * Thou sonne of man, I haue made p a watchman vnto the house of Israel: therfore take good hede to the wordes, and geue them warnynge at my commaundes mente.

Ezech. iii. b

If I saye vnto the, concernynge the vngodly man, that (without doubt) he muste dye, and thou geueste hym no warnynge, nor speakest vnto him, that he maye turne from his euell waye, and so to lyue: Then shall the same vngodly man dye in hys owne vnyghteousnes: but his bloude wyll I requyre of thyne hande. Neuertheles, yf thou geue warnynge vnto the wycked, and he yet forsake not his vngodlynnesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Rt. ii.

Rt. ii.

Ezech. 18. a

* Nowe ys a ryghteous man go fro his righteousness, & do the thynges that is euil: I wyl laye a stonblyng blocke before him, & he shall dye, because thou hast not geuen him warnynge: yea, dye shall he in hys owne synne, so that the vertue, whiche he dyd before, shall not be thoughte vpon: but hys bloude wyl I requyre of thyne hande.

Neuerthelesse, ys thou exhortest the ryghteous, that he synne not, and so the ryghteous do not synne: then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came the hande of the Lorde vpon me, and he sayde vnto me: Stande vp, and go in to the felde, that I maye there talke with the.

Ezech. 1. a

So when I had rylen vp, and gone forth into the felde: Beholde, the glory of the Lorde stode there, * lyke as I saw it afore, by the water of Cobar.

Ezech. 11. a

* Then fel I downe vpon my face, and the spirite came in to me, which set me vp vpon my fete, and sayd thus vnto me: So thy waye, and sparre thy selfe in thyne house. Beholde, (O thou sonne of man) there shall chaynes be brought for the, to bynde the withal, so that thou shalt not escape oute of them. And I wil make thy tunge cleue so to the rofe of thy mouth, that thou shalt be domine, and not be as a chylder, with them: for it is an obstynate household.

But when I speake vnto the, then open thy mouth, and saye. Thus sayeth the Lorde God: who so heareth, let him heare: who so wil not, let him leaue: for it is an obstynate household.

The Notes.

a. By this watchman are figured byshoppes, priestes, and preachers, whiche must take the occasion of their speakynge and exhortynge at the mouth of God, and speake not in their owne, but in his name.

b. Somewhat: thou shalt hearken vnto the word of my mouth, and shalt monithe them from out of me.

The. iiii. Chapter.

The besege of the cite of Ierusalem is signified. The longe continuance of the captivitye of Israel. An hunger is prophesied to come in the captivitye.

Thou sonne of man: a take a tyll stone, and laye it before the, and describe vpo it the cite of Ierusalem, howe it is beseged, howe bulwarkes and stronge dyches are gra-

uen on euery syde of it: describe also tentes, and an hooste of men rounde aboute it.

Moreover, take an yron panne, and set it betwyxte the & the cite, in steade of an yron wall. Then set thy face towarde it, besege it, and laye ordinaunce agaynste it, to wyne it. This shalbe a tokē vnto the house of Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house of Israel vpon the. Certayne dayes appoynted, thou shalt slepe vpon that syde, and beare theyr synnes. * Neuerthelesse, I wil appoynte the a tyme (to put of theyr synnes) and the nombze of the dayes: Thre hundred and .xc. dayes muste thou beare the wyckednesse of the house of Israel. When thou hast fulfilled these dayes lye downe againe, and slepe vpon thy ryghte syde. xl. dayes, & beare the synnes of the house of Iuda.

Ezech. 12. a

* A daye for a yeaere, a daye (I saye) for a yeaere, wyl I euer laye vpon the. Therefore set nowe thy face against that beseged Ierusalem, and dyscouer thyne arme, that thou mayest prophesye agaynste it.

Ezech. 14. a

Beholde, I wyl laye chaynes vpon thee, that thou shalt not turne y fro me one syde to another, tyll thou hast ended the dayes of thy sege.

Wherefore, take vnto the wheate, barleye, beanes, growel sede, Millium and fytyches: and put these together in a vessel, and make the loanes of breade therof, accordynge to the nombze of the dayes that thou must lye vpo thy side: that thou mayest haue breade to eate, for thre hundred and .xc. dayes.

And the meate that thou eatest, shalt haue a certayne wayght appointed: namely twentye sycles euery daye. This apoynted meate shalt thou eate daylye, from the begynnynge to the ende.

Thou shalt dryncke also a certayne measure of water: Namely, the syxte parte of an hin shalt thou dryncke daylye from the begynnynge vnto the ende. Barlye cakes shalt thou eate, yet shalt thou fyyste strake them ouer with mans donge, that they maye se it. And with that sayde the **LORDE**: * Euen thus shall the chyldren of Israell eate their despyled breade in the myddest of the

Ezech. 15. a

the Gentyles, amonge whome I wyll scatre them.

Then sayde I: Oh Lord God. Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre I did neuer eate of a dead carcase, or of that whiche was slayne of wyld beasts, nether ca there euer any vncleane fleshe in my mouth.

Where vnto he answered me, and sayde: Well than, I wyl graunte the to take colwes donge, for y donge of a man, and to strake the bread ouer with al, befoze them.

And he sayde vnto me: Beholde, thou sonne of man, * I wyll mynyshe al y prouision of bread in Jerusalem, so y they shall weye their bread, and eate it with scarcenesse. But as for water, they shall haue a very lytle measure therof, to dryncke. And when they haue no more breade nor water, one shall be destroyed with another, and samyng awaye for their wyckednesse.

The notes.

a. This is a prophete done by an outwarde sygne, as in Jeremie. xiii. a. When the people are unworthie of the worde of God, the are y prophetes commaunded to vse suche visyble sygnes: as here to paynte out Jerusalem and the besegynge therof in a style stone.

The. v. Chapter.

The epible of the heartes, by whiche is signified the destruction of the people. The causes of the anger of God towards the people. The Lord dyscloseth the epible of the heartes.



Thou sonne of man, take the then a sharpe knyfe, namely, a raluore. Take that, and haue the heere of thy head and beerd:

Then take y scales and the waight, and deuyde the heere a sinder. And burne the thyrde parte therof in the fyze in the myddest of the cyrpe, and cut the other thyrde parte in peces with a knyfe. * As for the thyrde parte that remayneth, cast it in the winde, and then shewe the bare knyfe.

Yet afterwarde take a lytle of the same and bynde it in thy cote lappe.

Then take a curtely of it, and caste it in the myddest of the fyze: and burne it in the fyze. Out of the same fyze shal goe a flame, vpon the whole house of Israel. Moreover, thus sayde the Lord God: This same is Jerusalem. I set her in the myddest of the heathen and naci-

ons: that are rounde aboute her, but she hath despyled my iudgementes more then the Gentyles them selues, and broken my commaundementes more then the nations, that lye rounde aboute her: for they haue caste oute myne ordinaunces, & not walcked in my lawes. Therefore, thus sayeth the Lord God: * For so muche as ye with poure wyckednesse farre excede the heathen, that dwell rounde aboute you: (for ye haue not walcked in my lawes, nether haue ye kept myne ordinaunces.) Therefore thus sayeth the Lord God.

I wyl also come vpon the, for in the myddest of the wyll I syt in iudgement, in the syght of the heathen, and wyll handle the of suche a fashion, as I neuer dyd befoze, and as I neuer wil do from that tyme forth, and that because of all thyne abominacions. * For in thee, fathers shall be sayne to eate theyr owne sonnes, & the sonnes their owne fathers. Suche a courtte wyll I kepe in the, and the whole remnaunte wil I scatre in to al the wyndes.

Wherefoze as truly as I lye (saith the Lord God) seynge thou hast despyled my Sanctuary, with all maner of abominacions and with al thy shameful offenses: for this cause wyl I also destroye the. Myne eye shall not ouer se the, nether wil I spare the.

* One thirde parte within the, shall dye of the pestilence and of hunger: Another thyrde parte shall be slayne downe rounde aboute the, with the swearde: The other thyrde parte that remayneth, wyll I scatre abroade towarde all the wyndes, and drawe oute y swearde after them. Thus I wyl perfourme my indignacion and set my wrathe agaynst them, and ease my selfe. So that when I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lord, whiche with a feruente gelousye haue spoken it. Moreover I wyl make the waste and abhorred, befoze all the heathen that dwel about the, and in the syghte of al them, that go by the: so that when I punyshe the in my wrathe, in myne anger, and with the plage of my whote displeasure: thou shalt be a very abomination, shame, a gasynge and wondringe stocke, amonge the heathen

Re. lxxi

that

Eze. v. d
Eze. xiii. d
4. re. xv. a

Deut. 28. e
Eze. 4. e
4. reg. 16. f

Jer. xv. a

Jer. 7. b

that lye aboute the. Euen I the Lorde haue spokē it, and it shal come to passe, when I shute amonge them the perious darteres of hunger, whiche shalbe but death: Yea, therfore shal I shute them, because I wyll destroye you. * I wyll encrease hunger, and mynythe all the prouision of bread amonge you.

Plages and myserie wil I sende you, yea, and wyld beasts also to destroye you. Pestilence and bloudshedynge shal come vpon you, and the swearde wyll I brynge ouer you. Euen I the Lorde, haue sayde it.

The. vi. Chapter.

The sheweth that the people shalbe plagued for synne of Idolatre. He prophesyeth the repentaunce of the remaunte of the people, and their deliuerance. The destruction of the scowarde is prophesied.

AND the worde of y^e Lord came vnto me, saying: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophesye vnto them, and saye: Heare the word of the Lorde God, O ye mountaynes of Israel: Thus hath the Lord God spoken to y^e mountaynes, hylles, valleys and dales.

Beholde, I wyll brynge a swearde ouer you, and destroye your hye places: I wyll caste downe youre aulters, and breake downe youre temples. Your dayne men wyl I laye before your goddes, and the deade carcases of the chyldren of Israel wyl I caste before their ymages, youre bones wyl I destroye rounde aboute your aulters, and dwellynge places.

The cyties shalbe desolate, the hyl chapels layed waste: youre aulters destroyed, and broken: youre goddes caste downe, and taken awaye, youre sepulchres layed eauen with the grounde, youre owne workes cleane rotted oute.

Your dayne men shal lye amonge you, that ye maye learne to know, how that I am the Lorde. * Those that amonge you haue escaped the swearde, wyl I leaue amonge the Gentyles, for I wyll scatte you amonge the nacions. And they that escape from you, shal thyncke vpon me amonge the heathen, where they shalbe in captiuitie.

As for that worshyp and vsurpation full herte of theirs, wherewith they

runne awaye fro me, I wyll breake it: yea, and put oute those eyes of theirs, that commytte fornicacyon with theyr Idols.

Then shal they be ashamed, and dyspleased with theyr selues, for the wyckednesses and abhomynacions, whyche they haue done: and shal learne to knowe, howe that it is not in vayne, that I the Lorde spake, to brynge suche myserye vpon them.

The Lorde sayde more ouer vnto me: Smyte thyne handes together, and stampe with thy fete, and saye: Wo worthe all the abominacions & wyckednesses of the house of Israel, for because of them, they shal perishe with the swearde, with hunger and with pestilence. Who so is farre of, shal dye of the pestilence: he that is nye at hande, shal perishe with the swearde: and the other that are beseged, shal dye of hunger.

Thus wyl I satisfye my wrothe full dyspleasure vpon them. And so shal ye learne to know, that I am the Lord, when youe dayne me lye among youre goddes, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places, where they dyd sacrifice to all their Idols. I wyll stretche myne hande oute vpon them, and wyl make the lande waste: So that it shal lye desolate and voyde, from the wyldernes of Desblathah forth, thoro we all theyr habitacions: to learne them for to know, that I am the Lorde.

The. vii. Chapter.

The ende of all the lande of Israel shal sodenly come. The cause of the destruction thereof. The prophete is commaunded to shewe the summe of the euilles that are at hande.

THE worde of the Lord came vnto me on this maner: The I call, O thou sonne of man. Thus sayeth y^e Lord God vnto the lande of Israel: The ende commeth, yea, verely the ende commeth vpon al the four corners of the earth.

But now shal the ende come vpon the: for I wyll sende my wrothe vpon the, and wyl punish the: accordynge to thy

Esai. liii. e

Esai. 36. e

Baru. iii. e

Eze., vii. b
ix. c

thy wayes, & rewarde thee after al thy abhominacions. * Myne eye shall not ouerse the, nether wyll I spare the: but rewarde the, accor dyng to thy wayes, and declare thy abhominacions. Then shall ye knowe, that I am the Lorde.

B Thus sayeth the Lorde God: Beholde, one myserye and plage shall come after another: the ende is here. The ende (I saye) þ wayteth for the, is come al ready, the houre is come against the, that dwellest in the lande.

The tyme is at hande, the daye of sedycion is harde by, and no glad tidings vpon the mountaynes. Therefore, I wyll shortly poure oute my sore displeasure ouer the, and fulfill my wrath vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominacions.

Eze., vii. b
and ix. c

C * Myne eye shall not ouerse the, nether wyll I spare the: but rewarde the after thy wayes, and shewe thy abhominacions, to learne you for to knowe, howe that I am the Lord that synneth. Beholde, the daye is here, the daye is come, þ houre is runne oute, a the rodde flozeth, wylfulnesse waxeth grene, malycious vyolence is growne by, and the vngodlye warden to a staf. Yet shall there no complaynte be made for them, nor for the trouble that shall come of these thynges.

Eze., vii. b

Eze., vii. b
i. Thel. v. a

D The tyme cometh, the daye draweth nye: * Who so byeth, let hym not reioyce: he that selleth, let him not be sorrye: for why? * Trouble shall come in the myddest of all þ rest: so that þ seller shall not come agayne to the byer, for nether of them bothe shall lyue. For the vision shall come so greatly ouer all, that it shall not be hyndered: No man also with hys wyckednesse shall be able to saue his owne lyfe. The trompettes shall ye blowe, and make you all readye, but no man shall goe to the battel, for I am wrothe with all the whole multitude.

Deut. 32. b

E The swearde shall be withoute, þ silence and hunger within: so that who so is in the felde, shall be slayne with the swearde: and he that is in the cite, shall perishe with hunger and þ silence.

And suche as escape and fle from a:

monge them, shall be vpon the hylls, lyke as the doves in the felde: euery one shall be astrayde, because of hys owne wyckednesse.

All handes shall be let downe, and al knees shall be weake as the water: they shall girde them selues with sacke cloth, feare shall fall vpon them. Their faces shall be confounded, * and their heades balde: their siluer shall lye in the stretes, and their golde shall be despyled: * Yea, theyr syluer and golde maye not deliuer the, in the daye of the fearful wrath of the Lorde.

Eze., vii. b

Sopho., i. b
Eze., v. b
Irou. xl. b

Eze., vii. b

They shall not satysfye their hongrye soules, nether fyl theyr emptye belyes there with: for it is become their owne decaye thorow theyr wyckednes: because * they made therof not onely costlye Jewels for their pompe & pryde, but also abhominable ymages and idoles. For this cause wyll I make them to be abhorred. Moreover, I wyll geue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, and they shall destroye it. My face wyll I turne from them, my treasure shall be despyled: for the theues shall go in to it, and suspende it. I wyll make clene ryddaunce, for the lande is whole despyled with vnyghteous iudgement of innocente bloude, and the cite is ful of abhominacions. Wherefore, I wyll byynge the moost cruel tyrantines from amonge the heathen, to take their houses in possessiō. I wil make þ pompe of the proude to cease, and they shall take in their Sanctuarye. When this trouble cometh, they shall seke peace, but they shall haue none. One myschefe and sorowe shall folowe another, & one rumoure shall come after another:

Eze., vii. b

* Then shall they seke vispions in bayne at their prophetes. The lawe shall be gone from the priestes, and wisdom from the elders. The kynge shall mourne, þ Princes shall be clothed with heuynesse, and the handes of the people in the lande shall tremble for feare. I wyll do vnto the after their owne wayes, and accor dyng to their owne iudgements wil I iudge them: to lerne them for to knowe, that I am the Lorde.

The Notes.

a. The rodde flozeth. This rodde signifieth
Re. iiii. the

Jerusalem.

The Prophecie

the kynge of Babilō, which was in his flowers, and in his chere pryde and should euen now come to destroye Jerusalem.

The viii. Chapter.

In apperaunce of the sympletyude of God, Ezechiel is broughte vnto Jerusalem in the spiryte. The Lorde sheweth the prophete the Idolatries of the house of Israel, and cheafely of the Priestes.



It happened, that in the sixte yere the fift day of the sixte moneth I sat in my house, and the Lordes of the counsell of Iuda with me: and the hande of the Lorde God fell euen there vpon me. And as I looked vp, I sawe as it were a lycknesse of fyre from his loynes downwarde, and from his loynes vwarde it shyned maruelous cleare.

Ezech. i. c

* This sympletyude stretched oute an hande, and toke me by the heartye lockes of my heade, and the spirite lyfte me vp betwixte heauen and earth: and god broughte me in a bylion to Jerusalem, into the entrie of the inner porte that lyeth towarde the north: there stode an ymage, with whome he hath all thynges in his power, was very wrothe.

Ezech. iii. b
and. xi. d

And beholde, the glozy of the God of Israel was in the same place: euen as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man, D lyfte vp thyne eyes, and loke towarde the north. Then lyfte I vp myne eyes towarde the north, and beholde: besyde the porte northwarde, there was an aulter made vnto the ymage of prouocacion in the very entrynge in. And he sayde further moze vnto me: Thou sonne of man, seist thou what these do? Seist thou the greate abhomynacions that the house of Israel commytte in thys place: whiche oughte not to be done in my sanctuarie? But turne the aboute, and thou shalt se yet greater abominacions. And with that broughte he me to the courte gate: and when I looked, beholde, there was an hole in the wall.

Ezech. i. a

Then sayde he vnto me: Thou sonne of man, dygge thowowe the wall. And when I dygged thowowe the wall, beholde, there was a doze. And he sayde vnto me: Go thy waye in, & loke what wycked abominacions they do there. So I wente in, and sawe: and beholde, there were al maner images of womes and beastes, all Idoles and abhomynacions

D

of the house of Israel paynted euery one rounde about the wal. There stode also befoze the images. * Ixx. lordes of the counsell of the house of Israel: and in the myddest of them stode Iazaniah the sonne of Saphan: And euery one of them had a censoure in his hande, & out of the incense, there wente a smoke, as it had bene a cloude. Then sayde he vnto me: Thou sonne of man, hast thou sene what the Senatours of the house of Israel do secretly, euery one in his chambere? For they saye: Cusch, the Lord seyth vs not, the Lorde regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greate abominacions that they do. And with that he brought me to the doze of the porte of the Lordes house, towarde the north. And beholde, there sat women mournynge for Thamuz. Then sayde he vnto me: Hast thou sene this, thou sonne of man? Turne the aboute, and thou shalt se yet greater abominacions. And so he broughte me in to the inwarde courte of the Lordes house: & beholde at the porte of the Lordes house, betwixte the fore entrie and the aulter, there were fyue and twentye men, that turned theyr backes vpon the temple of the Lorde, and their faces toward the east, and these worshipped the sunne.

exo. xlii. b
Ruin. xi. o

E
Job. xlii. b
Esa. xxi. c
Iere. 23. d
Ezech. ix. c

F

And he sayde vnto me: Hast thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trylle, to do these abominacions here? Shoulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto anger? Yea, and purposely to caste vp their noses vpon me? Therefore wyll I also do some thyng in my wrothfull dyspleasure, so that myne eye shall not ouerle them, nether wyll I spare them. * Yea, and though they crye in myne eares with loude voyce, yet wyll I not heare them.

Dion. i. c
Iere. xi. b.
and. xlii. b
Mich. 3. a

The Notes.

a. The hill Sion was walled rounde aboute and that wall which compassed it was called the outwarde wal: Aboute the temple was there another wal, that was called the inwarde wall, whiche although it were outwarde from the temple, yet was it inwarde from the wal which compassed the hill. The space betwene the inwarde wall, and the temple, was called the inner courte. Therin were many portes, & in the north porte therof

therof was Ezechiel set: for that place was holy, and therein dyd they vse to worship God: But the filthines of this hateful image of Baal (which the prophet here calleth y ymage of prouocation, because it prouoked y lord to vengeance) had they defyled it: as supersticion doeth commonlye defile euen the mooste holdest thinges, and suche as appeare most godlyest.

b. That is, after Sapient Hierome, Adonides, Anastasius, whiche was Venus fayrest soune, and whiche is fayned to haue risen from death to life, whiche fable the women of Jewrye dyd celebrate and holde solempne bothe with miche and teares. Some saye that it was an ymage, whiche was made to wepe by craft. Before this ymage dyd women also bewaile their separacion frome their louers, and reioyced when they obtrayned them agayne.

The. ix. Chapter.

The destruction of Idolatres, and y conuersaciō of the rzythous. They that shalbe saued are marked. They that are vnmarched are slayne. A complaynte of the prophete for the destruction of the people.

I cryed also wyth a loude voyce in myne eares, sayinge: Come here ye rulers of the ctyte, euerye man wyth hys weapened hande to the slaughter. Then came there syxe men oute of the strete of the vpper port towarde the North, and euerye man a weapon in his hande, to the slaughter. There was one amongst them, that had on hym a linnen raymente, and a wyrters ynckehorne by hys syde.

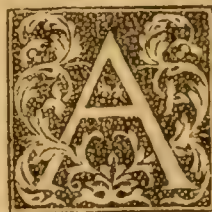
These went in, and stode belyde the brasen aulter: for the glozpe of y Lord was gone awaye frome the Cherub, and was come downe to the thresholde of the house, and he called the man that had the linnen rayment vpon hym, and the wyrters ynckehorne by his syde, and the Lord sayde vnto hym: Goe thy waye thorowe the ctyte of Ierusalem, and set thys marcke Chau vpon the foreheades of them, that mourne and are sorre for all the abhominacions, that be done therein. And to the other he sayde that I myght heare: Goe ye after hym thorow the ctyte, slaye, ouerle none, spare none: Kyll and destroye bothe olde men and younge, maydens, chyl dren and wyues.

But as for those, y haue thys marke Chau vpon them: Se that ye touche them not, and begynne at my Sanctuary. Then they beganne at the El-

ders, whych were in the temple, for he sayde vnto them: When ye haue despyled the temple, and fylled the courte wyth the slayne, then goe poure waye forthe. So they wente oute, and slewe downe thorowe the ctyte. Nowe when they had done the slaughter, and I yet escaped: I fell downe vpon my face, and cryed, sayinge: O Lorde, wilt thou then destroye all the resydue of Israell, in thy sore displeasure, that thou haste powzed vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israell & Iuda is very great: So that the lande is ful of bloude, and the ctyte full of vnsaythfulnesse: for they say: *Cush, the Lorde regardeth not the earthe, he seyth vs not. Therefore wyll I vpon them, myne eye shall not ouerle them, neither wyll I spare them, but wyll recompense their wyckednesse vpon their heades. And behold, the man y had the linnen rayment vpon hym, and the wyrters ynckehorne by hys syde: Tolde all the matter howe it happened, and sayde: Lorde, as thou haste commaunded me, so haue I done.

The. x. Chapter.

Of the man that toke whote burnynge coales oute of the myde of the wheles and of the Cherubyns, in token of the burnynge of Ierusalem. A rehearsall of the vision of the wheles, of the beastes & of the Cherubyns.



As I looked, beholde, in the firmamente that was aboue the Cherubyns there appeared the similitude of a stole of Saphir vpon them: Then sayde he that sate therein, to him that had the linnen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubyns, and take thynne hande full of hoate coles oute from betwene the Cherubyns, and caste them ouer the ctyte. And he crepte in, that I myght see.

Nowe the Cherubyns stode vpon y ryghe syde of the house, when the man went in, and the cloude filled the innermer courte. But the glozpe of y Lord remoued from the Cherubyns, & came vpon the thresholde of the house: So that the temple was ful of cloude, and the courte was full of the hyne of the

Br. b. Lordes

Job. xlii. b
Esa. xlii. c
eccl. xlii. b
Eze. vii. a

Eze. xlii. b

Ezech. ix. a

ii. pa. xlii. a

Exod. xl. c
Num. ix. c
3. re. viii. b

Iud. ii. a

Eze. xlv. b
Eli. b
1. Pet. iiii.

Jerusalem. The Propheeye.

Lordes glozpe. Yea, and the sounde of the Cherubyns wynges was hearde into the fore courte, lyke as it had bene the voyce of the al myghty God, when he speaketh. Now when he had bydden the man y was clothed in linnen, to go and take the hoat coales from the myddest of the wheles, whiche were vnder the Cherubyns: he went & stode besyde the wheles. Then the one Cherub reached forth the hys hande frome vnder the Cherubyns, vnto the fyre that was betwene the Cherubins and toke therof, and gaue it vnto hym that had on the linnen raymente in hys hande: whiche toke it, and went oute. And vnder the wynges of the Cherubins, there appeared the lykenesse of a mannes hande: I sawe also foure wheles besyde the Cherubyns, so that by euery Cherub there stode a whele. And the wheles were (to looke vpon) after the fashion of the precyous stone of Charlis: yet, (vnto the syghte) were they fashyoned and lyke, as yt the one whele had bene in another.

When they wente forth, they wente all foure together, not turnynge about in their goynge: But where the fyrste wente, thither wente they after also, so that they turned not aboute in their goynge. Their whole bodyes, their backes, their handes and wynges, yea, and the wheles also were all ful of eyes rounde aboute them all foure. And I hearde hym call the wheles, Galgall (that is) a rounde boule. * Euery one of them had foure faces: So that the one face was the face of a Cherub, the seconde of a man, the thyrde of a Lyon, the fourthe of an Eggle, and they were lyfted vp aboue. Thys is the beast, that I saw at y water of Cobar. Now when the Cherubyns wente, the wheles wente wyth them, and when the Cherubyns shoke their wynges to lifte them selues vwarde, the wheles remayned not behynde, but were wyth them also. Shortely, when they stode, these stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, for the spirite of lyfe was in the wheles.

Then the glozpe of the Lorde was lyfte vp from the thresholde of the tem-

ple, and remayned vpo the Cherubins: And the Cherubyns flackered wyth theyr wynges, & lyft them selues vp fro the earthe: So that I sawe when they wente, and the wheles wyth them. And they stode at the East syde of the porte, that is in the house of the Lorde. So the glozpe of the Lorde was vpon the. Thys is the beast that I sawe vnder the God of Israell, by the water of Cobar. And I perceaued, that it was the Cherubyns. Euery one had foure faces, and euery one foure wynges, and vnder their wynges, as it were mennes handes. Nowe the fygure of their faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of them: Euery one in hys goynge wente straighte forwarde.

The .xi. Chapter.

Who they were that seduced the people of Israell. Agayne these he propheth, & wyngs them how they shal be dysparkled abrode. The renynge of the hearte cometh of God, otherwyle can we not walche in hys commaundementes. He threateneth them that leane vnto theyr owne councelles.



Over, the spirite of the Lorde lyfte me vp, & brought me vnto y Cit poorte of the Lordes house. And behold, there were .xxv. me vnder the dore amonge whome I sawe Jaazaniah the sonne of Azur, and Sheltiah the sonne of Bananiah, the ruelars of the people. Then sayde the Lorde vnto me: Thou sonne of man: These men ymagyn mischiese, and a wycked counsell take they in thys ctye, sayinge: Tush, there is no destruccion at hande, lette vs buylde houses: Thys Jerusalem is the cauldron, and we be the flesh. Therfore shalte thou propheeye vnto them, yea, propheeye shalte thou vnto them, O sonne of man. And wyth that fell the spirite of the Lorde vpon me, and sayde vnto me: speake, thus sayeth the Lord: On thys maner haue ye spoken (O ye house of Israell) and I knowe the ymagynacions of youre heartes. Manye one haue ye myrthered in thys ctye, and fylled the stretes full of the slayne. Therefore, thus sayeth the Lorde God: The slayne men that ye haue layde on the grounde in thys ctye, are the flesh,

AND

Ezech. i. b.

Ezech. xi. d
and. xlii. a.

Ezec. 24. a and this cytye is the cauldron: But I
 Mat. 26. c wyll bynge you oute of it: * ye haue
 drawen oute the ſwerde, euen ſo wyll I
 alſo bynge a ſwerde ouer you, ſayeth
 the Lorde God. I wyll dꝛyue you oute
 of thys cytie and delyuer you into your
 enemyes hande, and wyll condemne
 you. Ye ſhalbe ſlayne in all the coaſtes
 of Iſrael, I wyll be auenged of you:
 To learne you for to knowe, that I am
 the Lorde. Thys citie ſhall not be your
 cauldron, neither ſhall ye be the fleſhe
 therein: But in the coaſtes of Iſrael
 wyll I puniſhe you, that ye may knowe,
 that I am the Lorde: In whole com-
 maundementes ye haue not walcked,
 nor kepte hys lawes: * But haue done
 after the cuſtomes of the Heathen, that
 lye rounde aboute you.

Lea. xlvii. a
 Deu. xii. d.

Nowe when I preached, Pheltiah
 the ſonne of Bananiah dyed. Then fell
 I downe vpon my face, and cryed with
 a loude voyce: O Lorde God, wylte
 thou then vtterlye deſtroie al the rem-
 naunte in Iſrael: And ſo the worde of
 the Lorde came to me on thys maner:
 Thou ſonne of man: Thy bzethzen, thy
 kynſfolke, and the whole houſe of Ju-
 da, whyche dwell at Jeruſalem, ſaye:
 They be gone farre frome the Lorde,
 but the lande is geuen vs in poſſeſſion.
 Therefore tell them, thus ſayeth the
 Lorde God: I wyll ſende you farre of
 amonge the Gentyles, and ſcater you
 amonge the nacions, and I wyll ha-
 lowe you but a lytle, in the landes
 where ye ſhall come. Tell them alſo,
 thus ſayeth the Lorde God: I wyll ga-
 ther you agayne oute of the nacions,
 and bynge you frome the countreyes
 where ye be ſcattered, and wyll gyue
 you the lande of Iſrael agayne: And
 thither ſhall ye come. And as for all
 impedimentes, and all youre abhomy-
 nacions: I wyll take them awaye.

D * And I wyll geue you one hearte,
 and I wyll plante you a newe ſpirite
 within your bowels. That ſtony heart
 wyll I take oute of youre bodye, and
 geue you a fleſhelye hearte: That ye
 maye walcke in my commaundemen-
 tes, and kepe myne ordinaunces, and
 doe them: That ye maye be my people,
 and I youre God. But looke, whole
 heartes are diſpoſed to folowe theyr

that is, a
 mild, ſoft
 & tracta-
 ble heart.

abhominacions and wycked lyuings:
 Thoſe mennes dedes wyll I bynge
 vpon their owne heades, ſayeth y Lorde
 God. After thys dyd the Cherubyns
 lyfte vp their wynges, and the wheles
 wente wyth them. * So the gloꝛye of
 the Lorde went vp from the myddelt of
 the citie, and ſtoode vpon the mounte of
 the citie towarde the Eaſt. * But the
 wynde tooke me vp, and in a viſion
 (whiche came by the ſpirite of God) it
 broughte me agayne into Chaldea a-
 monge the prizoners. Then the viſion
 that I had ſene, banished awaye fro
 me. So I ſpake vnto the prizoners,
 all the wordes of the Lorde, whiche he
 had ſhewed me.

Ezech. x. e;
 and, xlii. a.

Ezech. lii. b
 and, viii. a.

The. xlii. Chapter.

The parable of the veſſelles of y captyuſſye. The
 expoſition of the parable, by which the rakyng of
 kynge Zedekiah is ſignified. Another parable wherby
 the dyſcreete of honzer and thys is ſignified.



He worde of the Lorde I
 came vnto me, ſayinge:
 Thou ſonne of man, y
 dwelleſt in the myddelt
 of a froward houſhold:
 * Whyche haue eyes to
 ſee, a yet ſe not: eares haue they to heare,
 and yet heare they not, for they are an
 obſtinate houſholde. Therefore (O thou
 ſonne of man) make thy gere redye to
 flytte, and goe forth by fayre daye
 lyght, that they maye ſee. Yea, euen in
 their ſyghte ſhalte thou goe frome thy
 place to another place: If peraduenture
 they will conſider, that they be an
 vnbodient houſholde. Thy gere that
 thou haſte made redye to flyt withall,
 ſhalte thou beare oute by fayre daye
 lyght, that they maye ſee: and thou thy
 ſelfe ſhalt go forth alſo at euen in theyr
 ſyght, as a man doeth when he flytteth.
 Dygge thozowe the wall, that they
 maye ſee, and beare thozow it the ſame
 thyng, that thou tookeſt vp in their
 ſight. As for thy ſelfe, y ſhalte go forth
 in the darcke. Hyde thy face that thou
 ſee not the earth, for I haue made thee
 a ſhewetoken vnto the houſe of Iſrael.
 Nowe as the Lorde commaunded me,
 ſo I dyd: The gere that I had made
 redye, brought I oute by daye. At euen
 I brake downe an hole thozow the wall
 with myne hande: And when it was
 darcke

Eſay. vi. b
 mat. xxi. b.
 Mark 4. a
 Luke viii. b
 Actu 28. d.
 Rom. xi. b.

darcke, I toke the gere vpon my shoul-
ders, and bare them oute in their sight.

C And in the mornynge, came the word
of the Lorde vnto me, sayinge: Thou
sonne of man, yf Israell that frowarde
housholde aske thee and saye: What do-
est thou there? Then tell them: Thus
sayeth the Lorde: Thys punysh-
ment toucheth the chiefe ruelars at Je-
rusalem, and all the house of Israell,
that dwell amonge them: Tell them: I
am youre shewe token: Lyke as I haue
done, so shall it happen vnto you: flyt
shall ye also, and goe in to captiuite.

*Jere. xx. b.
and, xxxiii. b.
xxx. a. 34. b.*

* The cheifest that is amonge you, shall
lade hys shoulders in the darcke, and
get hym awaye. He shall breake downe
the wall, to carpe stufte therethorowe:

D He shall couer hys face, that he see not
the grounde, with his eyes. * My lyne
wyl I sprede oute vpon hym, and cat-
che him in my net, and carpe hym to
Babilon, in the lande of y Chaldees:
Whiche he shall not see, and yet shall he
dye there. As for all hys helpers, and
all his hoostes, that be aboute him, I
wyl scatter them towarde all the win-
des, and drawe oute a swearde after
them. * So when I haue scattered them
amonge the heathen, and strowed them
in the landes, they shall knowe, that I
am the Lorde. But, I wyl leaue a ly-
tle nombre of them frome the swearde,
honger and pestilence: To tell all their
abominacions amonge the heathen,
where they come: that they may knowe,
howe that I am the Lorde.

*Ezech. xv. b.
and, xxi. b.*

C Moreover, the worde of the Lorde
came vnto me, sayinge: Thou sonne of
man: with a fearfull tremblyng shall
thou eate thy breade, with carefulnesse
and sorowe. Shalte thou drinke thy
water. And vnto the people of the land,
speake thou on this maner: Thus say-
eth the Lorde God, to them that dwell
in Jerusalem, and to the lande of Isra-
ell: Ye shall eate youre breade with so-
rowe, and drinke youre water with he-
uynesse: Yea, the lande with the fulnes
thereof shall be layde waste, for the wy-
kednesse of them that dwell therein. And
the cities that now be wel occupied,
shall be voyde, and the lande desolate:
That ye may know, how that I am the
Lorde.

Yet came the worde of the Lorde vn-
to me agayne, sayinge: Thou sonne of
man, what maner of byworde is that,
whiche ye vse in the lande of Israell,
sayinge: Tushe, * seynge that the day-
es are so slacke in comynge, all the
visions are of none effecte: Tell them
therefore: Thus saith the Lorde God:
I wyl make that byworde cease, so
that it shall no more be commonly vsed
in Israell.

But saye this vnto them: the dayes
are at hande, that euerye thyng which
hathe bene prophesied, shall be fulfilled.
There shall no vision be in vayne,
neither anye propheeye fayle amonge
the children of Israell: For it is I the
Lorde, that speake it: And what soeuer
I the Lorde speake, it shall be perfor-
med, and not be slacke in comynge.

Yea, euen in youre dayes (O ye frow-
warde housholde) wyl I deuyse some
thinge, and bynge it to passe, sayeth
the Lorde God. And the woorde of the
Lorde came vnto me, sayinge: Beholde,
thou sonne of man: The house of Isra-
ell saye in this maner: Tushe, as for
the vision that he hathe sene, it wyl be
manye a daye or it come to passe: Is it
farre of yet, the thyng that he prophe-
cyeth. Therefore saye vnto them: Thus
sayeth the Lorde God: All my wordes
shall no more be slacke: Loke what I
speake, that same shall come to passe,
sayeth the Lorde.

C The. xiii. Chapter.

*The worde of the Lord agaynst the false prophetes,
whiche teache the people the counselles of theyr owne
heartes.*



He woorde of the Lorde
came vnto me, sayinge: Thou sonne of man,
Speake, propheeye a-
gaynst those prophetes,
that preache in Israell:
and saye thou vnto them that prophe-
cie oute of their owne heartes: heare
the worde of the Lorde, thus sayeth the
Lorde God: * Wo be vnto those foli-
sh prophetes, that folowe their owne spi-
rite and speake where they se nothyng.
* O Israell, thy prophetes are lyke the
fores vpon the drye felde: For they
stande not in the gappes neither make
they an hedge for the house of Israell,
that

Ezech. 34. 5.

that men myghte abyde the parell in the day* of the Lorde. Wayne thynges they see, and tell lyes, to maynteyne their preachynges withall. The Lorde (saye they) hath spoken it, when in verye dede the Lorde hath not sent them. Wayne visions haue ye sene, and spoken false prophecies, when ye saye: The Lorde hath spoken it where as I neuer sayde it.

B Therefore, thus sayeth the Lorde God: Bycause your wordes be vayne, and ye seke oute lyes: Beholde, I wyll vpon you, sayeth the Lorde. Myne handes shall come vpon the prophetes that loke out vayne thynges, and preache lyes: They shall not be in the counceyl of my people, nor written in the booke of the house of Israell, neyther shall they come in the lande of Israel: That ye maye knowe, howe that I am the Lorde God. And that for thys cause:

Iere. viii. b They haue disceaued my people, * and tolde them of peace, where no was. One setteth vp a wall, and they dawbe it with lowse claye. Therefore tell them which dawbe it with vntempered morter, that it shall fall. * For there shall come a greate hower of rayne, greate stones shall fall vpon it, and a soore storme of wynde shall breake it, so shall the wall come downe. Shal it not then be sayde vnto you: Where is nowe the morter, that ye dawbed it withall? Therefore thus sayeth the Lorde God: I wyll breake oute in my wrathful displeasure with a storme wynde, so that in myne anger there shall come a mighty hower of rayne, and hayle stones in my wrath, to destroye withal.

C As for the wall, that ye haue dawbed with vntempered morter, I wyll breake it downe, make it euen with the grounde: So that the foundation thereof shall remoue, and it shall fall, yea, and ye your selues shall perishe in the midst thereof: To learne you for to knowe, that I am the Lorde. Thus wyll I perfourme my wrath vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and then wyll I saye vnto you: The wal is gone, and the dawbers are a waye. These are the prophetes of Israell, whiche prophete vnto the cite of Ierusalem, and

looke oute bilsong of peace for them, where as no peace is, sayeth the Lorde God. Wherefore (O thou sonne of man) set thy face agaynste the daughters of thy people, whiche prophete oute of their owne heartes: And speake thou prophete agaynste them, and saye: Thus sayeth the Lord God: Wo be vnto you, that sowe pyllowes vnder al arme hooles, and bolsters vnder the heades both of younge & olde, to catche soules with al. * For when ye haue gotten the soules of my people in your captiuite, ye promysse them lyfe, and dishonoure me to my people, for an handfull of barley, and for a peece of breade: When ye kyll the soules of them, that dye not, and promysse life to them, that liue not: Thus ye dissemble with my people, & beleueth your lyes.

Wherefore, thus sayeth the Lorde God: Beholde, I wyll also vpon the pyllowes, wherewith ye catche the soules in slyenge: Them wyll I take frome your armes, and lette the soules goe, that ye catche in slyenge. Your bolsters also wyll I teare in peaces, and deliuer my people out of your hande: So that they shall come no moore in your handes to be spoyled, and ye shall knowe, that I am the Lorde. Seynge that with your lyes ye discomforte the hearte of the righteous, whome I haue not discomforted: Agayne: for so much as ye corage the hande of the wycked, so that he maye not tourne frome hys wycked waye, and lyue: Therefore shall ye spyce oute no moore vanite, nor prophete your owne gessynges: For I wyll deliuer my people out of your hande, & ye maye knowe, howe that I am the Lorde.

The Notes.

a. The preachers of mennes tradicions doeth the prophete compare vnto foxes, whiche seyne a seruice of God, and increase ceremonies and teache a waye to please God, by suche workes as they encrech them selues with. By the hedge here maye be vnderstande prayer done in faryth.

The xliii. Chapter.

The Lorde denyth hys worde to the people for thys synnes sake, The despylers of the worde doeth the Lorde sometyme decrease by false prophetes. A comfort of them that fledde vnto Babylon.

T Here* resorted vnto me certayne of the Elders of Israell, and sate downe by me. Then came the worde

D Escape. v. 6. Mich. iii. 6

D Iere. iii. 12

Ezech. xx. 2

Jerusalem. The Prophecie.

of the Lorde vnto me, sayinge: Thou some of man, these men beate their Idols in their heartes, and goe purposly vpon the stonblyng blocke of their owne wyckednesse: howe darre they then aske counsell at me? Therefore speake vnto them, and sape: thus sayeth the Lorde God: Euerye man of the house of Israel that beareth hys Idols in his hearte, purposynge to stonble in hys owne wickednesse, and cometh to a Prophete, to enquire anye thyng at me by hym: Vnto that man wyl I the Lorde my selfe geue answere, accordynge to the multitude of hys Idols: that the house of Israell maye be shamed in their own heartes, because they be cleue gone fro me, for their Idols sakes.

B **Ech. xx. e** Wherefore tell the house of Israel: Thus sayeth the Lorde God: * Be conuerted, forsake youre Idolles, and turne youre faces from all your abhominacions. For euery man (whether he be of the house of Israell or a straunger, that sojourneth in Israell) whiche departeth fro me, and carpeyth Idolles in hys hearte, purposynge to goe styll stonblyng in his owne wyckednesse, and cometh to a Prophete, for to aske counsell at me thoroowe hym: vnto that man wyl I the Lorde geue answere, by myne owne selfe. I wyl sette my face agaynst that man, and wyl make hym to be an example for other, yea, and a common byworde: And wyl rote hym oute of my people, that ye may knowe, how that I am the Lorde. * And yf that Prophete be disceaued, when he telleth hym a worde: Then I the Lorde my selfe haue disceaued that Prophet, and wyl stretche forth myne hande vpon hym, and roote hym oute of my people of Israel: And they both shalbe punished for their wyckednesse. Accordynge to the sinne of hym that asketh, shall the synne of the Prophete be: that the house of Israell be led no more fro me thoroowe erreure, & be no more defyled in their wickednesse: But that they maye be my people, and I their God, sayeth the Lorde God. And the woorde of the Lorde came vnto me, sayinge: Thou sonne of man, when the lande sinneth agaynst me, and goeth forth

in wyckednesse: I wyl stretche oute my hand vpon it, * and destroie al the prouision of their bread, and sende darthe vpon them, to destroie man and beast in the land. * And thoughe Noe, Daniel and Job these thre men were amonge them, yet shall they in their ryghteousnesse deliuer but their owne soules, sayeth the Lorde God. If I brynge noysome beastes in to the lande, to wast it vp, and it be so desolate, that no man maye goe therein for beastes: If these thre men also were in the land, as truelye as I lyue (sayeth the Lorde God) they shall saue neither sonnes nor daughters, but be onelye deliuered them selues: and as for the lande, it shall be waste.

O yf I brynge a swearde in to the lande, & charge it to go thoroow the land: so that I slaye downe man & beast in it, and yf these thre men were therein: As truelye as I lyue (sayeth the Lorde God) they shall deliuer neither sonnes nor daughters, but onelye be saued them selues. If I sende a pestilence into the lande, & power out my sore indignacion vpon it in bloude, so that I rote oute of it both man and beast, & if Noe, Daniel and Job were therein: as truelye as I lyue (sayeth the Lorde God) they shall deliuer neither sonnes nor daughters, but saue their owne soules in their reghteousnes. Moreover, thus sayeth the Lorde God: Thoughe I sende my * foure troublous plages vpon Jerusalem: The swearde, hunger, perious beastes and pestilence, to destroie man and beast oute of it: Yet shall there be a remnaunte saued therein, whiche shall brynge forth the their sonnes and daughters. Beholde, they shall come forth vnto you, & ye shal se their waye, & what they take in hande, and ye shalbe comforted, as touchynge all the plages I haue broughte vpon Jerusalem. They shall comforte you, when ye see their waye and woorkes: And ye shall knowe, howe that it is not withoute a cause, that I haue done so agaynst Jerusalem, as I dyd, sayeth the Lorde God.

The. xv. Chapter.

As the vnpioytable wod of the vyne tree is calid in to the fyre, so sayeth he that Jerusalem shalbe bynt.

The

The word of p Lord came vnto me, saying: Thou sonne of man: What cometh of the vine among al other trees: and of p vine stocke amonge all other timbre of p groue: Doe men take wodde of it, to make anye worcke with all: Or maye there a nayle be made of it, to hange any thyng vpon: Beholde, it is caste in the fyre to be brente, the fyre consumeth both the endes of it, the myddest is brente to ashes. Is it mete then for anye worcke: No.

Seynge then, p it was mete for no worcke, beinge whole: muche lesse may there anye thinge be made of it, when p fyre hath consumed and brent it. And therefore thus sayeth the Lord God: Lyke as I caste the vine into the fyre for to be brente, as other trees of the wod. Euen so wyl I do with them that dwell in Jerusalem, and set my face agaynst them: They shall goe oute from the fyre, and yet the fire shall consume them. * Then shal ye know, p I am the Lord, when I set my face agaynst the, and make the lande waste, because they haue so sore offended, sayeth the Lord God.

¶ The. xvi. Chapter.

The Prophete entendynge to speake of the abhominacions of Jerusalem: doth first shewe the benefites of God towards it. Jerusalem is reproued of unkyndnes, for her fornicacion with Idoles. He iustifyeth the wyckednes of other people in comparyson of the synnes of Jerusalem. The cause of the abhominacions inses whych the God omptes selle. Where is promysed to the repentaunte.

I sayne, p worde of the Lord spake vnto me, sayinge: thou sonne of man, shewe the citie of Jerusalem their abhominacions, and saye: Thus sayeth the Lord God vnto Jerusalem: Thy progeny & kindred came oute of the lande of Canaan, thy father was an Amorite, thy mother a Cethyte. In the daye of thy byrthe when thou wast borne, the nrynge of thy nauell was not cut of: Thou wast not bathed in water to make the clene: thou wast neither rubbed with salt, nor swedled in clout: No man regarded the so much, as to do anye of these thinges for the, or to shewe the suche fauour, but thou wast vtterly cast out vpon the felde. yea, despised wast thou in the daye of thy byrthe.

Then came I by the, and sawe thee troden downe in thyne owne bloude, & sayde vnto the: Thou shalt be purged from thyne owne bloude, frome thyne owne bloude (I saye) shalt thou be cleansed. * So I planted the, as the blossome of thy felde: Thou arte growen vp, and wares greater: thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy heere is goodlye growen, where as thou wast naked and bare afore.

Nowe when I went by the, & looked vpon the: beholde, thy tyme was come, yea, euen the tyme to bowe thee. Then spred I my clothes ouer thee, to couer thy dishonestie: yea, I made an othe vnto the, * and married my selfe with thee (sayeth the Lord God) and so thou becamest myne owne. Then washed I the with water, and purged thy bloude from the. I anoynted the with oyle, I gaue thee chaunge of raymentes, I made the shues of Carus lether: I girted the about with white sylke, I clothed the with ketchues, I decked thee with costly apparell, I put ringes vpon thy fyngers: A chayne aboute thy necke, spanges vpon thy fore heade, earecynges vpon thyne eares, and sette a beutiful crown vpon thine head. Thus wast thou decked with siluer & golde, and thy raimet was of fine white sylke, of nedle worke and of diuers colours.

Thou diddest eate nothing but simnels, honte and oyle: Maruelous goodly wast thou a beutiful, yea, euen a very Quene wast thou. In so much, that thy beutye was spoken of amonge the heathen, for thou wast excellent in my beutye, whiche I put vpon thee sayeth the Lord God. But thou hast put confidence in thyne owne beutye, & played the harlot, when thou haddest gotten the a name. Thou hast committed whoredome, with al that went by the, and hast fulfilled their desires: Yea, thou hast taken thy garmetes of diuers colours, and deckte thine aulters therw, wher vpon thou mightest fulfyl thyne whoredome, * of such a fashion, as neuer was done, nor shal be. * The goodly ornaments and Jewels whiche I gaue the of my owne golde and siluer, hast thou taken, and made thee mennes Images therof,

Esaie. lv. 5.
Iere. xi. c.

Iere. iii. 6.
Diet. ii. c.

Ezech. xli. c.
and. xli. b.

Ezech. 23, 9.
Esa. xli. a
Diet. ii. b
and. xli. a
Ezech. vii. c
and. xli. d

Jerusalem. The Propheeye.

therof, & committed whordome withal.

Thy garmentes of diuers coloures hast thou taken, and deckte them therewith: myne oyle & incense haste thou set before them. My meate which I gaue thee, as sinuels, oyle & honye: (to fede the withall) that haste thou sette before them, for a swete sauoure. And thys came also to passe, sayeth the Lorde

GOD: * Thou haste taken thyne owne sonnes & doughters, whō thou haddest begotten vnto me: and these hast thou offered vp vnto thē, to be their meate. Is this but a smal whordome of thine (thinkest thou) that thou slayest my children, and geuest them ouer, to be brent vnto them? And yet in all thy abominacions and whordome, thou hast not remembred y dayes of thy youthe, howe naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all these thy wyckednesses (wo, wo, vnto the, sayeth the Lorde) thou haste builded thy stewes and brydell houses in euerye place: yea, at the heade of euery strete hast thou buylded the an aulter. Thou hast made thy beuetye to be abhorred, thou hast layed out thy legges to euery one that came by, & multiplied thyne whordome. * Thou hast comitted fornicacion with the Egyptians thy neigbours, whiche had much flesh, & thus hast thou bled thine whordome, to anger me.

Beholde, I will stretche oute myne hande ouer the, and * will minishe thy stoare of foode, and deliuer the ouer into the wylls of the Philistines thyne enemies, whiche are ashamed of thy abominable waye. * Thou haste played the whoore also wyth the Assirians, which might not satisfie the: yea, thou haste played the harlot, and not had ynoughe. Thus haste thou styl committed thy fornicacion fro the lande of Canaan vnto the Chaldees, & yet thy luste not satisfied. Howe shoulde I circumsise thyne heart (saith the Lorde GOD) seyng thou doest all these thynges, y precious whoze: building thy stewes at the heade of euery strete, and thy brydell houses in all places? Thou haste not bene as another whoore, that maketh booste of her wynnyng, but as a wife that breaketh wedlocke, & taketh

other in steade of her husbände. Gyftes are geuen to all other whoores, but thou geuest rewardes vnto all thy louers: and offerest them gyftes, to come vnto the out of all places, & to commit fornicacion with the. It is come to pas with thee in thy whordomes contraye to the vse of other women: Yea, there hath no suche fornicacion bene committed after the, seyng that thou profrest gyftes vnto other, and no rewarde is geuen the: this is a contrary thinge.

Therefore heare the woorde of the Lorde, O thou harlot: Thus sayeth the Lorde GOD: For so muche as thou haste spent thy monye, and disconered thy shame, thorowe thy whordome with all thy louers, and with all the Idolles of thy abhomyncions in the bloude of thy children, * whome thou haste geuen them: Beholde therefore, I wyl gather together all thy louers, vnto whō thou haste made thy selfe common: Yea, and all them whome thou fauourest, and euerie one that thou hatest: And * will discouer thy shame before them, y they al maye see thy fylthynes.

* Moreover, I will iudge the as a breake of wedlocke and murtherer, & recompence thee thyne owne bloude in wrathe and gelousye. I will geue thee ouer into their power, that shal breake downe thy stewes, and destroy thy brydell houses: They shal stripe thee oute of thy clothes, all thy fayre and beutyful Jewelles shal they take frome the, and so let the sit naked bare: yea, they shal bringe the cōmon people vpon the, whiche shal stone the, & slaye the downe with their sweardes. They * shal burne vp thy houses, and punishe thee in the sighte of manye women. Thus wyl I make thy whordome to cease, so that thou shalte geue oute no moe rewardes.

Should I make my wrach to be stil, take my gelousye from the, be content, and no more to be displeased? seyng y remembrest not the daies of thy youth, but haste prouoked me to wrathe in all these thynges? Beholde therefore, I wyl bringe thyne owne wayes vpon thyne heade, sayeth the Lorde GOD: Howe be it, I neuer dyd vnto thee, accordyng to thy wickednesse and al thy

abhor

Leu. xlii. c
and. re. 2.
Deu 18. b
and. xlii. c
Iere. vii. d
Ezech. x. d
Plal. cv. a

Eze. xlii. d

Eze. xlii. b
d. d. xlii. c

Eze. 23. a

4. Ise. xvi. a
and. xlii. c

Esa. 47. a
Raum. 3. a

Ezech. 23. c

Leu. xx. b
iii. 25. b

Jerusalem. Of Ezechiel. Fol. cxxxvii.

abhomynacions. Beholde, al they that vse comen prouerbes, shall vse thys prouerbe also agaynst the: suche a mother, such a daughter.

Thou art euen thy mothers owne daughter, that hath cast of hir husband and her children: Yea, thou arte the sister of thy sisters, whiche forsoke theyr husbandes and theire chyldren. Poure

Ezech. 15. a

* mother is a Cethyte, and your father an Amorite. Thyne eldest sister is Samaria, she and her daughters that dwel vpon thy lefte hande.

Gen 18. 19.

Gen. 13. 6
and. xvi. 1
and. xix. 6. c

But thy yongest sister that dwelleth on thy ryghte hande, is Sodoma, and her daughters. Yet hast thou not walcked after theyr wayes, nor done after their abhomynacions: but in all thy wayes thou hast bene more corrupt the they. As truly as I lyue, sayth the Lord God: * Sodoma thy sister with her daughters, hath not done so euill, as thou and thy daughters. Behold, * the syns of thy Sodoma were these: pride, fulnes of meate, aboundaunce & pbelness: these thinges had she & her daughters. Belydes that they reached not their hande to the poore and neddy, but were proud, and dyd abhominable thinges before me: therefore I toke them awaye, when I had sene it. Neyther hath Samaria done halfe of thy synnes, * yea, thou hast exceded theym in wyckednesse: In so muche that in comparyson of all the abhomynacions which thou hast done, thou hast made thy sisters good women.

Gen. 1. 1. 6
Gen. 1. 1. 6

As for their captiuite, namelye the captiuite of Sodoma and her daughters: the captiuite of Samaria and her daughters: I will bring the agayne, so wyl I also bring agayne thy captiuite amonge theym: that thou mayest take thyne owne confusion vpon the, and be ashamed of all that thou hast done, and to comforte theym. Thus thy sisters (namely) Sodoma and her daughters: Samaria and her daughters with thy selfe & thy daughters, shall be brought agayne to your olde estate. When thou wast in thy pryde, and before thy wyckednesse came to lyght: thou wouldest not heare speake of thy sister Sodoma, vntill the tyme that the Syrians with all theyr townes, and the Phylis-

tynes with all that lyc rounde aboute them, brought the to shame and confusion: that thou myghtest beare thyne owne fylthynes & abhomynacyon, saith the Lorde.

For thus sayeth the Lorde God: I shoulde (by ryghte) deale with thee, as thou hast done. Thou hast despyed the othe, and broken the couenaunt. Neuertheles, I wyl remembre the couenaunte that I made wyth the in thy youth, in so muche that it shall be an euerlasting couenaunt: so that thou also remembre thy wayes, & be ashamed of them: then shalt thou receaue of me thy elder & yonger sisters, whō I wyl make thy daughters, & that belyde thy couenaunt. * And so I wil renue my couenaunt with the, & thou mayest know that I am the Lorde: that thou mayest thincke vpon it, be ashamed, and excuse thyne owne confusion no more: when I haue forgotten the, all that thou hast done, sayeth the Lorde God.

Here rest c
Ezech. viii. b

The Notes.

a. Wherefore he vpbreached vnto the Jewes the name of strangenacions is before sayd in the first chapter of Ezech. c.
b. Dauid may signifye the despyes and delectacions of man, whiche are healed by the worde & feare of God: as it is sayd in prouerbes. iii. b. But feare the Lorde and departe from euill, so shall thy nauell be whole. &c. The learned expounde this whole sentence of the rebulacyon that Israel suffered in Egypt, and after amonge the Canaanites. After the death of Joseph, when Pharaon knewe them not. Exod. i. were they most abieted and byle, and no man had compassion on them. Then was the dape of their byrth. And in lyke case after the destruction of Jerusalem and in their imprisonment at Babylon. At both these times were they motherles and helpeles, concerning theyr owne strengthes: but were yet cared for of God and receyued by his mercye. The prophete boroweth his fashyon of speakynge of the manner of mothers, after the byrth of their chyldren, which first dresse theyr nauelles and washe them with salt, and then swaddle them. &c. Such helpe had Israel none in theyr aduersities in Egypt and Babylon, but lay ouerwhelmed in their fylthynesse & myseryes, and were regarded as bastards and vnmotherly intreated of al men. There was no manne but onely God that toke thought for them or holpe them: and that he did only of his mercye, wout any of theyr deseruings. c. By thys bewtye are signified the gyfres, and graces that the Lorde hath geuen to his people, whiche neuertheles was an Idolater and worshipped other Gods, or worshipped God after another maner and way then he had commaunded them: whiche thyng is signified by their fornycatyon, as in Ezech. i. vii. b. and after in the xxiii. a.

The. xvii. Chapter.

S. i.

The

Jerusalem.

The Prophecie.

The parable of the two Eagles signifieth that Jeremia, which contrary to his othe had forsaken the frendshipp of Nabuchodonosor, turned himselfe to the kynge of Egypt, and therefore perished. An explication of the parable. A prophesie of Christ.



The word of the Lord came vnto me, sayinge: Thou sonne of man: put forth a barcke speakynge a parable, vnto the house of Israel, and saye: Thus sayeth the Lord God: * There came a greete Eagle w great wynges, yea, with myghtie long wynges, and full of fethers of dyuerse colourres, vpon the mount of Libanus, and toke a braunche from a Cedar tre, and brake of the toppe of his twygge, & caried it into y land of Canaan, & set it in a cytie of marchantes. He toke also a braunche of the lande, & planted it in a frutful ground, he brought it vnto great waters, & set it as a willye tree therby. Then dyd it growe, and was a greete bynestocke, but lowe by the ground: thus there came of it a byne, and it brought forth blossomes, and spred out braunches. But there was another Eagle, a great one, which had great wynges, & many fethers: & beholde, y rotes of this byne had an hunger after him, and spred out his braunches towarde him, to water his frutes: Neuertheles it was planted vpon a good ground besyde great waters: so that (by reason) it should haue brought out baunches and frute, and haue bene a goodly byne.

Speake thou therefore, thus sayth the Lord God: Shal this byne prosper? Shal not his rotes be pluckte oute, hys frute be broke of, his grene braunches wither and fade awaye: yea, wythoute eyther stronge arme or manye people, shal it be plucked vp by the rotes. Beholde, it was planted: shal it prosper therefore. Shal it not be dzyed vp and wythered, yea, euen in the shutying oute of his blossomes, as soone as the easte wynde bloweth?

Moreover, the worde of the Lord came vnto me, saying: Speake to that froward housholde: know ye not, what these thynges do signyfy? Tell them: Beholde, * the kynge of Babylon came to Jerusalem, and toke the kynge and hys prynces, and ledde theym to Babylon.

He toke of the kynges sede, & made a couenaunt with him, and toke an othe of him: The prynces of the lande toke he wyth him also, that the lande might be holden in subiection, and not to rebell, but kepe the couenaunte, and fulfill it. But he fell from hym, and sente his Embassytours into Egypte, that he myght haue horses and muche people. Should he prosper? Should he be kepte safe, that doeth suche thynges? Or should escape, that breaketh his couenaunt? As truly as I lyue sayeth the LORD GOD: He shall dye at Babylon, in the place where the kyng dwelleth, that made him kynge: whose othe he hath despyled, and whose couenaunte he hath broken. Pether shall Pharao wyth his great host and multitude of people, maynteyne hym in the warre: when they caste vp dyches, and set vp bulwarkes to destroy much people. For seyng he hath despyled the othe, and broken the couenaunte (where as he yet gaue hys hand there vpon) and done all these thynges, he shall not escape.

Therefore thus sayeth the Lord God: * As truly as I lyue, I will bring myne othe that he hath despyled, and my couenaunt that he hath broken, vpon his owne heade. * I will cast my net about hym, and catche him in my parne. To Babylon will I carpe hym, there will I punyssh him, because of the greete offence that he made me. As for those that slye from him out of the host, they shalbe slayne with the sword. The residue shalbe scatred towarde all the windes: and ye shall knowe, that I y Lord haue spoken it.

Thus sayeth the Lord God: I will also take a braunche from an hye Cedre tree, and wyl set it, and take the vppermost twygge, that yet is but tēdre, and plante it vpon an hye hyll: Name lye, vpon the hye hyll of Syon wyl I plante it: that it maye byngge forth the twygges, and geue fruyte, and be a greete Cedre tree: so that all maner of foules maye hyde in it, and make thei nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe that I the Lord haue brought downe

Gech. 12. 8
and. xxii. 8

Downe the hye tree, and sette the lowe tree vp: that I haue dryed by the grene tree, and made the dry tree to florish: Euen I the Lorde that spake it, haue also brought it to passe.

The Notes.

a. By this great Aegle hauping great wynges is vnderstande the kynge of Babylon w^hys great armie.

b. by thys braunche vnderstande oure ladye, and by the hye Cedar tree the trib^e of Iuda, of which we came: by the vppermost twige is vnderstande Christe, and by the vyll of Syon, is figured the church.

The .xxviii. Chapter.

¶ He sheweth that every man shall beare his owne synne. To him that amendeth, is salua^{ti}on promysed. Death is prophesied to the ryghteous, whiche turneth backe from therr ryght waye.

I The word of the Lorde came vnto me, on this maner: what meane ye by this comen prouerbe, that ye vse in the lande of Israell, sayinge: * The fathers haue eaten soure grapes, and the chyldrens teth are sette on edge: As truly as I lyue, sayeth the Lorde God, ye shall vse this by worde no more in Israell.

Isa. xxi. 6

Psal. 11. 8

Leuit. 18. 8

Psal. xv. 6

Psal. xv. 6

Roma 7. 8

Iaco 11. 6

* Beholde, al soules are myne. Lyke as the father is myne, so is the sonne myne also. The soule that synneth, shall dye. * If a man be godlye, and do the thyng that is equall and ryght, he eateth not vpon the hylls: he lyfteth not his eyes vp to the Idols of Israell: he defyleth not hys neyghbours wyfe: he medleth with no monstrous woman: he greueth no body: he geueth his detter hys pledge, agayne he taketh none other mans good by vyolence: he * parreteth his meate with the hongry: he closeth the naked: he * lendeth nothinge vpon vsury: he taketh nothing ouer: he withdraueth his hande from doynge wrong: he handleth saythfully betwixt man and man: he walcketh in my commaundementes, and kepeth my lawes, & perfourmeth the saythfully: * Thys is a ryghtuous man, he shall surely liue sayeth the Lorde God.

E If he now get a sonne, that is a murderer, a shedder of bloude: yf he do one of these thynges * (though he do not al) he eateth vpon hylls: he defileth hys neyghbours wyfe: he greueth the poore and neddy: he robbeth and spoyleth: he geueth not y^e detter his pledge agayne, he lyfteth vp his eyes vnto Idols, and

medleth with abhominable thynges: he lendeth vpon vsurye, and taketh more ouer. Shall thys man lyue? he shall not lyue. Seyng he hath done all these abhomyneacions, he shall dye his bloud shall be vpon him.

* Nowe yf this man get a sonne also, that seyth al his fathers synnes, which he hath done: and feareth, nether doeth such lyk^e: Namely, he feareth not vpon the mountaynes: he lyfteth not hys eyes vp to the Idols of Israell: he defyleth not his neyghbours wyfe: he beareth no man: he kepeth no mans pledge: he neyther spoyleth, nor robbeth anye man: he dealeth his meate with the hungry: he closeth the naked: he oppresseth not the poore: he receaueth no vsury, nor anye thyng ouer: he kepeth my lawes, and walcketh in my commaundementes: Thys man shall not dye in his fathers synne, but shall lyue wythout fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly among his people: lo, he is dead in hys owne synne. And yet say ye: Wherfore shall he should not this sonne beare hys fathers synne? Therfore be cause the sonne hath done equite and ryght, hath kepte all my commaundementes, and done them: therfore shall he lyue in dede. The same soule that synneth, shall dye. * The sonne shall not beare the fathers offence, neyther shall the father beare the sonnes offence. The ryghtuousnes of the ryghtuous shall be vpon him, and the wickednes of the wycked shall be vpon him selfe also. * But yf the vngodly wyll turne away from all hys synnes that he hath done, and kepe all my commaundementes, and do the thyng that is equall and right: doubtles he shall liue, and not dye. As for al his synnes that he dyd before, they shall not be thought vpon: but in his rightuousnes that he hath done, he shall liue. * For I haue no pleasure in the death of a synner, sayeth the Lorde God: but rather that he conuerte, and lyue.

Jerem. 31. 6
Ezek. 18. 8

Deu. 24. 16
4 Re. 14. 6
ii. par. 27. 8

Ezek. 18. 9
Ezek. 33. 8

ii. par. 3. 8

Agayne: yf the ryghtuous turne awaye from hys ryghtuousnesse, and do iniquite, accordynge to all the abhomyneacions, that the wycked man doth: shall he lyue? All y^e ryghtuousnes

Shall. that

that he hath done, shall not be thought vpon: but in the faulte that he hath offended withal, and in the synne that he hath done, he shall dye.

Ezek. 33. b. And yet ye saye: * Tush, the way of the Lord is not indifferent. Heare therefore ye house of Israel: Is not my way ryght? Or are not your wayes rather wycked? * Whe a ryghtuous man turneth awaye from his ryghtuousnesse, and medleth with vngodlynes: he must dye therein: yea, for the vnyghtuousnesse that he hath done, muste he dye.

Ezek. 18. b. Agayne: * when the wycked man turneth awaye from his wyckednesse, that he hath done, & doth þe thyng which is equal and ryght: he shall saue his soule alyue. For in so moche as he remembreth hym selfe, and turneth him from all the vngodlynes that he hath vsed, he shall lyue, and not dye.

And yet sayeth the house of Israel: Tush, þe way of the Lord is not equal. Are my wayes vnyght, O ye house of Israel: Are not your wayes rather vnequall? As for me, I wyll iudge euerye man, accordyng to hys wayes, O ye house of Israel, sayeth the **LORDE GOD**. * Wherefore be conuerted, and tourne you cleane from all your wyckednesse, so shall there no synne do you harme. Cast awaye from you all your vngodlynes, that ye haue done: * make you newe hertes, and a newe sprete.

Wherefore wyll ye dye, O ye house of Israel: seynge I haue no pleasure in the death of him that dyeth, sayeth the **Lorde GOD**. Turne you then, and ye shall lyue.

The Notes.

a. Shall not be thought vpon. The Sophysters haue a propre solucio for this text, and such like which testifie that god so forgueyth that he wyl not after call agayne his forguenees and punish. True it is (saye they) God forgueyth the synne, but not the punishment due vnto synne. Seven yeaeres punishment (as they prate) must we abide in purgatory for euery synne, when it is forgueu. If this be not to mocke wyth God and his holy word, I wote not what is mockage. If God ca, and do (as they affirme) geue me punishment due vnto my syn, so þe neither geue me to muche nor to lytle payne therfore, and yet not once thynke on my synne, surely he hath a wonderfull remembrance. And that he wyll not thynke on it, the scripture doeth here openly affirme. By this sophystrye myghte the kynge geue a man his pardon for theste, and after hange him vp. For he might say: Syr I forgave you your theste, but not your hangyng which is due vnto your theste. Suche pardon woulde they be lothe to haue that synne

ymagined it. If the kynge which is but a man, be more saythfull, then to deale so with his prisoners, whome he forgueyth. Howe shoulde God then which is our heuynly father, & which is euen goodnes it selfe, haue suche a sortell sayned, and vnperfect forguenees, that shoulde after punish. But hereof wyll I nowe speake no more, lest ye shoulde happily smel that this solucio were ymagined, to picke mens purses, thorow Masse pence, Dirige grotes, Trentalles, yeaer mindes, moneth mindes. &c. Because that although God can and may forgue the synne, yet muste suche thynges obtayne the forguenees of the punishment due therunto: Or that the Priestes benefytes were not sufficient for them to lyue on, wyth out suche pyllage, or yet that the poore people could by any other meane be milched from that thyng, wherwith they, theyr wyues, their household and Children shoulde lyue.

The xix. Chapter.

The captiuitie of Iehozabaz & of Iehozabaz is signified by þe lions whelpes, & by the lyb. The scripture out the prosperite of the cite of Ierusalem that is past, and the miserie thereof that is present.



At mourne þe for þe princes of Israel, and saye: Wherfore laye thy mother that lyoness among the lyons, and nourished her yongones among the lions whelpes? One of her whelpes she brought vp, and it became a lion: it lerned to spole, and to deuout folke. The heathen heard of hym, and toke him in theyr nettes, and broughte him in chaynes vnto þe land of Egypte.

Nowe when the damme saw, that al her hope and conforth was awaye, she toke another of her whelpes, & made a kio of hym: which went among þe lyons, and became a scarce Lyon: learned to spole and to deuout folke: he destroyed their palaces, and made theyr cyties waste. In so muche that the whole land and euery thinge therein, were bitterlye desolate, thozowe the very boyce of his roaringe.

Then came the heathen together on euery syde out of al countrees agaynst hym, layed their nettes for hym, and toke him in their pytte. * So they bounde him with chaynes, and brought him to the kynge of Babylon: whiche put him in pryson, that his voice shuld no more be hearde vpon the mountaynes of Israel. As for thy mother, she is lyke a hyne in thy bloud, planted by the water syde: her frutes and braunches are growen out of manye waters, her stalckes were so stronge, that men might haue made stauces therof for officers: she grewe so hye in her stalckes.

4. Reg. 25. a.
Jere. 39. a.
and. li. a.

So whan men sawe that she excea-
ded the heigth & multitude of her brau-
ches, she was roted out in displeasure,
and cast down to the ground. The East
wynde dyed vp her frute, her stronge
stalkes were broken of, wythered and
brent in the fyre. But now she is plan-
ted in the wyldernes, in a drye and
thurstye grounde. And there is a fyre
gone out of her stalkes, whiche hathe
brente vp her braunches and her frut:
so that she hath no mo strong stalkes, to
be stauies for offycers. This is a py-
reous and myserable thynge.

The .xx. Chapter.

The Lorde denieth that he will answer the whiche
they pray, for the offence of unchastite which he
here objecteth. He promyseth that his people shall
returne from captiuitie. By the word p should be
brent is signified the burning of Jerusalem

Eze. 14. 2.

In the .vii. yeaere the .x. daye
of p. v. moneth, it happened,
that certayne of the Elders
of Israell came vnto me, for
to aske counsell at the Lorde, and sette
them downe by me. Then came p word
of the Lorde vnto me on thys maner:
Thou sonne of manne: speake vnto the
elders of Israell, and say vnto theym:
Thus sayeth the Lorde GOD: Are ye
come hyther to aske any thynge at me?
As truly as I lyue (sayeth the Lorde)
I will gyue you no answer. . Wylte
thou not reprove theym (thou sonne of
man) wilt thou not reprove the? Shew
the the abhominacions of theyr forefa-
thers, & tell them: Thus sayeth p Lord
GOD: * In the day when I chose Isra-
el, and lyft vp myne hand vpon the sede
of the house of Iacob, & shewed my self
vnto them in the lande of Egypte: Yea,
when I lyft vp myne hand ouer them,
and sayde: I am the Lorde your God,
euen in the day that I lyft vp myne hand
ouer the, to bryng them out of the lade
of Egypt, into a land that I had prou-
ided for them, which floweth with milke
and honye, and is a pleasaunte lande a-
monge all other: Then sayde I vnto
them: * Cast awaye euery man the ab-
hominacions that he hath before him,
and desyle not your selues with the I-
doles of Egypte, for I am the LORD
your GOD.

Deut. vii. 2

But they rebelled agaynst me, and
wold not folow me: to cast away euery

man the abhominacions of his eyes, &
to forsake the Idoles of Egypte. Then
I made me to powre my indignacion
ouer theym, and to satysfy my wra-
the vpon them: yea, euen in the myddest of
the lande of Egypte. But I wold not
do it, for my names sake: p it should not
be vnhalowed before the heathen, a-
monge whome they dwelt, and amonge
whom I shewed my selfe vnto the, that
I woulde bryng them out of the land
of Egypt. Nowe when I had caried
theym oute of the lande of Egypte, and
brought them into the wyldernes: I
gaue them my commaundementes, and
shewed them my lawes: * whiche who
so kepeth shall lyue in theym. * I gaue
theym also my holy daies, to be a token
betwyxte me and them, and thereby to
know, p I am the Lorde, which halow-
eth the. * And yet the house of Israell re-
belled agaynst me in the wyldernes, they
would not walcke in my commaunde-
mentes, they haue cast awaye my law-
es (whiche who so kepeth should lyue in
them) and my sabboth dayes haue they
greatly vnhalowed.

Eze. 20. 21.
and xxii.
Deu. 4. 5.
Sala 1. 5.
Gen. xvi. 9
Exh. 16. c
and. xxi. c.

Eze. 32. 6.

* Then I made me to powre out my
indignacion vpon the, and to consume
them in the wyldernes. Yet I wold not
do it, for my names sake: lest it shoulde
be dishonoured before the hethen, fro
the whiche I had caried theym awaye.
But I swore vnto them in the wylder-
nes, that I woulde not bryng them in
to the lande, which I gaue them: a lade
that floweth with mylke and honye, and
is a pleasure of all landes: and that be-
cause they refused my lawes, and wal-
ked not in my commaundementes, but
had vnhalowed my Sabbthes, for
theyr hert was gone after theyr Ido-
les. Neuerthelesse myne eye spared
theym, so that I woulde not bitterly
slaye theym, and consume theym in the
wyldernes. Moreover, I sayde vnto
their sonnes in the wyldernes: * walck
not in the statutes of your forefathers,
kepe not theyr ordinaunces, and desyle
not your selues with theyr ydols, for
I am the LORD your GOD.
But walcke in my statutes, kepe my
lawes and do thein, halowe my Sab-
bthes, * for they are a token betwyxte
me and you, p ye may know howe that

Num. 14. 6
Eze. 16. 6.

C

Eze. 18. 2

Eze. 16. 6.
xxxi. 3. 32. 6

Israel.

The Prophecie.

I am the Lorde. Notwithstandynge,
Num. 25. a. * theyz sonnes rebelled agaynst me al-
 so: they walked not in my statutes, they
Leuit. 18. a. kept not my lawes to fulfil the (* which
Gal. 3. b. he that doth shall lyue in them) neyther
Roma. 8. a. halowed they my Sabboth dayes.

Then I made me agayne to powre out
 my indygnacyon ouer them, and to sa-
 tisfye my wraeth vpon them in the wyl-
 dernesse. Neuerthelesse I wythdrew
 my hande for my names sake, lest it
 shoulde be vnhalowed among the hea-
 then, before whom I had broughte the
 forth. I lyfte vp myne hand ouer them
 also in the wyldernesse, that I woulde
 scatre theym amonge the heathen, and
 strowe them amonge the nacjons: be-
 cause they had not kepte my lawes, but
 cast asyde my commaundementes, vn-
 halowed my Sabbothes, and lyfte vp
 theyz eyes to theyz fathers Idoles.

Wherfoze, I gaue them also commaun-
 dementes not good, and lawes thorowe
 the whiche they shoulde not lyue, and I
 vnhalowed them in theyz owne gyftes
Gen. xiii. a. (* when I appoynted for my selfe all
 theyz fyrste borne) to make theim deso-
 late: that they myght know, howe that
 I am the Lorde.

Therfoze (O thou sonne of man) tell
 the house of Israell, thus sayeth the
 Lorde God: Belyde all thys, your fore-
 fathers haue yet blasphemed me more,
 and greatly offended agaynst me: for
 after I had brought them into the lād,
 that I promysed to geue theym, when
 they sawe euery hye hyl & all the thicke
 trees: they made there theyz offerings
 and prouoked me with theyz oblacions,
 makynge swete sauours there, and pow-
 red out theyz dyuicke offerynges.

Then I asked theym: what haue ye to
 do wythall, that ye go thither? And
 therfoze is it called the hye place vnto
 thys daye. Wherfoze, speake vnto the
 house of Israell: Thus sayeth y Lorde
 God: ye are euen as vncleane as youre
 forefathers, and comynpte whoredome
 also with their abhomyacions. In all
 youre ydoles, wherunto ye byng your

oblacions, * and to whose honoure ye
 burne your chyldren: ye defyle your sel-
 ues, euen vnto this daye: howe dare ye
 then come, and aske any questio at me?
 O ye householde of Israell?

As truely as I lyue (sayeth the Lorde
 God) ye get no answere of me: and as
 for the thyng that ye go aboute, it shall
 not come to passe, where as ye saye: we
 wyll be as the heathen, and do as o-
 ther people in the lande, wod and stone
 wyll we worshyppe.

As truely as I lyue, sayeth y Lorde
 God, I my selfe wyll rule you wyth a
 myghtye hande, wyth a stretched oute
 arme, and wyth indygnacyon powred
 out ouer you: and wyll byng you out
 of the nacjons and landes, wherein ye
 are scatred: and gather you together
 with a mightie hande, with a stretched
 out arme and wyth indignacion pow-
 red out vpo you: and wil byng you in-
 to the wyldernesse of the people, & there
 I wyll reason with you, face to face.
 Lyke as I punished your forefathers
 in the wyldernesse, so wyll I punysh you
 also, sayeth the Lorde God. I wyll
 bynge you vnder my iurisdiction, and
 vnder the bond of the couenaunt. The
 forsakers also and the transgressours
 wyll I take from amonge you, & bring
 them out of the lande of your habitaci-
 on: as for the lande of Israell, they shal
 not come in it: y they may knowe, howe
 that I am the Lorde.

So now then (sayeth the Lorde God)
 ye house of Israell, * cast away, & de-
 stroye euery man his Idoles: then shall
 ye heare me, & no more blaspheme my
 holy name wyth your offerings and I-
 doles. But vpon my holy hyl, euen vpon
 the hye hil of Israell shal al the house
 of Israell and all that is in the lande,
 worshyppe me: and * in the same place
 wyll I fauour them, and there wyll I
 require your heaucofferynges, and the
 fyrstlinges of your oblacions, with all
 your holy thynges.

I will accepte your swete sauoure,
 when I bynge you from the nacjons,
 and gather you together out of the lan-
 des, wherin ye be scatred: that I maye
 be halowed in you before the heathen,
 and that ye maye knowe, that I am the
 LORDE, whiche haue broughte you
 into the lande of Israell: yea, into the
 same lande, that I swore to geue vnto
 youre forefathers. There shall ye cal to
 remembraunce youre owne wayes,
 and all your imagynacions, wherin ye
 haue

Isay li. c.
 and. xxx. b.
 Esay 14. a.

Deut. xii. a
 and. xxi. b.

Isay. 19. a.
 Deut. 12. b.
 and. xxi. b.
 Esay. 16. c.
 4 Reg. 17. c.
 and. xxi. a.
 2 para. 28. a.

Jerem. 8. a.
18. a. 1. 31. c

haue bene defyled: and ye shall be * displeased with your owne felices, for all your wickednes, & ye haue done. And ye shall know, that I am the Lord: when I entreate you after my name, not after your wycked wayes, nor according to your corrupt workes: O ye house of Israel, sayeth the Lord.

Moreover, the worde of the Lord came vnto me, sayinge: Thou sonne of man, set thy face toward the south, and speake to the southe wynde, and saye to the wod toward the southe: Heare the worde of the Lord, thus sayeth & Lord God: Beholde, I wyll kyndle a fyre in the, that shall consume the greene trees with the drye. No man shall be able to quenche his flame, but all that loketh from the southe to the northe, shall be brent therein: and all fleshe shall se, that I the Lord haue kyndled it, so that no man may quenche it. Then sayde I: O Lord, they wyll say of me: * Tush, they are but fables, that he telleth.

The Notes.

a. By the greene trees vnderstande the sayntes and holy ones, and by the drye, synners: so that the godly shall by death escape captiuite, and the wicked be sente vnto euercastyng payne.

b. From the south to the north, that is, from Jerusalem to Babylon.

The. xxi. Chapter.

He threatneth the sweard, that is to say, destruction to the cytie of Jerusalem. He bewerth the fall of kynge zedekiah. He is commaunded to prophesye the destruction of the chyldren of Ammon. After the slaughter of other, at the laste the Lord threatneth death vnto Nabuchodonosor him selfe.

In the worde of the Lord came to me, sayinge: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, and prophesye agaynst the lande of Israel, saye to the lande of Israel: Thus sayeth the Lord God: Beholde, I wyll vpon the, and will drawe my sweorde out of & sheath, and rote out of the both the ryghtuous & & wicked. Seyng then that I wyll rote out of the both the ryghtuous & wicked, therfore shall my swearde go out of his sheath agaynst all fleshe from the north to the south: that all fleshe may knowe, howe that I the LORD haue drawen my swearde out of & sheath, and it shall not be put in agayne.

Mourne therfore (O thou sonne of

man) that thy loynes cracke wythall, yea, mourne bitterly for theym: and yf they saye, wherefore mourest thou? Then tell them: for the tydynge that cometh, at the whiche all hertes shall melt, all handes shall be letten downe, all stomackes shall faynte, and all knees shall waxe feeble. Behold, it cometh & shall be fulfilled, sayeth the Lord God.

Agayne, the worde of the Lord came vnto me, sayinge: Thou sonne of man, prophesye, and speake: Thus sayeth the Lord God: Speake, the swearde is sharpened and wel scoured. Sharpened is it for the slaughter, and scoured that it maye be bryght. O, the destructione * staffe of my sonne, shall brynge downe all woode. He hath put his sweard to the dightyng, that good hold maye be taken of it. This swearde is sharpened and dyght, that it may be geuen into the hande of the manslayer.

Crye (O thou sonne of man) a howle, for this swearde shall smyte my people, and all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this sweerde. Smyte & vpon thy thyghe, for wherefore should not the plage and staffe of iudgemente come? Prophecye thou sonne of man, and smyte thyne handes together: make the swearde two edged, yea, make it thre edged, that manslayers swearde, that swearde of the great slaughter, whiche shall smyte them, euen in theyr preuye chambres: to make them abashed and faynte at the hertes, and in al gates to make some of the fall. O howe brighte and sharpe is it, howe well dyghte and mete for the slaughter. Set the to some place alone, eyther vpon the right hāde or on the left, whither so euer thy face turneth. I wyll smite my handes together also and satisfye my wrothfull indignacyon: Euen I the Lord haue sayde it.

The worde of the Lord came yet vnto me agayne, sayinge: Thou sonne of man, make the two stretes, that the swearde of the kynge of Babylon may come. Both these stretes shall go oute of one lande. He shall sette hym vp a place, at the heade of the strete shall he chose hym out a corner. Make the a strete, that the sweard maye come to

St. iiii. walde

Leut. xix. f
and. xx. a.
Deut. 18. b

warde Babath of the Ammonites, and
to the stronge cytie of Jerusalem. For
the kynge of Babylon shall stande in
the turnynge of the wape, at the heade
of the two stretes: to * aske counsaile
at the sothesayers, castynge the lottes
wyth hys arrowes, to aske counsaile at
the Idoles, and to loke in the lyuer.
But the sothesaying shall poynte to the
ryghte syde vpon Jerusalem, that he
maye set men of warre, to smyte it with
a great noyse, to cry out Alarum, to set
battelrammes agaynste the gates, to
graue vp dyches, and to make bul-
workes.

Neuerthelesse, as for the sothesay-
ing, they shall holde it but for vanitie,
euen as though a test were tolde them:
yea, and they the selues remembre their
wickednes, so that by ryght they muste
be taken & wonne. Therfore sayeth the
Lorde God: For so moch as ye your sel-
ues shewe your offence, and haue ope-
ned your wickednes, so that in all your
workes men maye se your synnes: yea,
in so moche (I say) that ye your selues
haue made mencyon thereof ye shall be
taken by violence.

O thou shamefull wicked gide of Is-
raell, whose dawe is come: euen y tyme
that wyckednesse shall haue an ende:
Thus sayeth the Lorde God: take a-
waye the myrre, and put of the crowne,
and so is it awaye: the humble is exal-
ted, and the proude brought lowe. Pun-
yshe, punyshe, yea, punyshe them wyll
I, and destroye them: and that shall not
be fulfilled vntyll he come, to whome
the Iudgement belongeth, and to who
I haue geuen it. And thou (O sonne of
man) prophesye, & speake: Thus sayeth
the Lorde God to the childe of * Am-
mon, & to their blasphemy, speakethou:
The swearde, the swearde, is drawen
forth alreedy to the slaughter, and scou-
red that it glysteth (because thou hast
loked the out vanyties, and prophes-
ed lyes) y it may come vpon thy necke,
lyke as vpon the other vngodly, which
be slayne: whose dawe came, whan their
wickednes was full.

Though it were put bp agayne in
to the sheath, yet wyll I punyshe thee,
in the lande where thou wast noysed
and bozne, and powze my indignacyon

vpon the and wyll blowe vpon the in y
fyrze of my wraath, and deliuer the vnto
cruell people, whiche are learned to de-
stroye. Thou shalt fede the fyrze and thy
bloude shall be shedde in the lande, that
thou mayest be put out of remembraunce.
Euen I the Lorde haue spoken it.

The Notes.

a. Some reader: Shall we reioyce our selues. He
despiseth the staffe of my sonne, and all wood.
The Calde reader: the tribe of my sonne: that is
to say, the trybe of Juda. Or shall the staffe of my
sonne dyspyle all wood: That is, Shall the tribe
of Juda dyspyle all the other.

The xxi. Chapter.

The word of the Lorde agaynste Jerusalem
for manslaughter, & denyng due honour vnto
their fathers & mothers, & other wicked-
neses. Of the wycked doctrine of the false
prophetes & priestes, & of their vnsayable co-
uetousnes. The tyrannye of rulers. The wic-
kednes of the people.



Moreouer, the worde of the
Lorde came vnto me, & sayd:
thou sonne of man, wilt thou
not reprove this bloudthy-
rre cytie: Shewe them their abho-
minacions, and tel them: Thus saith
the Lorde God: O thou citie, that shed-
dest bloude in the myddest of thee, that
thy tyme maye come also: & makest the
Idoles to despyle the withal. Thou hast
made thy selfe gylty, in the bloude that
thou hast shed: and despyled the in the I-
dols, which thou hast made. Thou hast
caused thy dayes to drawe nye, & made
the tyme of thy yeares to come. There-
fore wyll I make the to be confounded
among the heathen, and to be despised
in al the landes, whether they be nye or
farre from the: they shall laugh thee to
scorne, thou that hast gottē the so foule
a name, and art full of myschiefe. Be-
holde, y rulers of Israel haue brought
euery man his power, to shedde bloude
in the. * In the haue they despyled fa-
ther & mother, in the haue they oppres-
sed the straunger, in the haue they vex-
ed the widdowe & the fatherlesse. Thou
hast despised my Sanctuary, and vni-
halowed my sabboth. Furtherers are
there in the, that shedde bloude, & * cate
vpon the hilles, and in the they vse vni-
happynesse.

* In thee haue they dyscouered theyr
fathers shame, in the haue they vexed
women in their sycknesse. Euery man
hath

I. re. 49.
Ezech. 21. a
Amos. 1. c

Deut. v. c.
and. xxvii. c

Deut. xii.
Leuit. 18.

Leuit. 18. a.

Deu. 7 c.
Deu. xxi. d.
hath dealte shamefully with his neygh-
bours wyfe, and abhominablye despyled
his doughter in lawe. In the hath eue-
rye manne forced his owne sylster, euen
his fathers doughter: yea, * giftes haue
bene receaued in thee, to shede bloude.

Eze. xli. c.
* Thou haste taken vsury and encrease,
thou hast oppressed thy neyghbours by
extorcion, and forgotten me, sayeth the
Lorde God. Beholde, I haue smytten

That is
to were, in
token of
great wo-
fulness.
* my haundes vpon thy couetousnesse, &
thou haste vsed, and vpon the bloude
whiche hath bene shed in thee. As thy
heart able to endure it, or may thy han-

D
des defende them selues, in the tyme
that I shall bringe vpon the. Euen I
the Lorde that speake it, will bringe it
also to passe. * I will scatthe the among
the heathen, and strow the about in the
landes, and will cause thy fylthynesse
to cease out of the: yea, and I wil haue
the in possession in the syght of the hea-
then, that thou mayest knowe, that I
am the Lorde.

Eze. xli. c.
and. xv. b.
And the worde of the Lorde came vn-
to me, saying: Thou sonne of man, * the
house of Israell is turned to drosse. All
they that shoulde be brasse, tynne, yron,
and leade, are in the fyre become drosse.
Therefore, thus sayeth the Lorde God:

Chap. i. c.
For so muche as ye all are turned in to
drosse, beholde: I will bringe you to-
gether vnto Ierusalem, lyke as syluer,
brasse, yron tynne and leade are put to-
gether in the forname, and the fyre blowe
there vnder to melte them: Euen so wil
I gather you, put you in together, and
melte you in my wrathe and indygn-

E
nacion. I will bringe you together,
and kyndle the fyre of my cruel displea-
sure vnder you, that ye maye be melted
therin.

Lyke as the syluer is melted in the
fyre, so shall ye also bee melted therein:
that ye maye knowe, howe that I the
Lorde haue poured my wrathe vpon
you.

I
And the worde of the Lorde came
vnto me, sayinge: Thou sonne of man,
tell her: Thou arte an vncleane lande,
whiche is not rayned vpon in the daye
of the cruell wrathe: thy * Prophetes
that are in thee, are sworne together to
beuoure soules, lyke as a roarynge Ly-
on, that lyueth by his praye. They re-

ceauie riches and good, and make many
widdowes in the. Thy preestes breake
my lawe, and despyle my Sanctuarie.

* They put no difference betwene the
holpe and vnholpe, neyther discerne be-
twene the cleane and vncleane: they
turne their eyes frome my sabbotches,
and I am vnhalowed among them. Thy
rulers in the are lyke rauynynge wol-
ues, to shede bloude, and to destroy sou-
les, for their owne couetous lucre. * As
for thy prophetes they dawbe with vn-
tempered claye, they se banntyes, and
prophecie lyes vnto them, sayinge: the
Lorde God sayth so, where as the Lorde
hath not spoken. The people in y^e lande
bseth wicked extorcion & robbery. They
were the poore and nedye and * opresse
the straunger agaynste ryghte. And I
soughte in the lande for a manne, that
woulde make vp the hedge, and set him
selte in the gappe before me in the lan-
des behalfe, that I shoulde not vterlye
destroye it: but I coulde fynde none.

Therefore will I poure oute my cruell
displeasure vpon them, and burne them
in the fyre of my wrathe: their owne way-
es wil I recompence vpon their heades
sayeth the Lorde God.

¶ The. xlii. Chapter.

Of the fornicacion, that is to saye, of the Adu-
ltery of Samaria and Ierusalem, vnder the na-
mes of Oholah and Oholibah. In comparison of
Samaria helsheweth that the fornicacion of Je-
rusalem is the fylthyer. The destruction of Ieru-
salem is prophesied. The aduoutye of bothe
the whores is founde oute. Theyr destruction.

T
he worde of the Lorde came
vnto me, saying: Thou sonne
of man, there were two wo-
menne, that had one mother:
These (when they were yonge) beganne
to play the harlotres * in Egypt. There
were their brestes brosed, and the pay-
pes of theyr maydenheade destroyed.
The eldest of them was called a Oho-
lah and her youngest sister b Oholibah.
These two were myne, and bare sonnes
and doughters. Their names wer, Sa-
maria, and that was Oholah: and Je-
rusalem, that was Oholibah: As for
Oholah she beganne to go a whozinge,
whē I had taken her to me. * She was
set on fyre vpon her louers the Assi-
rians, which had to do with her: euen the
princes and Lordes that were deckt in
Sg. v. coslye

Leut. x. c.

Mich. iii. d
Sopht. iii. d
Ezech. xli. b

Eze. xli. c.

Ezech. xx. a

Mich. ii. d

Jerusalem.

The Prophecie.

costlye araye: sayre younge men, lustye
syders of horses.

Thus thorowe her whordome, she
cleued vnto al the yonge men of Assiria:
Yea, she was madde vpon them, and de-
spyled herselfe with all their Idols. **B**u-
ther ceassed she frome the fornicacion,
that she bled with the Egyptians: for
in her youthe they laye with her, they
brosed the brestes of her maydenheade,
and pouted their whordome vpon her.
Wherefore, * I deliuered her in to the
hādes of her louers, euen the Assirians,
whome she so loued. These discovered
her shame, toke her sonnes and dought-
ters, and slewe her with the swerde: An
euel name gat she of al people, and they
punyshe her.

14. re. 17. b.

Jer. lli. b.

4. re. xvi. b.
Ezech. xvi. c.

* Her syster **O**holibah sawe thys,
and destroyed her selfe with inordinate
loue, more then she, and exceeded her
syster in whordome * she loued the Assi-
rians (which also laye with her) name-
lye, the pynces and greate lordes, that
were clothed with all maner of gorge-
ous appatell, all lusty horsmē and sayre
yonge personnes. Then I sawe, that
they both were despyled a lyke. But she
increased styll in whordome: for when
she saw men paynted vpon the wall, the
ymages of the Caldees sette forth with
freshe colours, with sayre girdles about
them, and goodlye bonettes vpon theyr
heades, lokyng all lyke pynces (after
the maner of the Babilonians and Cal-
dees in their owne lande, where they be
borne) ymmediatlye, as soone as she
saw them, she bzent in loue vpon them,
and sent messangers for them into the
lande of the Caldees.

Nowe when the Babylonians came
to her, they laye with her, and despyled
her with their whordome, & so was she
polluted with them. And when her lust
was abated from * her whordome and
shame was dyscouered and sene: then
my herte forsoke her, lyke as my hearte
was gone frome her syster also. Neuer-
thelesse she bled her whordome euer the
longer the more, and remembred the
dayes of her youthe, wherein she had
played the harlot in the lande of Egypt:

Ez. 47. b.
Rom. iii. b.
Ezech. 16. c.

* She bzente in luste vpon them, whose
fleshe was lyke the fleshe of asses, and
their sede lyke the sede of horses. Thus

thou haste renued the fylthynesse of thy
youthe, when thy louers bziled thy pap-
pes, and marred thy brestes in Egypt.

Therefore (**O** Oholibah) thus sayeth
the Lord God. I wyll rayse vp thy lo-
uers (with whome thou haste satisfyed
thy luste) againste the, and gather them
together rounde aboute thee: namelye,
the Babylonians, and all the Caldees:
Becod, Schoa and Coa, with all the
Assirians: al younge and sayre louers:
pynces and lordes, knyghtes and gen-
tlemen, whiche bee all good horsmen:
These shal come vpon the with horses,
charettes, and a greate multytude of
people: whiche shalbe harnesssed aboute
the on euery side, with brestplates, hel-
des and helmettes. I wyll punyche the
before them, yea, they themselues shal
punyche the, accordeinge to theyr owne
iudgemente. I wyll put my gelousye
vpon the, so that they shal deall cruel-
ly with the. They shal cut of thy nose
and thine eares, and the remnaunt shal
fall thorowe the swerde. They shal
cary away thy sonnes and daughters,
and the residue shalbe bzent in the fyre.
They shal strype the out of thy clothes,
and carye thy costlye Jewelles awaye
with them.

Thus wyll I make an ende of thy
fylthynesse and whordome, which thou
haste broughte oute of the lande of E-
gypte: so that thou shalte turne thine
eyes nomore after them, and caste thy
mynde nomore vpon Egypt. For thus
sayeth the Lord: beholde, I wyll deli-
uer the into the handes of them, whome
thou hatest: yea, euen into the handes
of them, with whome thou haste fulfil-
led thy luste, which shal deale cruellye
with the: All thy labour shalt thou take
with them, & leaue the naked and bare,
thus the shame of thy fylthy whordome
shal come to lyghte. All these thynges
shal happen vnto thee, because of thy
whordome, whiche thou haste bled a-
monge the Gentiles, with whose Idols
thou haste despyled thy selfe. Thou
haste walcked in the waye of thy syster,
therefore wyll I geue the her cuppe in
thy hande.

Thus sayeth the Lord God: Thou
shalte dryncke of thy sisters cuppe, how
depe and far so euer it be to the botome.

Thou

Sama: Thou shalt bee laughed to scozne, and had as greatpe in derision, as is possible. Thou shalt bee full of dronckenness and sorowe, for the cuppe of thy sister Samaria is a cup of destruction and wastynge: the same shalt thou dryncke, and suppett oute euen to the dregges, yea, thou shalt eate by the broken peeces of it, and so teare thynne owne breestes: for euen I haue spoken it, sayeth the Lorde God.

I Therefore thus sayth the Lorde God: For so much as thou hast forgotten me, and caste me asyde, so beate now thyne owne fylthynesse and whoredome. The Lorde sayde moreouer vnto me: Thou sonne of man wilt thou not reprove Dholah and Dholibah: Shew them their abhomynacions: namelye, that they haue broken their wedlocke, and staped theyr handes with bloude: yea, euen with theyr ydoles haue they committed aduoutry, *and offered them their owne chyldren (to bee deuoured) whome they hadde borne vnto me. Yea, and this haue they done vnto me also: they haue despyled my Sanctuarie in that same daye, and haue vnhalowed my Sabboth. For when they hadde slayne theyr chyldren for their Idols, they came the same daye into my Sanctuary to defile it. Lo, this haue they done in my house. Beside al this, thou hast sent thy messengers for men out of far countrees: and when they came, thou hast bathed, trimmed and set forth thy selfe of the best fashyon: thou sattest vpon a goodly bed, and a table spread before the: where vpon thou hast sette myne incense and myne oyle.

When was there greate cheate with her, and the men that were sent from far countrees ouer the deserte, vnto these they gaue bracelettes vpon theyr handes, & set gloriuous crownes vpon theyr heades: then thought I: no doute, these wil vse their harlotry also with ponder olde whoze. And they wente in to her, as vnto a comen harlot: Euen so went they also to Dholah and Dholibah those filthie women.

O ye all that loue vertue and righteousness, iudge them, punish the: *as aduouters and murderers ought to be iudged and punished. For they are

breakers of wedlocke, and the bloud is in their handes. Wherefore thus sayeth the Lorde God: bynge a greate multitude of people vpon them, and make them be scatted and spoyled: these shall stone them, and goze them with theyr swordes. They shall slaye their sonnes and daughters and burne vp their houses with fyre.

Thus wyl I destroye all suche fylthynes out of the lande: that all women maye learne, not to do after youre uncleynesse. And so they shall lape youre fylthynesse vpon your owne selues, and ye shall bee punished for the synnes, that ye haue committed with youre Idols: and ye shall knowe that I am the Lorde.

The xxxiii. Chapter.

The propheth the synginge of Jerusalem by a parable of a seethinge pot. The parable of Ezechiel's wyfe beinge deyd, which he after expoundeth.



In the ix. yeaere, in the x. Moneth, the x. daye of the Moneth, came the worde of the Lorde vnto me, sayinge: O thou sonne of man, wyrt thou the name of this day, yea, euē the houre of this present daye: when the kynge of Babylon set him selfe agaynst Jerusalem. Shew that obstinate houtholde a *parable, and speake vnto them: Thus sayeth the Lorde God: Get the a pot, set it on, and poure water in to it: put all the peeces together in it, all the good peeces: the lopie and the shoulder, and fyll it with the best bones. Take one of the best shepe, & an heape of bones with all: let it boyle well, and let the bones sethe well therein.

With that sayde the Lorde God on this maner: *Wo be vnto þe bloudy cistie of the pot, where vpon the rustynesse hangeth, and is not yet scoured awaye. Take oute the peeces that are in it, one after another: there nede not lottes be caste therfore, for the bloude is yet in it. Vpon a playne dye stone hath she poured it, and not vpon the grounde, that it myghte bee couered with duste. And therfore haue I fletten her poure her bloude vpon a playne dye stony rocke, because it should not be hyd, and that I myght byng my wrothfull indignacion and vengeaunce vpon her.

Wherefore, thus sayth the Lorde God: C

Jerusalem.

The Prophecie.

¶ I will be vnto that bloud thursty cytie, for whome I will prepare a heape of wodde: beate thou the bones together, kyndle thou the fyre, seeth the fleshe, let all be well sodden, that the bones maye be sucked out. Moreouer, set the pot emptye vpon the coales, that it maye bee warme & the metall hote: that the fylthe and rustynesse may be consumed. But it will not go of there is so muche of it: the rustynesse must be brent out. Thy filthynesse is abhominable, for I wolde haue clesed thee, but thou wouldest not be clesed. Thou canst not be purged from thyne uncleynesse, tyl I haue poured my wrothfull indignacion vpon the. Euen I the Lorde haue so deuised: Yea, it is come therto already, that I will do it. I will not go backe, I will not spare, I will not be intreated: but accordyng to thy wayes and ymagynacions, thou shalt bee punished, sayeth the Lorde God. And the worde of the Lord came vnto me, saying: Thou sone of man, beholde, I will take away the pleasure of thine eyes with a plague: yet shalt thou neyther mourne, nor wepe, nor water thy chekes therfore: þu mayest mourne by thy selfe alone, but vse no deadlye lamentacion. Holde on thy bonnet, and put on thy shues vpon thy fete, couer not thy face, and eate no mourners breade. So I spake vnto the people by tymes in the moornyng, and at euen my wyfe dyed: then vpon the next morow, I dyd as I was commaunded. And the people sayde vnto me wylt thou not tell vs, what that sygnifyeth, whiche thou doest? I answered them, the worde of the Lorde came vnto me, sayinge: Tell the house of Israel, thus sayeth the Lorde God: beholde, I will suspende my sanctuarie: euen the gloze of youre power, the pleasure of youre eyes, and the thyng that ye loue: youre sonnes and doughters whome ye haue left, shall fall thorowe the swerde.

¶ Lyke as I haue done, so shall ye do also: Ye shall not hyd your faces, ye shall eate no mourners breade: your bonnetes shall ye haue vpon your heades, and shues vpon your fete. Ye shall neyther mourne nor wepe, but in youre synnes ye shall bee sorowfull, and one repent

with another. Thus Ezechiel is your shewtoken. For loke as he hath done, (so when thys cometh) ye shall do also: that ye maye lerne to knowe that I am the Lorde God. But beholde, O thou sonne of manne: In the daye when I take from them their power, theyr ioye and honoure, the lust of theyr eyes, the burthen of theyr bodyes: namely, theyr sonnes and doughters: Then shall ther one escape, and come vnto thee, for to shewe the. In that daye shall thy mouth bee opened to hym, whiche is escaped, thou mayest speake, and bee no more domine. Yea, and thou shalt see theyr shew token, that they may knowe, howe that I am the Lorde.

¶ The .xxv. Chapter.

¶ The worde of the Lorde vpon the sonnes of Ammō, which reioyced at the fel of Jerusalem. Agaynst Moab and Seir. Agaynst Idumea. Agaynst the Philistines.

¶ The worde of the Lorde came vnto me, sayinge: Thou sone of man, set thy face agaynst the Ammonites, prophesy vpon them, and saye vnto the Ammonytes: heare the worde of the Lord God. Thus sayeth the Lord God: for so muche as thou speakest ouer my Sanctuarie. Aha, I trow it be now suspended: and ouer the lande of Israel, I trow it be nowe desolate: yea, and ouer the house of Iuda, I trowe they be now led awaye prysoners: Beholde, I will deliuer the to the people of the caste, that they maye haue the in possession: these shall sette their castels and houses in the. They shall eate thy frute, and dryncke by thy mylke. As for Rabath, I will make of it a stal for camels, and of Ammon a shepfold: & ye shall knowe, that I am the Lorde.

¶ For thus sayeth the Lord God: In so muche as thou hast clapped with thyne handes, and stamped with thy fete, yea, reioyced in thyne herte ouer the lande of Israel with despite: beholde, I will stretche oute myne hande ouer the also, and deliuer thee, to bee spoyled of the heathen, and rote the out froin amonge the people, & cause thee to be destroyed oute of all landes: yea, I will make the be layed waste, that thou maist knowe, that I am the Lorde.

¶ Thus sayeth the Lord God: for so much as Moab and Seir do saye: As

for:

That is, thy wyfe.

Ezech. xlii. d. Iose. xlii. a

That is, Iherusalem.

Ezech. ix. 16. Ezech. 48. a Soph. ii. b.

for the house of Juda, it is but lyke as all other Gentils be: Therfore beholde, I will make the cyties of Moab wea- penlesse, and take away their strength: their cyties and chese coastes of their lande, whiche are the pleasures of the countre: As namely, Bethiesimoth, Ba- alimeon and Cariathaim: these wyll I open vnto them of the easste, th at they may fall vpon the Ammonites: and wil- geue it them in possession: so that the Ammonites shall no more be had in re- membraunce among the heathen. Eue- thus wyll I punyssh Moab also, that they maye knowe, howe that I am the Lorde.

Moreover, thus sayeth the Lorde God: Because that * Edom hath auen- ged and ealed him selfe vpon the house of Juda, therfore thus sayth the Lord: I wyll reach out myne hande vpon E- dom, and take awaye manne and beast out of it. Frome Cheman vnto Dedan wyll I make it desolate, they shall bee slayne with the swearde. * Thowowe my people of Israell wyll I auenge me a- gayne vpon Edome: they shall handle him, accordynge to my wra- the and in- dygnacion, so that they shall knowe my vengeance sayeth the Lorde God.

Gen. xlv. a

Thus sayeth the Lorde God: For so- muche as the * Philistines haue done thys: namelpe taken vengeance with despitfull stomackes, and of an olde e- uell wyll sette them selues to destroye: Therfore thus sayeth the Lorde God: Beholde, I wyll stretch out myne hand ouer the Philistines, and destroye the destroyer, and cause all the remnant of the sea coaste to perishe. A greate ven- geaunce wyll I take vpon them, and punyssh them cruellye: that they maye know, how that I am the Lord, whiche haue auenged me of them.

Esa. xlii. c. Jer. xlvii. a Soph. ii. a

The. xxvi. Chapter.

The prophet sayeth that Tyus shalbe ouerthrowen, be- cause it reioyced at the destruccyon of Ierusalem. The wonderynge and admyracyn of the marchauntes, for the desolacion of Tyus.

IT happened, that in the. xi. yeate, the fyrst day of the Mo- neth, the worde of the Lorde came vnto me, saying: Thou sonne of man, because * that Tyre hath spoken vpon Ierusalem: Aha, nowe

Esa. xlii. a Jer. xlvii. b Eze. xxvi. b Dan. xlviii. a

I trowe the portes of the people be bro- ken, and he turned vnto me, for I haue destroyed my hely full. Yea, theretore sayth the Lord God: Beholde I Tyre, I wyll vpon the, I wyll byynge a great multitude of people agaynste the, lyke as whē the sea ariseth with his waues: These shall breake the walles of Tyre, and caste downe her towres: I wyll scrape the grounde from her, and make her a bare stone: yea, as the dryynge place where the fyshers hange vp their nettes by the sea syde. Euen I haue spo- ken it, sayth the Lorde God. The Gen- tylls shall spoyle her: her doughters vpon the felde shall perishe with the swearde, that they maye knowe howe that I am the Lorde.

B

For thus sayeth the Lorde God: Be- holde, I wyll byynge hyther Nabucho- donosor (whiche is the kyng of Baby- lon, & a kyng of kinges) from the North vpon Tyre, with horses, charrettes, hors- men, and with a great multitud of peo- ple. Thy doughters that are in p land, shall he slaye with the swearde: but a- gaynste thee, he shal make bulworckes and graue vp dyches aboute thee, and lyfte vp hys shyldes agaynste the. Hys synges and batelrammes shall he pre- pare for thy walles, and with his wea- pens breake downe thy towres. The dust of his horses shall couer the, they shalbe so many: thy walles shall shake at the noyse of the horse men, charrettes and wheles: when he cometh to thy por- tes, as men do into an open cite. With the hofes of his horse fete, shal he tread downe al thy stretes.

C

He shall sleve thy people with the swearde, and breake downe the pylers of thy strength. They shal waste awaye thy ryches, and spoyle thy marchaun- dyse. Thy wals shal they breake downe, and destroy thy houses of pleasur. Thy stones, thy tymbre and foundacyons shal they caste in the water. * Thus wil I byynge the melody of thy songes, and the voyce of thy mynstrelly to an ende, so that they shal nomore be herde. I wil make a bare stone of thee, yea, a dryyn- place for nettes, and shalte neuer bee buylded agayne: for euen I the Lord haue spoken it, sayeth the Lorde God: thus hath the Lord God spoken concer- ninge

Iere. xlii. p

Tyrus.

The Prophecie.

nynges Tyre. The Isles shall be moued at the noyse of thy fall, and at the cry of the dayne, that shall bee murdered in thee. All kynges of the sea shall come downe from their seates regal: they shall lay away their robes, and put of their costlye clothynge: Yea, with trembling shall they be clothed, they shall sytte vpon the grounde: they shall be afrayed at thy soden fall, and be abashed at the.

Item. i. a.
Epo. xvi. c.

They shall mourne for the, and saye vnto the: * O thou noble citie, that hast bene so greatly occupied of olde, thou that hast bene the strongest vpon the sea with thynne inhabytours of whome all men stode in feare: Howe arte thou nowe so vtterly destroyed? Now at the tyme of thy fall the inhabytours of the Isles, yea, and the Isles them selues, shall stande in feare at thynne ende. For thus sayth the Lorde God: when I make the a desolate cytie (as other cyties be, that no man dwelleth in) and when I byrnyng the depe vpon the, that greates waters maye couer the: Then wyll I caste the downe vnto them, that descende into ppytte: vnto a people that hath bene longe deade, and set the in a lande that is beneth, lyke the olde wyldernes, with them which go downe to theyr graues, so that no manne shall dwell more in the. And I will make the to be no more in honour, in the lande of the lyuinge. I wyll make an ende of the, and thou shalt be gone. Though thou be soughte for, yet shalt thou not be founde for euer: moze, sayeth the Lorde God.

The. xxvii. Chapter.

The Prophet is moued to bewaile the desolacion of Tyre. He setteth out the prayse of Tyre for the hauntyng of marchauntes therto.

Item. xvi. c.
and. xvi. c.

The worde of the Lorde came vnto me, saying: O thou sone of manne, make a lamentable complaynte vpon * Tyre, and saye vpon Tyre, which is a porte of the sea, that occupyeth with much people, and many Isles: thus speaketh the Lord God: O Tyre, thou hast sayd: what, I am a noble cytie: thy borders are in the myddest of y sea, and thy buylders haue made the maruelous goodlye. All thy tables haue they made of Cypre trees of the mounte Sanir. From Libanus haue they taken Cedre trees, to make

the mastes: and the Oakes of Basan to make the towres.

Thy boordes haue they made of yue: ype, and of costly wood out of the Ile of Cethim. Thy sayle was of whyte small nedle worcke out of the lande of Egypt, to hange vpon thy mast: and thy hangynge of yalow silcke & purple, out of the Isles of * Elisah. They of Sidon and Arnad were thy maryners, and the wyldest in Tyre were thy thymymasters.

That is,
Italy, af-
ter p Cal.

The eldest and wyldest at Geball were they, that mended and stopped thy shippes. All thymmes of the sea with theyr shipmen occupied their marchaundises in the. The Berles, Lydians and Lybians were in thynne hooft, and helped the to fyghte: these hanged vpon their shields and helmets with the, these set forth thy bewty. They of Arnad were with thynne hooft rounde about thy walles, & were thy watch men vpon thy towres, these hanged vpon their shyldes rounde about thy walles, and made the maruelous goodly. That is occupied with the in all maner of wares, in syluer, yron, tynne and leade, and made thy market greates. Jauan, Tubal and Meslech were thy marchauntes, which broughte the menne, and ornamentes of metall, for thy occuppyng. They of the house of Thogarina broughte vnto thee at the tyme of thy marke, horse, horsemen and mules. They of * Dedan were thy marchauntes: and manye other Isles that occupied with the, broughte p wethers, Elephaunt bones and Paycockes for a presente. The Sircians occupied with the, because of thy diuerse worckes, and increased thy marchaundises with Samargades, with scarlet, with nedle work, with whyte linnen clothe, with silcke and with Christall.

Item. xvi. c.

Juda and the lande of Israel occupied with the, & brought vnto thy markets, wheate, balme, hony, oyle, and triacle. Damascus also bled marchaundises with the, in the best wyne and whiswol: because thy occuppyng was so great and thy wares so manye. Dan, Jauan, and Meusall haue broughte vnto thy markettes, yron redy made, with * Cassia and Calamus, accordynge to thynne occuppyng. Dedan occupied with the, in sayre tapestry worcke and quishyng.

Arabia

Cassia and
calamus
are cerreus
hyndes of
gommeg
that haue
a sweete

Tyrus. Egipte, Of Ezechiel Fol. cxliiii

pleasaunt Arabia and all the prynces of Cedar
fauour. haue occuppyd with thee, in shepe, we:
They cōe ther s and goates.
rees or
rees.

The marchauntes of Seba and Re:
ma haue occuppyd also with the, in all
costly spyces, in all precious stones and
golde, whiche they broughte vnto thy
markettes. Haran, Chene and Eden,
the marchauntes of Saba, Micia and
Chelmad, were all doers with thee and
occuppyd with thee: In costly rayment,
of yalow sylcke and nedle worke (very
precyous, and therfore packt and bound
together with roapes). Yea, and in Ce:
dre woode, at the tyme of thy markettes
The shyppes of Tharsis were the chiefe
of thy occuppyng.

Thus thou arte full, and in greate
worshyppe, euen in the myddest of the
sea. Thy maryners were euer bringing
vnto the oute of many waters. But the
easte wynde shall ouer beare the into the
myddest of the sea: so that thy wares)
thy marchaundies, thy ryches, thy ma:
riners, thy shipmasters, thy helpers, thy
occuppers (that broughte the thynges
necessarpe) the menne of warre that are
in the: yea, and all thy comens shall per:
ryshe in the myddest of the sea, in the
dape of thy fall. The suburbes shall
make at the loude crye of thy shypmen.
All wherry menne, and al maryners by:
on the sea, shall leape out of their boates
and sette them selues vpon the lande.
They shall lyfte by their voyce because
of thee, and make a lamentable crye.
They shall caste duste vpon theyr hea:
des, and lye downe in the ashes. They
shall haue them selues, and putte sacke
clothe vpon them for thy sake.

They shall mourne for thee with
hearte full sorowe, and heuie lamenta:
cyon, yea, theyr chyldren also shall wepe
for thee. Alas, what crye hathe so bene
destroyed in the sea, as Tyre is? When
thy wares and marchaundyes came
frome the seas, thou gauest all people
ynoughe. The kynges of the earth halt
thou made ryche, thorow the multytude
of thy wares and occuppyng: But thou
arte nowe caste downe into the depe of
the sea, all thy resorte of people is peri:
shed with the. All they that dwell in the
Isles are abashed at thee, and all theyr
kinges are afraied, yea their faces haue

chaunged colour. The marchauntes of
the nations wondzeat the. In that thou
art so cleane brought to nought, a com:
mest nomore vp.

The xxviii. Chapter.

The worde of God agaynst the kynge of Tyre for
his byde. Wenyll, the prophete is moued to bewalle
the kyng of Tyre. The worde of the Lord agaynst Sa:
don. The Lord p̄mpteth that he wyl gather together
the chyldren of Israel.

The worde of the Lorde came
vnto me, sayinge: Thou sonne
of mā, tell y prince of Tyre:
Thus sayeth the Lord God,
because thou haste a proude hearte and
haste sayde: * I am a God, I haue my
seate in y myddest of the sea lyke a God:
where as thou art but a manne and not
God, and yet standest in thyne owne cō:
create, that thou art God: Beholde, thou
thynkest thy selfe wysse then * Daniel,
that there is no secretes hyd from thee.
Wyth thy wysdome and thy vnderstan:
dyng, thou haste gotten the greate wel:
thynges, and gathered treasure of syl:
uer and golde. With thy great wysdom
and occuppyng, haste thou encreased
thy power, and because of thy great ri:
ches, thy heart is proude.

Therfore thus sayeth the Lord God:
For so much as thou hast lyfte by thine
hearte, as though thou were God: be:
holde, I wyl byng enemyes vpon the,
euen the tyrauntes of the heathē: these
shall drawe oute theyr swordes vpon
thy beuty and wysdome, and shall deile
thy glory. They shall caste the downe to
the pytte, so that thou shalt dye in the
myddest of the sea, as they that be slaine.
Let se, yf thou wylt save thyselfe (before the
that slay the) I am God: where as thou
arte but a manne and not God, in the
handes of them that slay the. Dye
shalte thou, euen * as the vncircumcy:
sed in the handes of the enemyes: for I
my selfe haue spoken it, sayth the Lord
God,

Moreover, the worde of the Lorde
came vnto me, sayinge: Thou sonne of
man, make a lamentable complaynte o:
uer the kyng of Tyre, & tel hym. Thus
sayeth the Lord God: Thou arte a seale
of a lykenesse, ful of wysdom and excel:
lente beuty. Thou haste bene in the
pleasaunt garden of God: thou art dect
wyth al maner of precyous stones with

Rabz

Exe. xxi.
and xxvii.

Esa. 14. c.

Dan. 11. d.

That is,
as the pas
sages and
beaten.

Tyrus. Egipte. The Prophecie.

Ruby, Tophas, Chryſtal, Iacynthe, Onyx, Jaſpys, Saphyr, Smaradge, Carbuncle, and gold. Thy beuty and þ holles that bee in the were ſet forth in the daye of thy creacyon. Thou art a fayre Cherub, ſtretched wyde out for to couer.

Eſay. li. d.

I haue ſet the vpon the holy mounte of God, there haſte thou bene, and walked amonge the fayre glyſteryng ſtones. From the tyme of thy creacyon thou haſte bene ryghte excellent, tyll wickedneſſe was found in the. * Becauſe of thy greate marchaundyle, thy hearte is full of wyckedneſſe, and thou haſt offended. Therefore wyll I caſte thee frome the mounte of God (O thou couering Cherub) and deſtroye thee amonge the glyſteryng ſtones. Thy heart was proude in thy fayre beuty, and thowowe thy beuty thou haſt deſtroyed thy wiſdome. I wyll caſt thee downe to the grounde, & that in the ſighte of kyngeſ. Thou haſt deſpyled thy Sanctuary, with thy great wickedneſſe of thy vnrightheous occupyinge. I wyll bringe a fyre frome the middeſt of thee, to conſume thee: and wyll make thee to aſhes, in the ſight of al them that loke vpon thee. All they that haue bene acquainted with thee amonge the heathen, ſhalbe abaſhed at thee: ſeing thou arte ſo clene broughte to noughte, and commeſt no more by.

Joell. iii. a.
ſach. ii. a.

And the worde of the Lord came vnto me, ſayinge: thou ſonne of man, ſette thy face againſte Sydon. * Prophecie vpon it, and ſpeake. Thus ſayeth the Lord God: Beholde O Sydon, I wyll vpon thee, and gette me honoure in thee: & it may be knowe, how I am I Lord, when I puniſhe her, & get me honoure in her. For I wyll ſende peſtilence & bloud ſheddyng into her ſtreates, ſo that thoſe which be ſlaine with the ſword, ſhall lye rounde about in the middeſt of her: and they ſhall knowe, that I am the Lord. She ſhal no more be a pricking thorne, and an hurtynge breer vnto the houſe of Iſrael, nor vnto them that lye rounde aboute her and hate her: and they ſhall know, that I am the Lord.

Thus ſayeth the LORD GOD: When I gather the houſholde of Iſrael together agayne frome the nacions amonge whome they bee ſcattered: then

ſhal I be ſanctified in them, in the ſight of the Gentylles, and they ſhall dwell in the lande, that I gaue to my ſeruaunte Jacob. They ſhall dwell ſafely therein, builde houſes, and plant vineyardes: yea, ſafely ſhal they dwell therein, when I haue puniſhed all thoſe, that deſpyſe them rounde about: and then ſhall they knowe, that I am the LORD their God.

du xlviii. c
Eſay. lxi. d

The .xxix. Chapter.

The prophecie agaynſte Phara. He prophecieth the deſolacyon of Egipte, and the ſparyng abroad of the Egiptians. The Lord promyſeth that he wyll reſtaure Egipte agayne after xl. yere. Egipte is the reward of kynge Nabuchodonozor for the labour which he toke agaynſte Tyro.



In the .x. yere vpon the .xii. daye of the .x. Moneth, the worde of the Lord came vnto me, ſaying: * O thou ſonne of man, ſet now thy face agaynſte Phara the kynge of Egipte, prophecie agaynſt him and agaynſt the whole lande of Egipte: Speake, and tell hym, thus ſayeth the Lord God: beholde, O Phara thou kynge of Egipte, I wyll vpon thee, thou greate dragon, that lyeſt in the waters: thou that ſayeſt: the water is myne. I haue made it my ſelfe. I wyll put an hoke in thy chawes, and hange al the fiſhe in thy waters vpon thy ſcales: after that I wyll drawe the oute of thy waters, yea, and all the fiſhe of thy waters that hange vpon thy ſcales. I wyll caſte thee oute vpon the drye lande with the fiſhe of thy waters, ſo that thou ſhalte lye vpon the felde. Thou ſhalte not bee gathered nor taken vp: but ſhalte bee meate for the beaſtes of the felde, and for the foules of the ayre: that all they which dwell in Egipte, maye know, that I am the Lord: because thou haſte bene a ſtate of rede to the houſe of Iſrael. When they toke holde of thee with theyr hande thou brakeſt and pryckeſt them on euery ſyde: and yf they leaned vpon thee, thou brakeſt and hurteſt the reynes of their backes. Therefore, thus ſayeth the Lord God: beholde, I wyll bringe a ſweard vpon thee, and rote oute of thee both man and beaſte. Yea, the lande of Egipte ſhalbe deſolate and waſte; and they ſhall knowe, that I am the LORD: Because he ſayde: the water is myne,

Eſay. xli. a.
Joell. iii. a.
ſach. ii. a.
Joell. iii. a.
ſach. ii. a.

4 reg. ix. d.
Eſay. xli. a.
Joell. iii. a.

I wyll

Tyrus. Egypte. Of Ezechiel. Fol. cxlv.

C I my selfe haue made it. Beholde therefore, I wil vpon the, and vpon thy waters: I wyll make the lande of Egypte waste and desolate, from the towre of Syenes vnto the borders of the Mozi-ans lāde: so that in .xl. yeares there shal no fote of man walcke there, nether fote of cattel go there, nether shall it be inhabited. I wyll make the lande of Egypte to be desolate, amonge other wast countrees, and her cyties to lye boyde .xl. yeares, amonge other boyde cyties: And I wyll scatre the Egyptians amonge the heathen and nations.

Agayne, thus sayeth the Lord God:

Jer. xlv. c. * When the .xl. yeares are expyred, I wyll gather the Egyptians together againe, oute of the nations; amonge whome they were scatred, and wil bring the pylsoners of Egypte againe in to the lande of Pathures their owne natyue countre, that they maye be there a lowlye smal kyngedome: yea, they shal be the smalest amonge other kyngedomes, lest they exalte them selues aboue the heathen: for I wil so monysh them that they shall no more rule the heathen. They shall no more be an hope vnto y^e house of Israel, nether prouoke them any more to wyckednesse, to cause them turne backe, and to folowe them: and they shall know that I am the Lord God.

D In the .xxviii. yeare, the fyrste daye of the fyrste moneth, came the worde of the Lord vnto me, saying: Thou sonne of man, Nabuchodonosor the kynge of Babylon hath made his hooſte, with great trauayle and labour to come before Tyre: that euery heade maye be balde, and euery shoulde bare. Yet hath Tyre geuen nether hym nor hys hooſte any rewarde, for the greates trauayle that he hath taken there. Therefore thus sayeth the Lord God: beholde, I wyll geue the lande of Egypte vnto Nabuchodonosor the kynge of Babylon, that he may take awaye al her substance, robbe her robberyes, & spoyle her spoyles, to paye his hooſte theyr wagyes withall. I wyll geue hym the lande of Egypte for hys labour, that he toke for me before Tyre. At the same tyme wyll I cause the b^e horne of the house of Israel to growe forth, and

open thy mouth agayne among them: that they maye knowe, howe that I am the Lord.

The Notes.

a. The propertye of dragons is to haunte where aboundaunce of waters are: Therefore is y^e kynge of Egypte here called a dragon, because of the aboundaunce of waters that are in Egypte, where he ragyned. So is Ierusalem called a Queene, because of her hauntyng of Idolatrye: as before in the fol. c. d.

b. Some for glorie and power.

The .xxx. Chapter.

The destruction of Egypte and of hys cyties is bewailed.



The worde of the Lord came moreouer vnto me, sayinge: thou sonne of man, propheticke & speake: thus saith y^e Lord God: * Mourne, wo worthe this daye, for the daye is here, the daye of the Lord is come: the darcke daye of the heathen, the houre is at hande, the swerde cometh vpon Egypte. When the wounded men fall downe in Egypte, when her people are taken awaye, and when her foundations are destroyed, the Mozi-ans lande shall be afrayed, yea, the Mozi-ans lande, Libia and Lidia, al theyr comen people, and Chub, and all that be confederate vnto them, shall fall with them thorow the swerde.

Thus sayeth the Lord: The maynteyners of the lande of Egypte shall fall, the pride of her power shall come downe: euē vnto the towre of Syenes shall they be slayne downe with the swerde, sayeth the Lord God: amonge other desolate countrees they shall be made desolate, and amonge other waste cyties they shall be wasted. And they shall knowe, that I am the Lord, when I kyndle a fyre in Egypte, and when all her helpers are destroyed. At that tyme, shall their messengers go forth fro me in shippes, to make the careless Mozi-ans afrayed, and sorowe shall come vpon them in the daye of Egypte for doutlesse it shall come.

Thus sayeth the Lord God: I wil make an ende of the people of Egypte thorowe the hande of Nabuchodonosor kynge of Babylon. He and hys people wyth hym, yea, and the cruell tyrantes of the heathen shall be brought

Et. i.

brought

Egypte.

The Prophecie

brought to destroy the lande. They shal drawe out their swerdes vpon Egypt and fyll the lande full of slayne men. I wyl drye vp theyr floudes of water, and sell the lande in to the handes of wicked people. The lande and al that is therein, wyl I destroye thozow the enemyes. Euen I the Lorde haue sayde it.

D And thus saith the Lorde God: * I wyl destroye the Idols, and brynge the ymages of * Noph to an ende. There shall no more be a pryncce of Egypt, and a fearfulness wyl I sende in to the Egipcians lande. As for Pathures, I wil make it desolate, and kyndle a fyre in b * zoan. Alexandria wyl I punyche, and poure my wrothfull indignaciō vpon c * Sin which is the strength of Egypte. All the substance of Alexandria wil I destroy, & kyndle a fyre in Egypt.

E Sin shalbe in greate heynesse, Alexandria shalbe rote oute, and Noph shall haue dayly sorowe. The best me of Heliopolis and Bubasto shalbe slayne with the swerde, and carryed away captiue. At Taphnis y daye shalbe darcke, when I breake there the scepter of the lande of Egypte, and when the pompe of her power shal haue an ende. A cloude shal couer her, and her doughters shalbe led awaye in to captiuitie. Thus wil I punyche Egypte, that they may know, how that I am the Lorde.

I It happened in the .xi. yeaere, vpon the seuenth daye of the fyrste Moneth, that the Lordes worde came vnto me, sayinge: Beholde, thou sonne of man, I wyl breake the arme of Pharaos kyng of Egypte: and lo it shall not be bounde bp to be healed, nether shal any playstre be laied vpon it, for to ease it, or to make it so stronge, as to holde a swerde.

Therefore, thus sayeth the Lorde God: Beholde, I wyl vpon Pharaos y kyng of Egypte, and bruse his stronge arme (yet is it but a broken one) & wil smyte the swerde out of his hande.

G As for the Egipcians, I wyl scatere them amonge the Heathen, and strowe them in the landes aboute. Agayne I wyl strength the arme of the kyng of Babilon, and geue hym my swerde in hys hande: but I wyl breake Pharaos arme so that he shall holde it before hym pyteously, lyke a wounded man.

Yea, I wyl stablyshe the kyng of Babilons arme, and the armes of Pharaos shall fall downe: that it may be knowen, that I am the Lorde, whiche geue the kyng of Babilon my swerde in his hande, that he maye drawe it oute vpon the lande of Egypte: and that when I scatere the Egipcians amonge the Gentyles, and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

The .xxi. Chapter.

I Comparison of the prosperitie of Pharaos with the prosperitie of the Assyrians. He prophesieth a lyke destruction vnto them both.



Moreouer, it happened in the .xi. yeaere the fyrste daye of the thyrde Moneth that the word of the Lorde came vnto me sayinge: Thou sonne of man, speake vnto Pharaos the kyng of Egypte, and to all hys people: Whome arte thou lyke in thy greatnesse? Beholde Assur was lyke a Cedre tre vpon the mounte of Lybanus with fayre braunches: so thicke, that he gaue shadowes and shot out very hye. His toppe reached vnto the cloudes. The waters made him greate, & the depe set hym vp an hye. Rōnde aboute the rotes of hym ranne there floudes of water, he sent out hys lytle ryuers vnto al the trees of the felde. Therefore was he hyer then all the trees of the felde, and thozowe the multitude of waters that he sent from hym, he optayned many longe braunches. All foules of the ayre made theyr nestes in his braunches, vnder his bowes gendered all these beastes of the felde and vnder his shadowe dwelte all people. Fayre & beutiful was he in his greatnesse and in the lēgth of hys braunches, for hys rote stode besyde greate waters, no Cedar tre myghte hyde hym. In the pleasaunte garden of God, there was no fyre tree lyke hys braunches, the playne trees were not lyke the bowes of hym. All the trees in the garden of God myght not be compared vnto hym in his beutye so fayre and goodly had I made him w the multitude of his braunches: In so much that al the trees in the pleasaunt gardē of god, had enuy at him.

Therefore,

D Therefore, thus sayeth the Lord God:

Lord God.

for so muche as he hath lyfte hym selfe
so hye, and stretched his toppe in to the
cloudes, and seynge his herte is proude
in his highnesse: I wil deliuer hym in
to the handes of the mightiest amonge
the heathen, which shall rote him oute.
Accordynge to his wickednes wil I cast
him away, the enemies shall destroy him,
and the myghtie men of the heathen shall
so scatere him, that his braunches shall
lye vpon al mountaynes and in al val-
leys: his bowes shall be broken downe to
the grounde thorow oute the lade. The
al the people of the lande shall go fro his
shadowe, and forsake hym. When he is
fallen, all the foules of the ayre shall flyt
vpon hym, and all wyld beasts of the
felde shall go aboute amonge his braun-
ches: so that from hence forth, no tre in
the water shall attayne to his highnesse,
nor reache his toppe vnto the cloudes,
nether shall any tre of the water stande
so hye, as he hath done. For vnto death
shall they all be deliuered vnder þe earth,
and go downe to the graue, lyke other
men.

I Moreover, thus sayeth the Lord
God: In the daye when he goeth downe
to the graue, I wil cause a lamentacion
to be made, I wyll couer the depe vpon
him, I wil staunche his floudes, and the
great waters shall be restrayned. I shall
cause Lybanus to be sorowfull for hys
sake, & all þe trees of þe felde shall be smit-
ten. I wyll make the heathen shake at
the sounde of his fall, when I caste hym
downe to * hell, with them that descende
in to the pytte. All the trees of Eden,
with all the chosen and best trees of Li-
banus, yea, and all they that are plan-
ted vpon the waters, shall mourne with
him also in the lower habitacions: for
they shall go downe to hell with hym,
vnto the that be slayne with þe swerde,
which dwelt afore vnder the shadowe of
his arme amonge the heathen. To
whome shalt thou be lyckened, that art
so glorious & great, amonge the trees of
Eden? Yet art thou cast downe vnder
the earthe (amonge the trees of Eden)
where thou must lye amonge vncircum-
cysed, with them that be slayne with the
swerde. Euen thus is it with
Pharao and all hys people, sayeth the

The. xxii. Chapter.

The prophete is commaunded to bewaile Pharao
the kynge of Egypte. He propheseth that destruc-
cion shall come vnto Egypte thorow the kynge of Babilon



N the .xii. yeaere, the fyrst
daye of the .xii. Moneth,
the worde of the Lord
came vnto me, sayinge:
Thou sonne of mā, take
bp a lamentacion vpon
* Pharao the kynge of Egypt, and saye
vnto hym: Thou art reputed as a Lyon
of the heathen, and as a whalfish in the
sea. Thou castest thy waters about the,
thou troublest the waters w thy fete,
& stampest in their floudes. Thus saith
the Lord God: * I wil sprede my net ou-
er the, namely, a greates multitude of
people: these shall dyue the in to my
pyne, for I wyl caste the vpon þe lande,
and let the lye vpon the felde, that al the
foules of the ayre maye flyt vpon the: I
wil geue al þe beasts of þe felde inoughe
of the. Thy fleshe wil I caste vpon the
hylls, and fyl the valleyes with thy
highnesse. I wil water the lande with
the aboundaunce of thy bloude euen to
the mountaynes, and the valleyes shall
be full of the. When thou art put out, I
wyl couer the heauen, and make hys
starres dymme. * I wyl sprede a cloude
ouer the Sunne, and the Moone shall
not geue her lyghte. All the lyghtes of
heauen wyl I put out ouer the, & bring
darknesse vpon thy lande, sayeth the
Lord God. I wil trouble the hertes of
many people, whē I byynge thy destruc-
cion amonge the heathen and countrees,
whome thou knowest not. Yea, I wyl
make manye people with their kynge
so afrayed thorow the, that their heere
shall stande bp, whē I shake my swerde
at their faces. Sodenly shall they be as-
tonyed, euery man in him selfe, at the
daye of thy fall.

For thus sayeth the Lord God: the
kynge of Babilons swerde shall come
vpon the, with the swerdes of the wor-
thies wil I smyte downe thy people. Al
they that be myghtie amonge the Gen-
tyles, shall waste the proude pompe
of Egypte, and byynge downe all
her people. All the cattell also
of Egypte wyl I destroye, that
they shall come no more vpon the wa-
ters:

Et. ii.

terg:

That is,
Nabuchod-
onosor.

Ezec. xxxi.
xxx. xxxi.

Ezec. xli. d
and. xlii. e

Ezec. xlii. d
Fol. xlii. e

Ezech. 14. c
Ezech. 32. c

ters: so that nether mans fote nor beastes clawe, shal styre them any more.

Then wil I make their waters cleare, and cause their floudes to runne lyke oyle, sayeth the Lord God: whe I make the lande of Egypte desolate, and when the countre with al that is therein, shal be layde waste: and when I smite al the whiche dwel in it, that they may know, that I am the Lord.

D This is the mournyng, that the daughters of the Heathen shal make: Yea, a sorowe and lamentacion shal they take vp, vpon Egypte & all her people, sayeth the Lord God.

In the .xii. yeare, the .xv. daye of the Moneth, came the worde of the Lord vnto me, sayinge: Thou sonne of man, Take vp a lamentacion vpon the people of Egypt, and caste them downe, yea, and the mightie people of the Heathen also, euen with them* that dwel beneth: and with them that go downe in to the graue. Downe (howe fayne so euer thou be) and laye the with the vncircumcised. Amonge those that be slayne with the swearde, shal they lye. The swearde is geuen all readye, he shal be drawen forth and all hys people. The myghty worthyes and his helpers, that be gone downe and lie with the vncircumcised and with them that be slayne with the swearde: shal speake to him oute of the hell.

E Asur is there also with his companye, and their graues rounde about, whiche were slayne and fel all with the swearde, whose graues lye besyde hym in the lowe pytte. His commens are buryed rounde aboute his graue: all together wounded and slayne wyth the swearde, which men afore time brought feare in to the lande of the luyng.

There is * Elam also with all hys people, and their graues rounde about: which al beyng wounded & slayne with the swearde, are gone downe vncircumcised vnder the earth, whiche neuertheles sometyme brought feare in to the lande of the luyng: for the which they beate their shame, with the other that be gone downe to the graue.

F Their burial is geuen them and all their people, amonge the that be slayne. Their graues are rounde aboute all

them, whiche be vncircumcised, & with them that be slayne thoroow þ swerde: for seynge that in tymes past they made the lande of the luyng afrayed, they must now beate their owne shame, with them that go downe to the pytte, and lie amonge them, that be slayne.

There is Meslech also and Tubal, and theyr people, & their graues rounde aboute. These al are amonge the vncircumcised, and them that be slayne with the swearde, because afore tyme they made the lande of the luyng afrayed.

Shoulde not they then lye also amonge the worthyes, and vncircumcised Gaiantes? whiche with their weapons are gone downe to hel: whose swerdes are laied vnder their heades, whose wyckednesse is vpon their bones: because þ as worthies, they haue brought feare in to the lande of the luyng. Yea, amonge the vncircumcised shalte thou be destroyed, and slepe with them, that perished thoroowe the swearde.

There is the lande of * Edom with her kynges & princes also, whiche with their strength are layed by them that were slayne with the swearde, yea, amonge the vncircumcised, and them which are gone downe in to the pytte. Moreouer, there be al the princes of the north, with all the Sidonyans, whiche are gone downe to the slayne.

With their feare and strengthe they are come to the confusyon, and lye there vncircumcised, amonge those that be slayne with the swearde: and beate theyr owne shame, with them that be gone downe to the pytte. Nowe whan Pharaos seeth this, he shal be comforted ouer all hys people, that is slayne with the swearde: bothe Pharaos and all hys hooft, sayeth the Lord God. For I haue geuen my feare in the lande of the luyng. But Pharaos and all his people shal lye amonge the vncircumcised, and amonge them that be slayne with the swearde sayeth the Lord God.

The .xxiii. Chapter.

G He setteth oute the office of a curate that preacheth the Gospell. He strengtheneth them that despayre, and boldeneth them with the promes of mercye. As the former righteounes helpeth not the righteous, yf he geue hym selfe agayne to synne: so the synnes done before are not imputed to the wycked þ amēdeth. The word of the Lord agaynst the remnaunte of the people. Agaynst the mockers of the wordes of the Prophete.

Agayne

Ezal. 14. c
Ezech. xxxi. c

Eze. xlii. b
Dani. 8. a

Eze. xlii. b
Ezech. 25. b
and. xxxv. a

Agayne, the worde of the
Lorde came vnto me,
sayinge: Thou sonne of
man, Speake to þe chyl-
dren of thy people, and
tell them: Whan I sende
a swearde vpon a lande, yf the people of
the lande take a man of their countre,
and set hym to be their * watchmā: the
same man (whan he seeth the swearde
come vpo the lande) shall blowe þe trom-
pet, and warne the people.

If a man now heare the noyse of the
trompet and wil not be warned, and the
swearde come and take him awaye: hys
bloude shall be vpon his owne heade:
for he hearde the sounde of the trompet,
and woulde not take hede, therfore hys
bloude be vpon hym. But yf he wyll
receaue warnynge, he shall saue hys
lyfe. Agayne, yf the watche man se the
swearde come and shewe it not with the
trompet, so that the people is not war-
ned: yf the swearde come then, and take
any man from amonge them: the same
shal be taken awaye in his owne synne,
but his bloude wyll I requyre of the
watchmans hande.

* And now (O thou sonne of man)
I haue made the a watchman vnto the
house of Israel: þe where as thou hearest
any thyng oute of my mouthe, thou
mayest warne them on my behalfe. If
I saye vnto the wycked, thou wycked,
thou shalt surely dye: and thou geuest
him not warnynge, that he may beware
of hys vngodly waye: then shall þe wy-
cked dye in hys owne synne, but hys
bloude wil I requyre of thy hande. Ne-
uerthelesse yf þe warne the wicked of his
waye, to tourne from it, where as he yet
wil not be turned fro it, then shal he dye
becaule of his synne, but thou haste de-
liuered thy soule.

Therefore (O thou sonne of man)
speake vnto the house of Israel. Ye saye
thus: Oure offences and synnes lye vpon
vs, and we be corrupte in them: how
shoulde we then be restored vnto lyfe?
Tell them: * As truly as I lyue, sayeth
the Lorde God, I haue no pleasure in
the deathe of the wycked, but muche ra-
ther that the wycked turne from hys
waye and lyue. Turne you, turne you
from youre vngodly wayes, O ye of the

house of Israel. Oh, wherfore wilt ye die?
Thou sonne of man, tell the chyl-
dren of thy people: * The ryghteousnes
of the righteous shal not saue him, whā
so euer he turneth awaye vnfaithfully:
Agayne, the wyckednesse of the wycked
shal not hurte him, whan soeuer he con-
uerteth from his vngodlynesse.

And the righteousnesse of the rightes-
ous shal not saue his lyfe, whan soeuer
he synneth. If I saye vnto the ryghtes-
ous, that he shall surely lyue, and so he
truste to his owne ryghteousnesse, and
do synne: then shall his ryghteousnesse
be no more thought vpon, but in þe wic-
kednesse that he hath done he shall dye.

* Agayne, yf I saye vnto the wycked:
thou shalt surely dye: and so he turne
from hys synnes, and do the thing that
is lawfull and righte: In so muche that
the same wycked man geueth þe pledge
agayne, restoreth that he had taken a-
waye by robbery, walcketh in the com-
maundementes of lyfe, and dothe no
wronge: Then shall he surely lyue, and
not dye. Yea, the synnes that he hath
done, * shall neuer be thought vpon:

For in so muche as he dothe nowe the
thyng that is lawfull and ryghte, he
shall lyue. And yet the children of thy
people saye: Tush, the waye of the Lorde
is not ryght, where as their owne waye
is rather vnrighthe,

When the righteous turneth from
his ryghteousnesse, and doeth the thing
that is wycked, he shal dye therfore.

But yf the wycked turne from his wic-
kednesse, doynge the thyng þe is lawfull
and right, he shal lyue therfore. Yet ye
saye: the * waye of þe Lorde is not equal.
O ye house of Israel, * I wil iudge eue-
ry one of you after his wayes.

In the .xii. yere, the .v. daye of the .x.
moneth of oure captiuitie, it happened,
that one whiche was fled oute of Ieru-
salem, came vnto me, and sayde: the cy-
tie is destroyed. Nowe the hande of the
Lorde had bene vpon me the eueninge
afore this man (whiche was escaped)
came vnto me, & had opened my mouth,
vntyll the mornynge that he came to
me: yea, he opened my mouthe, so that
I was no more domine. Then came the
worde of the Lorde vnto me, and sayde:
Thou sonne of man, these that dwell

Ezech. xviii.

D
Ezech. xviii.
Ezech. xviii.Now the
Sophi-
sters &
vngodly
mock our
this text
loke be-
fore in
the .xviii.
Chapter.

Ezech. xviii.

Roma. ii.

Israel.

The Prophecie

in the wasted lande of Israel, saye: Abraham was but one man, and he had the lande in possession: nowe are we many, and the lande is geue vs to possesse

also. And therfore tel them: Thus sayeth the Lorde: * In the bloude haue ye eaten, your eyes haue ye lyfte vp to Idoles, * and haue shed bloude: shall ye then haue the lande in possession?

Ye leane vpon your swerdes, ye worke abominacions, euery one defileth his neyghbours wyfe: and shall ye then possesse the lande? Saye thou these wordes vnto them: Thus sayeth the Lorde God: * As truly as I lyue all ye that dwell in this wyldernesse, shall be slayne with the swerde: what so euer is vpon the felde, wyll I geue vnto the beastes to be deuoured: those that be in stronge holdes and denmes, shall dye of the pestilence. For I wyll make þe lande so desolate and waste, and the pompe of her strength shall come to an ende. The mountaynes in Israel shall be so waste: that no man shall trauaile therby.

* Then shall they learne to knowe, that I am the Lorde, when I make the lande waste and desolate, because of all their abominacions, that they haue wroughte. And thou sonne of man, the chyldre of thy people that talcke of the, by the walles and in the doores of theyr houses, sayinge one to another: Come, let vs heare, what worde is gone forth from the Lorde: These come vnto the, after the maner of a great people: yea, my people syt downe before the, and heare thy wordes, but they do not there after: * for in their mouthes they shewe them selues (as though they were feruente, but their hearte goeth after their owne couetous lucte. And as a bawle þe hathe a swete tune, and is pleasaunte to synge, so shalt thou be vnto them: thy wordes shall they heare, but they wyll not do thereafter. When this cometh to passe (for so, it cometh in dede) then shall they knowe, that there hath bene a prophet amonge them.

The xxxiii. Chapter.

Agaynst the sheppes and shepherdes that despyle the flocke of Christ, and seake theyr owne. The Lorde sayeth that he wyll vset his dysparpled flocke, and gather them together. He reproveth the malice of certayne of þe flocke. He promyseth the true shepheard Christe, and with hym peace.

And þe word of the Lorde came vnto Ame, saying: Thou sonne of man, prophetic against þe shepherdes of Israel, prophetic and speake vnto the: Thus saith the Lorde God: * Wo be vnto þe shepherdes of Israel, that fede them selues. Shuld not þe shepherdes fede þe flockes?

Ye haue eate vp the fat, ye haue clothed you w the wol: þe best fedde haue ye slayne, but þe flocke haue ye not nourished. The weake haue ye not holden vp, * the sicke haue ye not healed: þe broken haue ye not boude together, þe out castes haue ye not brought again: þe lost haue ye not sought, but * churlyshlye and cruelly haue ye ruled them. Thus are they scatered here and there without a shepheard: yea, all the beastes of the felde deuoure them, and they go astraye.

Why thepe go wadinge vpon al mountaynes and vpon euery hie hil. Yea, they be scatered abrode in al felde, and there is no man, þe careth for the, or seketh after the. Therfore. O ye shepherdes, heare the word of þe Lorde. Thus saith the Lorde god: As truly as I lyue, for so muche as my shepe are robbed, and deuoured of all the wilde beastes of þe felde, haunge no shepheard: and seyng þe my shepherdes take no regarde of my shepe, but fede the selues onely, and not my shepe: Therfore heare þe word of þe Lorde, O ye shepherdes: Thus saith the Lorde God: Beholde, I my selfe wil vpon the shepherdes, and require my shepe fro their handes, and make the ceasse fro fedynge of my shepe: yea, þe shepherdes shall fede the selues no more: for I wil deliuer my shepe oute of their mouthes, so that they shall not deuoure them after this. For thus sayeth the Lorde God: * Beholde, I wyll loke to my shepe my selfe, and seke the. Lyke as a shepheard amonge the flocke seketh after þe shepe that are scatered abroade, euen so wyll I seke after my shepe, and gather them together out of all places, where they haue bene scatered in þe cloude and darcke day. I wil bryng the out fro all people, and gather the together out of all lades. I wil bryng the in to their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the countre, I wyll fede them in ryghte good pastures and vpon the hye mountaynes of Israel shall their foldes

Ezech. 34. a
Iere. 17. b
and. xxiii. a

Luce. 15. b

1. Pet. 2. 2.

B

C

John. 1. a
Ezech. xiii. b
1. Pet. ii. c
and. 9. a

Ier. xlii. b

Deu. xlii. c

As truly as I lyue,
is an othe
whiche þe
Lorde com
monly v-
seth, wher
he promys-
eth anye
thyng.
Ier. xlii.
b. c.

Ezech. xxx. c

Esa. xlii. c
Mat. xv. a

foldes be. There shal they lye in a good folde, and in a fat pasture shal they fede: euen vpon the mountaynes of Israel.

I wyll fede my shepe my selfe, and byynge them to their rest, sayeth p Lord God. * Suche as be lost, wyll I seke: suche as go astraye, wyll I byynge a gayne: suche as be wounded, wyll I bynde vp: such as be weake, wil I make stronge: suche as be fat and wel lykynge, those wyll I preserue, and fede the with the thyng p is lawfull. And as for you

C (O my shepe) sayeth the Lord God: * I wyl put a differece amog p shepe, amog the wethers & the goates. Was it not ynoughe for you, to eate vp the good pasture, but ye muste treade downe the resydue of youre pasture with youre fete also: Was it not ynoughe for you to dryncke cleare water, but ye must trouble the resydue also with youre fete?

Thus my shepe muste be fayne to eate the thyng that ye haue troden downe with youre fete, and to dryncke it, that ye with youre fete haue defyled. Therefore, thus sayeth the Lord God vnto them: Beholde, I wyll seuer the fat shepe from the leane: for so muche as ye haue shot the weake shepe vpon the sydes and shoulde, and runne vpon them with youre hornes, so longe tyll ye haue vtterly scatted them abrode. I wyl helpe my shepe, so that they shal no more be spoyled: yea, I wyll dyscerne one shepe from another. I wyll rayse vp vnto the one onely shepherde: eue my seruaunte Dauid, he shal * fede them, and he shal be theyr shepherde. I the Lord wyll be theyr God, and my seruaut Dauid shal be theyr prynte: Euen I the Lord haue spoken it.

I Moreover, I wyll make a covenante of peace with them, and bynne al euell beastes oute of the lande: so that they maye dwel safely in p wyldernesse, and slepe in the woddes. Good fortune and prosperite wyll I geue them, and vnto all that be rounde aboute my hyll. * I prosperous shower and rayne wyl I sende them in due season, that the trees in the wodde maye byynge forth the theyr frutes, and the grounde her increase. They shal be safe in their lande, and shal knowe, that I am the Lord, whiche haue broken their yocke, and delyuered

them oute of the handes of those, that helde them in subiection.

They shal no more be spoyled of the heathen, nor deuoured with the beastes of the lande: but safely shal they dwell, and no man shal fraye them. I wyll set vp an excellent plante for them, so that they shal suffre no more hunger in the lande, nether beare the reproche of p heathen any more. Thus shal they vnderstande, that I the Lord their God am with them, and that they (euen the house of Israel) are my people, sayeth the Lord God. Ye men are my flocke, ye * are the shepe of my pasture & I am youre God, sayeth the Lord God.

The Notes.

a. Christ here and in manye other places is called Dauid, because he was looked for of the Jewes to sit on the seate of Dauid. After in the. xxxviii. f.

The. xxxv. Chapter.

C The destruction that shal come on the hyll Seir, that is, on the Idumians, because they troubled the people of the Lord.



Moreover, the worde of the Lord came vnto me, sayinge: Thou sonne of man, turne thy face toward the mounte, * Seir, it, prophesye vpo it, and say vnto it: Thus sayeth p Lord God. Beholde (O thou mount Seir) I wyl vpon thee, I wil reach out myne hande ouer the, yea, waste and desolate wyll I make the. Thy cities wyll I breake downe, & thou shalt lie boyde: that thou mayest know, how that I am the Lord. * For so muche as p bearest an olde enemytpe against p chylde, of Israel, and with a cruel harte hast made the afraide, what tyme as they were troubled and punished for their synne: Therefore, * as truly as I lyue, sayeth the Lord God, I wyll prepare the vnto bloude, yea, bloude shal folowe vpon the: * seeing thou layest wayte for bloude, therefore shal bloude persecute the. Thus wyll I make the mount Seir desolate & waste, and byynge to passe, that there shal no man goe thither, nor come from thence. His mountaynes wyll I fyll with hyss slayne men: thy hylls, dales and valleys shal lye full of them, that are slayne with the swerde. I wyll make thee a perpetuall wyldernesse, so that

Luc. liii. b
Iohn. x. a

Mat. 25. c

Place, a
b, c

Iere. 30. b
Nehem. ii. c
Ierem. 2. a

Ezal. 34. a
Ier. xlii. a
Ezech. xvi. b
xxii. 36. a

Rum. xi. c
Deu. ii. a

As before
in p. xxxiii
Chap. f.

i. Mat. 2. a

Deu. xi. b
Ezech. viii. b

no man shall dwell in thy cities: that ye may know, how that I am the Lord.

C And because thou hast said: what, * bothe these nacions and bothe these landes muste be myne, and I wyl haue them in possession, * where as the Lorde was there. Therfore, thus sayeth the Lorde God: As truly as I lyue, I wyl handle the accordyng to thy wrath and gelousy, lyke as thou hast dealte cruelly with them: that I maye be known among them, how I haue punished the. Yea, & thou also mayest be sure, that I the Lord haue hearde al thy despyteful wordes, whiche thou hast spoken against þ mountaines of Israel, saying: Lo, they are made waste, and geuen vs to deuoure. Thus with youre mouthes ye haue made youre booste agaynst me, yea, and multiplied youre proude wordes agaynst me, whiche I haue hearde al together. Where vnto, thus sayeth the Lorde God: when the whole worlde is in wealth, then wil I make the wast. * And lyke as þ (O mounte Seyr) wast glade, because the heretage of the house of Israel was destroyed: euen so wyl I do vnto the also, that thou and whole Edom shall be destroyed, & knowe, that I am the Lorde.

The xxxvi. Chapter.

The prompeth deliuerance from the Gentyles vnto Israel. The benefytes done vnto the Jewes are to be ascribed to the mercede of God, not vnto their desertynge. God reuoceth oure heretes that we maye walke in his commaundementes.



A Thou sonne of man, prophesye vpon the mountaynes of Israel, & speake: * heare the worde of the Lorde, O ye mountaynes of Israel: Thus sayeth the Lorde God: Because youre enemye hath said vpon you: Aha, the hye euerlastyng places are now become ourg: prophesye therfore, & speake: thus sayeth the Lorde God: Seynge ye be wasted and troden downe on euerye syde, and become a possession vnto þ residue of the Gentyles, whiche haue broughte you in to mens mouthes and vnto an euell name amonge the people: Therfore, heare the worde of the Lorde God, O ye mountaynes of Israel: Thus sayeth the Lorde God vnto the mountaynes and hylles, valleyes and dales, to the voyde wildernes and desolate

cities, which are spoyled, and had in desolation on euery syde, among the residue of the Heathen: Yea, euen thus sayeth the Lorde God: In the fyre of my gelously haue I taken a deuyce, agaynst the residue of the Gentiles, and against al * Edom: whiche haue taken in my lade vnto them selues for a possession: whiche also reioysed from theyr whole hearte with a dyspyteful stomacke, to waste it, and to spoyle it.

Prophecie therfore vpon the lande of Israel, speake vnto the mountaynes and hylles, to valleyes and dales, thus sayeth the Lorde God. Beholde, thys haue I deuyled in my gelousye and terrible wrath: for so muche as ye haue suffered reproche of the Heathen, therfore thus sayeth the Lorde God: I haue sworn, that the Gentiles whiche lye aboute you, shall beate youre confusyon them selues. And as for you (O mountaynes of Israel) ye shall shute out your braunches, and brynge forth your frute to my people of Israel, for it is harde by, that it wil come. Beholde, I come vnto you, and vnto you wyl I turne me, that ye maye be tyllled and sowed.

I wil sende you much people, which shalbe al of the house of Israel: the cyties shalbe inhabyted, and the decayed places shalbe repayred agayne. I wyl prouyde you with muche people & catel, whiche shall increase and brynge frute. I wyl restore you also to your old estate and geue you more kyndnes then euer ye had before: wherby ye shall knowe, that I am the Lorde. Yea, people wyl I sende vnto you (O my folke of Israel) whiche shall haue the in possession, and thou shalt be theyr inheritaunce, so that thou shalt no more be withoute them. Agayne, thus sayeth the Lorde God: for so muche as they saye vnto you: þ arte an eater vp of me, & a waster of thy people: therfore thou shalt eate no more men, nether destroy thy people any more, sayeth the Lorde God. And I wyl not suffer the, for to heare thyne owne confusyon amonge the Gentiles from henceforth. Thou shalt not beate the reproche of the nacions, nor caste oute thyne owne people any more, sayeth the LORD God.

Moreouer, the worde of the Lorde came

That is
to were,
Iuda &
Israel.
I Exo. 25. c

Ezec. 25. a
and, xxxvi. a

Ezech. vi. c

Ezec. 35. a

C

D

The resurreccion, Of Ezechiel. Fo. c. lxxix

came vnto me, sayinge: O thou sonne of man, when the house of Israel dwelt vpon their owne grounde they despyled them selues with their owne wayes & ymaginacions: So that in my syghte their way was lyke the vncleynesse of a monstrous womā. Wherefore I poured my wrathfull displeasure vpon them, because of the bloude that they had shedde in the lande, and because of their Idolles, wherewith they had despyled them selues. I scattered them also amonge the heathen, so that they were strowed aboute in the landes. Accordyng to their wayes and after their owne Inuencions, so dyd I punyssh them.

Gal. iii. b.
Roma. ii. c

E Nowe when they were gone vnto the heathen, and come in amonge them they ^a dishonoured my holy name: So that it was sayde of them: Are these the people of God, and muste goe oute of their owne lande? Then spared I my holye name, whiche the house of Israel had dishonoured amonge the Gentyles, to whome they came. Therefore tell the house of Israel: Thus sayeth the Lorde God: I doe not this for your sakes (O house of Israel) but for my holye names sake, whiche ye dishonoured amonge the heathen, when ye came to them. Therefore I wyll halowe my great name agayne, which amonge the Gentyles is euell spoken of: for ye youre selues haue dishonoured it amonge them. And y^e Gentiles shal know that I am the Lorde, when I am honoured in you before their eyes, sayeth the Lorde God.

Esa. xliiii.
Jer. xvii. c.

As for you, I wyll take you frome amonge the heathen, and gather you together oute of all countrees, and bryng you agayne in to youre owne lande. * Then wyll I powre cleare water vpon you, and ye shalbe cleane. Yea, frome all your vncleynesse and from al your Idolles shal I cleanse you. A newe hearte also wyll I geue you, and a newe spirite wyll I putte in to you: As for that stoupe hearte I wyll take it out of your bodie, and geue you a fleshye hearte. I wyll geue my spirite among you, * and cause you to walcke in my commaundementes, to kepe my lawes, and to fulfyl them.

Deu. viii. b

And so ye shall dwell in the lande, that I gaue to your forefathers, and ye shalbe my people, and I wyll be your God. I wyll helpe you out of al your vncleynesse. I wyll call for the corne, and wyll increase it, and wyll lette you haue no hunger. I wyll multiplie the fruytes of the trees and the increase of the felde for you, so that ye shall beare no more reproche of hongre amonge the heathen. Then shal ye remembre your owne wicked wayes, & your ymaginacions, whiche were not good: So that ye shall take displeasure at your owne selues, by reason of your synnes, & abominacions.

But I wyll not doe this for your sakes (saith the Lorde God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreouer, thus sayeth the Lorde God: What time as I shall cleanse you from all your offences, then wyll I make the cities to be occupied agayne, and wyll repayre the places that be decayed. The desolate lande shalbe builded agayne, whiche afore tyme laye waste in the sighte of al them that wente by. Then shal it be sayde: This waste lande is become like a garden of pleasure, and y^e boydes, desolate & brokendowne cities, are now stronge, and fenced agayne. Then the residue of the heathen that lye rounde aboute you, shall knowe that I am the Lorde, whiche repayre that was brokendowne, and plante agayne, that was made wast. Euen I the Lorde haue spoken it, and wyll doe it in dede.

Thus saith the Lorde God: I wyll yet once be founde agayne of the house of Israel, and doe this for the: * I shal increase them as a flocke of men. Lyke as the holye flocke and the flocke of Ierusalem are in the hye solempne feastes: So shall also the wyld waste cities be fylled with flockes of men: and they shall knowe that I am the Lorde.

Jerem. xl. d

The Notes.

a. To dishonoure the name of the Lorde is to blasphem the name of God amonge the vnfaithfull, as when we shewe an apparauce of godlynesse and teache good doctrine, and yet lye vnfaithfully. Roma. ii. d.

The xxxvii. Chapter.

The propheseth the bryngyng agayne of the people beryng in captiuyte. He sheweth the vnyon of the tenne

tribes

The resurrection. The Prophecie.

repbes wylh the twd. Chyrt is the kynge of the chysten
people alone, and the onely euerlastyng shepherde
therof.

He hande of the Lorde
came vpon me; and cas-
tyed me oute in the spi-
rite of the Lorde, and
let me down in a playne
felde, that laye full of
bones, and he led me rounde aboute by
them: And beholde, the bones that laye
vpon the felde, were verye manye; and
maruelous dyde also. Then sayde he
vnto me: Thou sonne of man: thinkest
thou that these bones maye lyue a-
gayne? I answered: O Lorde God, thou
knowest. And he sayde vnto me: Pro-
pheticie thou vpon these bones, & speake
vnto them: Ye dyde bones, heare the
woorde of the Lorde. Thus sayeth the
Lorde God vnto these bones: Beholde,
I wyl put breath into you, that ye may
lyue: I wyl geue you synowes, and
make flethe growe vpon you, and co-
uer you ouer with skinne: And so geue
you * breathe, that ye maye lyue, and
knowe, that I am the Lorde.

Gen. ii. b.

So I propheticied, as he had com-
maunded me. * And as I was prophe-
cyinge, there came a noyse and a great
mociion, so that the bones ranne euery
one to another. Nowe when I had lo-
ked, beholde, they had synowes, and
flethe grewe vpon them: And aboue
they were couered w skinne, but there
was no breathe in them. Then sayde he
vnto me: thou sonne of man, propheticie
thou towarde the wynde: propheticie, and
speake to the wynde: Thus sayeth the
Lorde God: Come (O thou ayre) frome
the fourte wyndes, and blow vpon these
dayne, that they maye be restored to
lyfe. So I propheticied, as he had com-
maunded me: Then came the breathe in-
to them, and they receaued lyfe, & stode
vp vpon their fete, a maruelous greate
sorte.

Moreouer, he sayde vnto me: Thou
sonne of man, these bones are the whole
house of Israell. Beholde, they saye:
Oure bones are dyed vp, oure hope is
gone, we are clene cutte of. Therefore
propheticie thou, and speake vnto them:
Thus sayeth the Lorde God: Beholde,
I wyl open youre graues (O my peo-
ple) and take you oute of youre sepul-

D

chres, and byngge you into the lande of
Israell agayne. So shall ye knowe
that I am the Lorde, when I open your
graues, and byngge you oute of them.
My spirite also wyl I put in you, and
ye shall lyue: I wyl set you agayne in
youre owne lande, and ye shall knowe, &
I am the Lorde, whiche haue sayde it,
and fulfilled in dede.

The woorde of the Lorde came vnto
me, sayinge: Thou sonne of man,
take a stycke and write vpon it: Vnto
Juda and to the children of Israell his
companions. Then take another stick
and write vpon it: Vnto Ioseph the
stocke of Ephraim, and to all the houses
holde of Israell hys companions.
And then, take bothe these two toge-
ther in thy hande, so shall there be one
stick thercof. Nowe yf the children of
thy people saye vnto thee: Wylte thou
not shewe vs what thou meanest by
these? Then geue them thys answer:
Thus sayeth the Lorde God: Beholde,
* I wyl take the stocke of Ioseph, whi-
che is in the hande of Ephraim, and of
the tribes of Israell his felowes, and
wyl putte them to the stocke of Juda,
and make them one stocke, and they
shalbe one in my hande. And the two
styckes where vpon thou writest, shalt
thou haue in thyne hande, that they
maye se, and shalt saye vnto them:

Deut. 10

Thus saith the Lorde God: behold,
I wyl take awaye the children of Is-
raell frome amonge the heathen, vnto
whō they be gone, & wyl gather the to-
gether on euery syde, & bring the agayne
into their owne lande: Yea, I wil make
one people of them in the lande, vpon
the mountaynes of Israell, and they
all shall haue but one kynge. They shall
no moore be two peoples frome hence
forth, nether be deuided into two kings
domes: They shall also desile them sel-
ues no moze with the abominacions,
Idolles, and al their wicked doynges.
I wyl helpe them out of al theyr dwel-
lyng places, wherein they haue sinned:
and wyl so clense them, that they shalbe
my people, and I their God.

Dauid my seruante shall be theyr
Kynge, and * they all shall haue one
shepherde onelye. They shall walcke in
my lawes, and my comāndementes shal
they

Eccl. 34. b.
John. 1. b.

they bothe kepe and fulfyll. They shal dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yea, euen in the same lande shall they, their children, & theyr childrens children dwell for euer more: And my seruaunte Dauid shal be their everlastynge kynge. Moreover, I will make a bonde of peace wyth them, which shal be vnto them an everlastynge covenannt. I will sette them also, and multiplye them, my Sanctuarie will I sette amonge them for euermore. * My dwellinge shall be with them, yea, I wyl be their God, and they shall be my people. Thus the heathen also shall knowe, that I the Lorde am the holpe maker of Israell: When my Sanctuarie shall be amonge them for euermore.

The xxxviii. Chapter.

The prophesye that Gog and Magog shall come wth an appoynted hoste in to the lande of promyse, their content. He reherceth that the comynge of Gog was before prophesied of the prophetes. The destruction of hym.



At the woorde of the Lorde, came vnto me, sayinge: Thou sonne of man, tourne thy face toward Gog in the lande of Magog, whiche is the chiefe kynge at Mesech and Tubal: Prophecie agaynste hym, & save: Thus sayeth the Lorde God: * O Gog thou chiefe kynge Mesech and Tubal: Beholde, I wyl vpon thee, and wyl turne the aboute, and putte a byt in thy chawes: I wyl brynge the forth and all thyne hoste, bothe horse and horse men, whiche be all weapened of the best fashion: A greate people, that handle altogether speares, shyldes, and swerdes: The Perles, Morsans and wyth them the Lybrans, whiche all beare shyldes and helmettes: Gomer and all his hostes: The house of Thogorma oute of the Northe quarters, and all his hostes, yea, and muche people wth thee.

Therefore prepare the, set thy selfe in aray with all thy people, that are come vnto the by heapes, and be thou their defence. After manie dayes thou shalt be visited, and in y^e latter yeares thou shalt come in to the lande, that hath

bene destroyed with the swerde, and nowe is replenished agayne wth diuerse people vpon y^e mountaynes of Israell, which haue longe lye waste. Yea, they be broughte oute of the nacjons, and dwel all safe. Thou shalt come vp like a storme wether, to couer the lande, and as it were a darcke cloude: Thou with al thyne hostes, and a great multitude of people with the.

Moreover, thus sayeth the Lorde God: At the same tyme shall manie thynges come into thy mynde, so that thou shalt ymagyn mischiese, and say: I wyl bp to vnder playne lande, seeinge they syt at ease, and dwel so safely (for they dwell all without any walles, they haue neither barres nor doores) to spoyle them, to robbe them, to laye hande vpon their so well inhabited wildernesses: Agaynste that people, that is gathered together fro among y^e heathen, which haue gottē catel and good, and dwell in the midst of the lande. Then shal Saba, and Dedan, and the marchauntes of Charlis with all their worthyes, saye vnto thee: Arte thou come to robbe? Hast thou gathered thy people together, because thou wylte spoyle to take syluer and golde: to carye away catel and good? And to haue a great praye.

Therefore, O thou sonne of man, thou shalt prophecie, and save vnto Gog: Thus sayeth the Lorde God: In that daye thou shalt knowe, that my people of Israell dwelleth safe: And shalt come from thy place oute of the Northe partes: Thou and muche people with the, whiche ryde vpon horses, whereof there is a greate multitude & an innumerable sorte. Yea, thou shalt come vpon my people of Israell, as a cloude to couer the lande. Thys shall come to passe in the latter dayes: I wyl brynge the vp into my lande, that the heathen maye knowe me, when I gette me honour vpon the O Gog, before their eyes.

Thus sayeth the Lorde God: Thou arte he, of whome I haue spoken afore tyme, by my seruauntes the prophetes of Israell, whiche prophesied in those dayes and yeares, that I should bringe the vpon them. At the same tyme, when

Gog

Leu. xxix. b

Ezech. 39. f
Apoca. xx. c

Dan. xlii. a.
Mat. xxiv. b.
Luce. xxi. c.

Gog comineth bp into the lande of Israel (sayeth the Lorde God) shall my indignacion goe forth in my wrathe. For in my geloupye and hote displeasure I haue * deuised that there shall be a greate trouble in the lande of Israel at that tyme. The verye fishes in the sea, the foules of the ayre, the bestes of the felde, and all the men that are vpon the earth, shall treble for feare of me.

The hylls also shall be touned bp syde downe, the stappes of stone shall fall, and all walles shall syncke to the ground. I wyll call for a swearde vpon them in all my mountaynes, sayeth the Lorde God: So that euerye mans swearde shall be vpon another. With pestilence and bloude wyll I punyssh hym: Stormie rayne and hayle stones, fyre and byrmstone, wyll I cause to rayne vpon hym and al hys heape, yea, and vpon all that great people that is with hym. Thus wyll I be magnified, honoured, and knowne amonge the heathen: That they maye be sure, how that I am the Lorde.

The notes.

a. Of the latter or late dayes and what they signifye ye haue in Esay. ii. a.

The xxxix. Chapter.

He sheweth the destruction of Gog & Magog. The graue of Gog and of his host. The prophecie that Gog and his company shall be deuoured of byrdes & bestes. Wherefore the house of Israel is waiked. Their byrds shal agayne from captiuyte is promysed.



Herefore O thou sonne of man, prophecie a gaynste Gog, & speake: Thus sayeth the Lorde God: Beholde, * O Gog: thou chiefe prince at Melech and Tuball, I wyll vpon the, and turne the aboute, and cary the forth, and leade the frome the Northe partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wyll smite it out of thy lefte hande, and caste thyne arrowes out of thy righte hande. Thou with al thyne heape, & all the people that is with thee, muste fall vpon the mountaynes of Israel. Then wyll I geue thee vnto the foules and wyld beasts of the felde, to be deuoured: there must thou lye vpon the felde: for euerye I the Lorde haue spoken it,

sayeth the Lorde God.

In to Magog, and amonge those that lyt so carelesse in the fles: wyll I sende a fyre, and they shall knowe, that I am the Lorde. I wyll make also the name of my holynesse to be knowen amonge my people of Israel: And I wyll not lette my holpe name be euell spoken of anye moze: But the verye heathen also shall knowe, that I am the Lorde, the holy one of Israel. Beholde, it cometh, & shall be fulfilled in dede, sayeth the Lorde God. This is the day wherof I haue spokē: They that dwel in the cities of Israel, shall goe forth and sette fyre vpon the weapens, and burne them: Shyldees and speares, bowes and arrowes, bylles and clubbes: Seuen yeares shall they be buryng thetherof, so ythey shal els brige no stickes from the felde, neither haue nede to hew downe anye out of the wodde. For they shall haue weapens ynowe to burne. They shall rob those y robbed the, and spoyle those that spoyled them sayeth y Lorde God.

At the same tyme wyll I geue vnto Gog a place to be buryed in, in Israel: euerye the valley, where thorow men goe from the East to the sea warde. Those that trauayle thereby, shall abhorre it. There shall Gog & al hys people be buryed: And it shall be called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be buryng of them that they maye cleanse the lande. Yea, all the people of the lande shall hurpe them. O it shall be a glorious daye, when I get me that honour, sayeth y Lorde God. They shal ordeyne me also to be deadburyers, euerye goyng thorowe the lande, and appoynte them certayne places to burye those in, whiche remaine vpon the felde, that the lande maye be cleansed. Frome ende to ende shall they seke, & y seuen monethes longe. Nowe those that goe thorowe the lande, where they see a mans bone, they shall sette bp a token by it, tyll the deadburyers haue buried it also, in the valley of the people of Gog. And the name of the Cytie shall be called * Harmonah: Thus shall they make the lande cleane.

And thou sonne of man: Thus saith the

That is,
multitud

the Lorde God: Speake vnto all the foules and euery byrde, yea, & to al the wyld beasts of the felde: Hape you together and come, gather you rounde about vpon my daughter, that I haue sayne for you: Euen a greate daughter vpon the mountaynes of Israel: eate fleshe, and dryncke bloude. Ye shal eate the fleshe of the worthyes, and dryncke the bloude of the Prynces of the lande: Of the Wethers, of the Lambes, of the Goates, and of the Oxen that be all sayne at Basan. Eate the fatte pource belye ful, and dryncke bloude, tyll ye be droncken of the daughter, whyche I haue sayne vnto you. I fill you at my table, with horses and stronge horsmen: with captaynes & all men of warre, sayeth the Lorde God.

I wyll bringe my glorie also amonge the Gentiles, that all the heathen maye see my iudgemente, that I haue kept, and my hande which I haue layed vpon them: That the house of Israel maye knowe, howe that I am the Lorde their God, frome that daye forth. And the heathen shall knowe, that where as the house of Israel were ledde in to captiuitie: It was for their wyckednesse sake, because they offended me.

For the whiche cause I hyd my face from them, and deliuered them into the handes of their enemyes, & they myght all be sayne wth the swearde. Accordyng to their vncleennesse and vnfaithfull dealinges, so haue I entreated them, and hyd my face fro them. Therefore thus sayeth the Lorde God: Now wyll I bringe agayne the captiues of Jacob and haue mercy vpon the whole house of Israel, and be gelous for my holpe names sake. All their confusyon and offence & they haue done agaynst me, shal be taken awaye: And so safelye shall they dwell in their lande, that no man shall make them afraied: And when I haue broughte them agayne from amonge the people, when I haue gathered them together out of their enemies landes, and am prayled in them before manye heathen: Then shal they knowe, that I am the Lord their God, whiche suffered them to be led into captiuitie amonge the heathen, but nowe

haue broughte them agayne into their owne lande, and not lefte one of them yonder.

After that, wyll I hyd my face no more from them, * but wyll poure oute my spirite vpon & house of Israel, sayeth the Lorde God.

Eze. 36. 9

The .xl. Chapter.

The restoringe of the cytye and of the temple that was to come is shewed vnto the prophete.



And the .xxv. yeare of our captiuite, in the begynnyng of the yeare, the .x. daye of the moneth: That is the .xiii. yeare, after that the cite was smitten downe: The same daye came the hand of the Lorde vpon me, and carryed me forth: Euen into the lande of Israel broughte he me in the visions of God: And set me downe vpon a marvelous hie mountayne, wher vpon there was a buildinge (as it had bene of a cite) towarde the north.

Thither he carryed me, and beholde, there was a man, whose sympletyude was lyke brasse, whiche had a threde of flaxe in hys hande, and a meete rodde also. He stode in the doore, and sayde vnto me: Marcke well with thyne eyes, herken to with thyne eares, and fasten it in thyne hearte, whatsoeuer I shall shewe thee, for to the entente that they myghte be shewed the, therefore art thou broughte hither. And whatsoeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outside rounde about the house: The meet rodde that he hadde in his hande, was fyve cubytes longe and a spanne. So he measured the breadeth of the buildinge, which was a meet rodde, and the height also a meet rodde. Then came he vnto the East doore, and wente vp the steares, and measured the postes of the doore: Whereof euerye one was a meete rodde thyeke. Euerye chambze was a meet rodde longe and brode: Betwene & chambzes were fyue cubytes. The post of the doore within the porche, was one meet rodde. He measured also & porche of the inner doore, whiche conteyned a meet rodde. Then measured he the entree of the doore, that conteyned eyght cubytes

The temple. The Prophecie.

bites, and his pylles two cubites: and this entrie stode inwarde.

The chambers of the doze eastwarde, were thre on euery syde: A lyke brode and longe. The pylles also that stode of bothe the sydes, were of one measure. After thys, he measured the wydenesse of the doze, whych was tenne cubites, and the heyghte of the dooze. xiii. cubytes. The edge before the chambers was one cubyte broade vpon bothe the sydes, & the chābers syxe cubytes wyde of either syde. He measured the dooze frome the rydge of one chambze to another, whose wydenesse was. xxv. cubites, and one dooze stode agaynste another. He made pylles also. lx. cubytes hye, rounde aboute the courte dooze. Before the inwarde parte vnto the fore entre of the innermer doze, were. l. cubytes. The chambers and their pylles within, rounde aboute vnto the dooze, had syde wyndowes: So had the fore entres also, whose wyndowes wente rounde aboute within. And vpon the pylles there stode date trees.

Then broughte he me in to the fore courte, where as were chambzes and paued woorkes, made in the fore courte rounde aboute. xxx. chambzes vpon one paued woorkke. Howe the paued woorkke was a longe besyde the doozes, and that was the lower paued woorkke. After thys, he measured the breadeth frome the lower dooze, vnto the innermer courte of the outsyde, whiche had an hundred cubites vpon the East and the Nozthe parte. And the dooze in the vttermost courte towarde the Nozthe, measured he after the length and breadeth: Hys thre chambzes also on either syde, with hys pylles and fore entres: which had euen the measure of the first doze. Hys heyghte was fyfthe cubytes, the breadeth. xxv. cubytes: Hys wyndowes & porches w hys date trees, had euen lyke measure as the doze towarde the east: There were. vii. steppes to goe vp vpon, and their porche before them. Howe the dooze of the innermer courte stode streyghte ouer agaynste the doze, that was towarde þ northe east. Frome one doze to another, he measured hundred cubites.

After that, he broughte me to the

southsyde, where there stode a doze towarde þ south: whose pylles & porches he measured, these had þ first measure, and w their porches they had wyndowes rounde aboute, lyke the first wyndowes. The heyghte was. l. cubites, the breadeth. xxv. with steppes to goe vp vpon: His porche stode before him, with hys pylles & date trees on either syde. And the dooze of the innermer courte stode towarde the south, & he measured fro one doze to another an. c. cubites, So he broughte me into the innermer courte, thorow þ doze of the south syde: which he measured, and it had the measure afore sayde. In lyke maner, hys chambzes, pylles, and fore entres, had euen the fore sayde measure also. And he had with his porches rounde about, wyndowes of fyfthe cubytes heyghte, and. xxv. cubites brode. The porches rounde aboute were. xxv. cubites longe, and. v. cubites brode: And his porche reached vnto the vttermost courte: vpon hys pylles there were date trees, and. viii. steppes to goe vp vpon.

He brought me also into the inmost court vpon the east syde, and measured the doze, accordeinge to the measure afore sayde. His chambzes, pylles, and porches had euen the same measure, as the firste had: and with hys porches he had wyndowes rounde about. The height was. l. cubites, the breadeth. xxv. cubites: his porches reached vnto þ vttermost courte: his pylles also had date trees on ether side, &. viii. steppes to goe vp vpon. And he broughte me vnto the northe dooze, & measured it, whiche also had the foresaid measure. His chābzes, pylles and porches had wyndowes rounde aboute: whose heyghte was. l. cubites, and the breadeth. xxv. Hys pylles stode toward the vttermost court, and vpon them bothe were date trees, & viii. steps to goe vp vpon. There stode a chambze also, whose inraunce was at the doze pylles, and there þ burnt offerpnynges were washed.

In the doze porch, there stode on either syde two tables for þ slaughtinge: To sleve the burnt offerpnynges, synneofferpnynges and trespace offerpnynges there vpon. And on the out syde as men goe forth to the northe doze, there stode two tables.

tables. foure tables stode on ether side of the doore, p is. viii. tables, wherevpon they slaughted. foure tables were of hewen stone for the burnt offerings, of a cubite & a halfe longe and broade, and one cubite hye: Wherevpon were layde the vesselles and ozna mentes, whiche were vsed to the burnt & dayne offerynges when they were slaughted. And within there were hokes foure fingers brode, fastened rounde aboute, to hang fleshe vpon, and vpon the tables was layde the offerynge fleashe. On the oute syde of the innermer doore were there singers chambers in the inwarde court belyde the North doore ouer agaynst p South. There stode one also, belyde the east doore northwarde.

E And he sayde vnto me: This chamber on the south syde belongeth to the priestes, that kepe the habitation: And this towarde the North, * is the priestes that wayte vpon the altar: whiche be the sonnes of * Sadoch, that doe seruyce before the Lorde in stede of the children of Levi. So he measured the fore court, whiche had in lengthe an hundred cubites, and as muche in breadeth by the foure corners. Nowe p altar stode before the house: & he brought me to the foore entyre of the house, and measured the walles by p entyre doore: which were fyue cubites longe on ether syde. The thickenesse also of the doore on ether syde, was thre cubites. The length of the porche was. xx. cubytes, p breadeth. xi. cubites, and vpon steppes went men vp to it: By the walles also were pylers, on ether syde one.

The. xli. Chapter.

The disposicion and deuyce of buyldynge agayne the temple, and of the other thynges thereto belongynge.



After this he brought me to p temple, & measured p postes: whiche were of both p sides. vi. cubites thicke, accordyng to the wydenesse of the tabernacle. The breadeth of the doore was ten cubytes and the walles of the doore on ether side fyue cubytes. He measured the lengthe therof, whiche conteyned. xl. cubites, and the breath. xx. Then went he in, and measured the doore postes, which were two cubytes thicke: But the doore it selfe was fyue cubites, and the breath

deeth of the doore was. vii. cubytes. He measured the length & breadeth therof, whiche were euerye one. xx. cubytes, befoze the temple.

And he sayde vnto me: this is the holpest of al. He measured also the wal of the house, whiche was fyue cubites. The chambers that stode rounde about p house, were euerye one foure cubytes wide, and one stode hard vpon another, wherof there were. xxxiii. And there stode pooles benethe by the walles rounde about the house, to beate them vp: But in the wall of the house they were not fastened: The syde chambers were the hyer the wyder, & had steppes thowse them rounde about the house. Thus was it wyder aboue, that frome the lowest men myght go to the hpest & mydde chambers. I sawe also that the house was very hye rounde about. The foundation of the syde chambers was a meet rod (that is fyue cubites) broade. The thickenesse of the syde wall with oute, conteyned fyue cubytes, and so vnd the out wall of the chambers in the house

Betwene the chambers, was the wydenes. xx. cubites rounde about the house. The chamber doores stode ouer agaynst the out wall, the one doore was towarde the North, the other towarde the South: And p thickenes of the out wall was. v. cubytes rounde aboute. Nowe the buyldynge that was separated toward p west, was. lxx. cubites wide: p wal of p buylding was. v. cubytes thicke rounde aboute, and p length foure scoze cubytes and ten. So he measured the house whiche was an. C. cubites longe, and the separated buyldynge with the wall were an. C. cubytes longe also. The wydenes before the house and of it that was separated toward the East, was an. C. cubites.

And he measured the length of the buylding before and behinde with the chambers vpon both the sydes: And it conteyned an. C. cubites. The innermer temple, the porche of the fore court, the syde postes, these thre had side wyndowes, and pylers rounde aboute ouer agaynst the postes, from p grounde vp to the wyndowes: The wyndowes them selues were syled ouer wyth boz

The temple. The Prophecie.

des: And thus was it aboute the doore, vnto the inmoste house, and withoute alio: Yea, the whole wall on euerye syde bothe within & without was syled ouer with great bordes. There were Cherubins and Date trees made also, so that one Date tree stode euery betwixte two Cherubyns: One Cherub had two faces, the face of a man lokynge asyde toward the date tree, and a Lyons face on the other syde. Thus was it made rounde aboute in all the house: Yea, the Cherubins & date trees were made from the grounde vp aboute the doore, & so stode they also vpon the wall of the temple.

Ezech. 1. e
Exo. 25. e

The bypotes of the temple were foure squared, and the fashyon of the Sanctuarie was * euen as it appeared vnto me afore in the vision. The table was of wod, thre cubytes hye and two cubytes longe: thys corners, the length and the walles were of wodde. And he sayde vnto me: Thys is the table, that shal stande before the Lorde. The temple and the holpest of all had either of them two doores and euerye doore had two lytle wyckettes which were folden in one vpon another, on euerye syde two. And vpon the doores of the temple there were made Cherubyns and date trees, like as vpon the walles: & a great thycke balcke of wodde was before on the out syde of the porche. Vpon bothe the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauninge beames & balkes, lyke as the house had.

The .xlii. Chapter.

Of the chambers of the temple for the priestes, and the holpe thynges.

Shen carped he me oute in to the fore court toward the North, and brought me into the chamber & stode ouer against the backebuildynge Northwarde, whiche had the lengthe of an hundred cubytes whole doore turned toward & north. The widenes conteyned .l. cubytes: ouer agaynst the .xx. cubytes of the innermost court, and agaynst the paued worke that was in the fore court. Besyde all these thre, there stode pylers, one ouer agaynst another: And before this chamber there was a walckynge place of ten cubytes

wide, and within was a waye of one cubite wyde, and theire doores toward the north. Thus the hyest chambers were alway narrower then the lowest and the myddlemoste of the buildynge: for they bare chamber vpon chamber, and stode thre together one vpon another not haunying pylers lyke the fore court: the fore were they smaller then those beneath and in the myddest, to taken frome the grounde vwarde.

The wall withoute that stode by the chambers toward the vttemost court vpon the fore side of the chambers, was fiftie cubites longe: for the length of & vttemost chambers in & fore court, was fiftie cubites also: But the length thereof before the temple was an hundred cubites. These chambers had vnder the an intraunce of the East syde, wherby a man might go into them out of the fore court, thorow the thycke wall of the fore court toward the East, ryght ouer against the separated buildynge. Before the same buildynge vpon thys syde, there were chambers also whiche had a way vnto them, like as & chambers on & north syde of the same length and wydenesse.

Their intraunce, fashon and doores were also of the same maner. Yea, euen lyke as the other chamber doores were, so were thole also of the Southe syde. And before the way toward the singers steppes on the East side, there stode a doore to go in at. Then said he vnto me: The chambers toward the north & the southe whiche stande before the backebuildynge: Those be holpe habitacions, wherin the priestes that do seturce before the Lorde, muste eate the moste holpe offerpuges: And there must they lay the most holp offerpuges: meate of, ferynges, sunneofferpuges and trespass offerpuges, for it is an holy place. wher the priestes come therein, they shal not ent into & fore court: but (seyng they be holpe) they shal leaue & clothes of their ministracion, & put on other garments, when they haue any thyng to do wyth the people.

Now when he had measured all the innermost house, he brought me forth thorow the East porche, and measured the same rounde aboute. He measu-

red the easie syde with the meetrodde, whiche rounde aboute conteyned fyue C. meetrodde. And the northside measured he, whiche conteyned rounde aboute euen so muche. The other two sydes also towarde the south and the west (whiche he measured) conteyned ether of them. v. C. meetrodde. So he measured al the. liii. sydes where there went a wall rounde aboute. v. C. meetrodde longe, and as brode also which separated the holy from the unholy.

The. xliii. Chapter.

He seyth the glory of God goyng into the temple, from whence it had before departed. He mencyneth the Idolatry of the chyldren of Israel, for which they were consumed & brought to nought. He is commaunded to call them agayne to repentance.

S He brought me to y^e dore, that turneth towarde y^e east. Beholde, then came the glory of the God of Israel from out of the east, whose voyce was lyke a great noise of waters, and y^e earth was lightened with his glory. His syghte to loke vpon, was * lyke the first, that I sawe, when I went in, what tyme as the cytye should haue bene destroyed, * and lyke the vision that I saw by the water of Cobar. Then fell I vpon my face, but the glory of the Lord came in to the house thorow the east dore. So a wynde toke me vp, and broughte me into the ynnertmost court: and beholde, the house was full of the glorye of the Lorde.

Ezech. i. xi.

Ezech. i. a
Ezech. i. c
and xi. a.

B I heard one speakyng vnto me out of the house, and there stode one by me, that said vnto me: O thou sonne of mā, * this towne is my scate, and the place of my footestepes: where as I wyll dwell amonge the chyldren of Israel for euermore: so that the house of Israel shall no more defyle my holpe name: nether they, nor their kynges, thorowe their whoredome, thorowe their hye places, and thorowe the dead bodies of their kynges: which haue builded their thersholdes in maner harde vpon my thersholdes, and their postes almost at my postes: so that there is but a bare wal betwixte me and them.

Ezech. vi. a
and lvi. a
Ezech. xli. a

Thus haue they defyled my holpe name with their abhomyneacions, that

they haue commytted. Wherefore I haue destroyed them in my wrath: But now they shall put away their whoredome and the deed bodies of their kynges out of my syght, that I may dwell among them for euermore. * Therefore (O thou sonne of man) shewe thou the household of Israel a temple, that they may be ashamed of their wyckednesse, and measure theym selues an example therat.

C
sacha. ii. a.

And when they be ashamed of all theyr woorkes, then shewe theym the fourme and fashyon of the temple: the comynge in, the goynge oute, all the maner and descripcyon thereof, yea, all the bles and ordynaunces of it, y^e they maye kepe and fulfill all the fashyons and customes therof.

This is the descripcyon of y^e house: About vpon the mount round about al the corners, it shall be the holiest of al. Beholde, that is the descripcyon and fashyon of the house. This is the measure of the aulter (after the true cubite: which is a spanne longer then another cubyte) his botome in the midst was a cubyte long and wyde, and the ledge that went round about it, was a spanne brode. This is the heygth of the aulter: from the grounde to the lower stepes, the length is two cubytes, and the bredth one cubite: and from the lower stepes to y^e higher are foure cubytes, and the bredth but one cubyte.

* The aulter was four cubites hie, and from y^e aulter vaward stode foure hornes, and it was. xii. cubytes long & xii. cubytes brode, vpon the foure corners: the couerynge of the aulter was xlii. cubites longe and brode vpon the four corners, and the ledge that wente rounde aboute, had halfe a cubite: and the botome thereof rounde aboute one cubyte: hys stepes stode towarde the East. And he sayde vnto me: Thou sonne of man, thus saith the Lord God: these are the ordynaunces and lawes of the aulter, & in the daye whē it is made to offre burnt offrynges, and to sprenckle bloud therupon. To the prestes, to the Leuites that be of the seide of * Sadoch, and treade before me to me seruice, sayeth the Lord God: Unto these geue thou a yonge bullocke for a

Exod. 27. 6

E

Ezech. 44. c
and. 48. b.

Ab. i. synoffering:

The Temple.

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synofferpng: and take the bloud of hym and sprynckle his foure hornes withal, and the foure corners of the aulter couering, with the ledge that goeth rounde aboute: here with shalt thou clense it, & reconcytle it. * Thou shalt take the bullocke also of the synofferpng, & burne him in a seuerall place wythoute the Sanctuary.

Leuit. xxi. c.

Leuit. xi. c.

Leuit. xi. b.

The nexte daye, take a goatbuck wythout blemish for a synofferpng, to reconcytle the aulter withall: lyke as it was reconciled with the bullocke. Now when thou hast made it cleane, then offre a yong bullock without blemish, and a ram oute of the flocke: withoute blemish also: Offre theym before the Lorde, and let the priest cast * salt ther vpon, and geue them so vnto the Lorde for a burnt offerpunge. Seuen dayes shalt thou bynge, euerye daye a goatbuck. A yong bullocke and a ramme of the flock (both without blemish) shall they offre. Seuen dayes shall they reconcytle and clense the aulter, & offre vpon it. When these daies are expired, the vpon the viii. day and so forth, the priestes shall offre their burnt offerings and health offerpunges vpon the aulter: so will I be mercyfull vnto you, sayeth the Lorde God.

The xliiii. Chapter.

He sheweth what doze of the temple is shut. He is commaunded to upbraid & people with their offence. The vncircumcised in hert, & in the flesh. Who are to be admitted to the seruice of the temple, & who to be refused. He sheweth what priestes he would haue admitted into the holy place, and also their office.

After this, he brought me agayne to the outward doze of the Sanctuary on the East syde, and that was shut. The sayd the Lorde vnto me: This doze shall be styll shut, and not opened for any man to go thorow it, but onely for the LORDE GOD of Israell: yea, he shall go thorow it, els shall it be styll. The pryncce himselfe shall come thorow it, that he maye eate bread before the Lorde. At the porche shall he come in, & there shall he go oute agayne. Then brought he me to the doze, vpon the Northsyde of the house. And as I looked about me, beholde, * the glory of

the LORDE filled the house: and I tell downe vpon my face. So the Lorde spake vnto me: Thou soune of man, fasten this to thyne hert, beholde, and take diliger hede to al that I wil say vnto the, concernyng all the ordynaunces of the Lorde and all his lawes: pondre wel with thyne hert the commynge in of the house, & the goyng forth of the Sanctuary: and tell that obstinate household of Israell. Thus sayeth the Lorde God: O house of Israell, ye haue nowe done ynoughe with all youre abhomyngs, saynge that ye haue broughte in to my Sanctuary straungers, haunyng vncircumcised hertes and flesh, where thorow my Sanctuary is defiled, wher ye offre me bread, fat, and bloude.

a. That is, comp- ber or p- magne this in thyne hert

Thus with all youre abhomyngs, ye haue broken my couenaunt, and not kepte the holpe ordynaunces of my Sanctuary: but let keepers of my Sanctuary, euen after your owne mynde. Therefore thus sayeth the Lorde God: Of al the straungers that dwell among the chyldren of Israell, no straunger (whose hert and flesh is not circumcised) shall come within my Sanctuary: No, nor the Leuites that be gone backe fro me, and haue dysceaued the people of Israell with all erroures, goyng after their ydoles: therefore shall they beate their owne wickednesse.

Should they be set and ordened to mistre vnder the dozes of the house of my Sanctuary? And to do seruice in the house: to stave burnt offerings and sacrifices for the people: to stande before the, & to serue them: sayng the seruice that they do them, is before their idoles, and cause the house of Israell to stumbe thorow the wyckednes: * For which cause I haue pluckt out mine hande ouer them (sayeth the Lorde) so that now they must beate their own iniquite, and not to come nye me, to serue me with their priesthode, in my Sanctuary, & most holpest of all: they maye beate their own shame and abhomyngs, which they haue done. Should I vse them to be porters of the house, & to all the seruice that is done therein? But the Priestes the Leuites the sonnes of * Sadoch, that kepte the holpe ordynaunces of my Sanctuary, when the

D

tit. Reg. ii. c.

Ezech. xl. d. and xl. e. Rume. q. c. 4. Reg. 8. d.

Ezech. xl. d. v. xlviii. b.

the chyldren of Israell were gone fro me: shall come to me, to do me seruyce, to stande before me, and to offre me the fat and the bloud, sayeth the LORD GOD.

E They shall go into my Sanctuarie, and treade before my table, to do me seruyce, and to wayte vpon myne ordinaunces. Now when they go in at the doores of the ynnnermost court: they shal put on linnen clothes, so that no wollē come vpon theym: whyle they do seruice vnder the doores of the ynnnermost court, and within. They shall haue sayze linnen bonettes vpon their heades, and linnen breeches vpon theyr loynes, whiche in their labour they shall not put aboute theym: And when they go forth to the people into the outward court, they shal put of the clothes, wherein they haue mynystrid, and lay them in the habytacion of the Sanctuarie, and put on othre apparel, lest they vnhalow the people with their clothes.

F * They shal not haue theyr heades, nor nozyshe the bushe of their heere, but rounde their heades onely. All the Priestes that go into the ynnmost court, shall dryncke no wyne. * They shal marry no wydow, nether one that is put fro her husband: but a mayde of the seide of the house of Israell, or a wydow, that hath had a pryest before.

D * They shall shewe my people the difference betwene the holy and vnholye, betwyxte the cleane and vncleane. If any discorde aryse, they shal discern it, and geue sentence after my iudgements.

E My solempne feastes, my lawes and ordinaunces shall they kepe, and halow my Sabbothes. * They shall come at no deade parson, to defyle theym selues (excepte it be father or mother, sonne or doughter, brother or syster that hath had yet no husbände) in such they may be defyled.

And when he is clenfed, there shall be rekened vnto him. vii. dayes: and yf he go into the Sanctuarie agayne to do seruice, he shall bring a synofferynge sayeth the Lorde GOD. * They shall haue an herytage, yea, I my selfe wil be their herytage: els shall ye geue theym no possession in Israell, for I am their possession. The meatofferynge, synof-

ferynge and trespassofferynge shall they eate, and euery dedycate thyng in Israell, shalbe theirs. The fyrstlynges of all the fyrst frutes, and all the wyl offerynges shalbe the pryestes.

Ye shall geue vnto the priestes also the fyrstlynges of your dowe, that GOD maye prospere the resydue. * But no deade caryon shall the priest eate, nor suche as is deuoured of wylde beastes, foules or catell.

Exod. 27. 2
Leui. xxi. 8

The. xlv. Chapter.

Out of all the lande of promes are there separate iiii. porcyons, of which the fyrst is geuen to the priestes and to the temple, the seconde to the Leuytes, the thyrde to the cytic, the fourth to the prince. An exhortacyon to the heades of Israell. Of iust weightes and measures. Of fyrst frutes. &c.

When ye deuide the lād by the lot, ye shal put asid one part for the Lorde, to be holy from other landes: namelpe. xxv. M. metrodde long, and. x. M. brode. Thys shall be holpe, as wyde as it is rounde aboute. Of this parte there shall belonge vnto the Sanctuarie. v. C. metrodde in all the foure corners, and fyfye cubytes wyde round aboute to the suburbs. And from this measure, namelpe of. xxv. M. metrodde long, and. x. M. brode, thou shalt measure, wherein the Sanctuary and the holpest of all maye stande.

The resydue of that holy grounde shall be y pryestes, which do seruyce in the Sanctuary of the Lorde, and go in before the Lorde to serue him, that they maye haue roome to dwel in.

As for the Sanctuarie, it shal stande for it selfe: and to the Leuytes y serue in the house, there shalbe geue. xx. habytacions, of the. xxv. M. length, and ten M. bredth: ye shall geue also vnto the citie a possession of. v. M. metrodde brode, and. xxv. M. long, besyde y parte of the Sanctuarie: that shal be for the whole house of Israell. * Upon both the sydes of the Sanctuarie, parte, and by the citie, there shalbe geue vnto the prynces, what so euer lyeth ouer agaynste the cytye, as farre as reacheth westward a eastward, which shalbe as lōg as one part, fro y west vnto y east.

Exe. 48. 2

This shalbe his own land in Israell, y my prynces be no more chargeable vnto

Ab. ii.

vnto

Deut. 18. 2
Leui. 18. 2
Jolu. 13. 2

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unto my people. And suche as remaineth yet ouer in the land, shall be geuen to the house of Israell accordynge to their trybes. Thus sayeth the Lorde God: O ye princes, ye haue now oppressed and destroyed ynough: now leaue of, handle now accordynge to the thyng, that is equall and lawfull: and thrust out my people no moze, sayeth y^e Lorde God. Ye shall haue a true weyghte, * a

Leuit. xli. 3.
Deu. xxv. 11.
Prou. xx. 16.

true^a Ephah, and a true^b Bath. The Ephah and the Bath shall be a lyke.

D One Bath shall conteyne the tenth part of an Homer, and so shall one Ephah do: their measure shall be after the Homer. **E**ro. xxi. 6.
Leuit. 27. 12.
Prou. 3. 3.
* One Syckle maketh. xx. Seras. c So xx. Sicles, and. xxv. and. xv. Sicles make a pounce. This is the heaucof: ftyng, that ye shall geue to be heaued: namely, y^e. xvi. part of an Ephah, out of an Homer of wheate: and the. xvi. part of an Ephah, out of an Homer of barley: The oyle shall be measured wyth the Bath: euen the tenth parte of one Bath out of a^d Cor.

E Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hundred shepe out of the pasture of Israell, for a meatofferynge, burntofferynge, and health offering, to reconyle them, sayeth the Lorde God. All the people of the lande shall geue this heaucoffering with a frewil. Agayne, it shall be the princes parte to offre burntofferynges, meatofferynges and drynckofferynges vnto the Lorde, in the holy daies, newe Moones, Sabbathes, and in all the hie feastes of the house of Israell. The synofferynge, meatofferyng, burntofferynge & healthofferynge shall he geue, to reconyle the house of Israell. Thus sayeth the Lorde God. The fyrst day of the fyrst moneth thou shalt take a yong bullocke withoute blemyshe, and cleanse the Sanctuary. So the priest shall take of the bloude of the synofferynge, and sprenkle it vpon the postes of y^e house, & vpon the foure corners of the altar, wth the doze postes of the ynnertier court. And thus shalt thou do also the seuenth daye of the moneth (for suche as haue synned of ignorance, or beyng disceau^{ned}) to reconyle y^e house wythal. * Up on the. xliii. daye of the fyrst moneth ye

shall kepe Easter. Seuen dayes shall the feast cōtinue, wherein there shall no sower nor leuened bread be eaten.

Upon the same day shall the prince geue for him selfe and all the people of the lande, a bullocke for a synofferyng. **G** And in the feast of the seuen dayes he shall offer euery daye a bullocke and a ram, that are withoute blemyshe, for a burntofferynge vnto the Lorde: and an he goate daylye for a synofferyng. For the meatofferynges, he shall geue euer an Ephah to a bullocke, an Ephah to a ram, and an Hin of oyle to an Ephah. Upon the fyftene daye of the seuenth moneth, he shall kepe y^e seue dayes holy one after another, eue as the other seue dayes: with the synofferyng, burntofferyng, meatofferynge, and with the oyle.

The Notes.

- a. Ephah is a measure of drye thynges.
- b. Bath is a measure of moyst thynges.
- c. So. xx. sicles, and. xv. and. xxv. make a pounce. That is. lx. sicles make a pounce. Howbeit euery one of these numbers was wont to haue his proper name alone.
- d. Cor and Homer are both one.

The. xlii. Chapter.

G The sacrifices of the Sabbath & of the new moones. Whowse whiche dozes they make go in, or come out of the temple &c.

Thus sayeth the Lorde God: the doze of the ynnertier court towarde the East, shall be shut the. vi. worke dayes: but in the Sabbath and in the daye of the newe Moone, it shall be opened. The shall the prince come vnder the dooze porche, and stande styll without by the doze cheke. So the priestes shall offre vpon his burnt and healthofferynges. And he shall worshyp at the doze poste, and go his waye forth agayne: but the dooze shall no moze be shut tyl the euenyng.

On the same manner shall the people of the lande also do their worshipp before the Lorde, without this doze vpon the Sabbathes and newe Moones. **B** This is nowe the burntofferynge, that the prince shall byngge vnto the Lorde vpon the Sabbath: fyre lambes without blemyshe, and a ram without blemyshe, and an Ephah for a meatofferyng, with the ram. As for the lambes, he may geue as many meatofferynges to them, as he wyll, and an Hin of oyle

to

Erod. xli. a
Leuit. 23. 8.
Deut. 16. 11.

to an Ephah. In the day of the newe
moneth, it shall be a yonge bullocke w-
out blemyshe, syxe lambes & a ram also
without blemyshe. With the bullocke he
shal geue an Ephah, and with a ram an
Ephah also for a meatofferyng: but to
the lambes, what he may come by: And

Euer an Hin of oyle to an Ephah. Whe
the prynce commeth, he shall go vnder
the doze porche, and euen there departe
forth agayne. But when the people of
the lande come before the Lorde in the
hye solempne feast, as manye as come
in by the north doze to do worshyp, shal
go out agayne at the south doze. And
they that come in at the south doze, shal
go forth agayne at the north doze.

There shall none go oute at the dooze
where he came in, but shall go forth
ryghte ouer on the other syde, and the
prynce shall go in and oute amonge
theym.

D Upon the solempne and hye feast
dayes, this shalbe the meatofferyng: An
Epha to a bullock and an Epha to a
ram, and to the lambes: as manye as he
wyl, but euer an Hin of oyle to an E-
pha. Nowe when the prynce byrnyng
a burnt offering or an healthofferyng
wyth a frewyl vnto the LORD, the
East dooze shall be opened vnto hym,
that he maye do wyth hys burnt and
healthofferynges, as he doeth vpon the
Sabboth, and when he goeth forth, the
dooze shall be shutte after hym agayne,
he shall daylye byrnye vnto the Lorde
a lambe of a yere olde wythoute ble-
mythe for a burnt offering: this shal he
do euery moornyng. And for a meatof-
Efering he shall geue the lyxt part of an
Epha, and the thyrde part of an Hin of
oyle (to myngle with the cakes) euery
mournynge. Yea, this shal be a daylye
meatofferyng vnto the Lord, for an e-
uerlastyng ordynauce: and thus shal y
lambe be the meatofferyng and oyle be
geuen euery moornyng, for a daylye
burnt offering.

Moreouer, thus sayeth the Lorde
God: If the prynce geue a gyft vnto a-
nye of hys sonnes, then shall it be hys
sonnes heritage perpetual, that he may
posseste it. But yf he wyl geue one of
hys seruautes some of his heritage,
it shal be hys to the * free yere, and

then to retorne agayne vnto y prynce: If
for his heritage shalbe his sonnes on-
ly. * The prynce shall take none of y peo-
ples enheritaunce, nor put theym from
their possession: but to his owne sonnes
shall he geue his possession, that my peo-
ple be not scattede abroad, but that eue-
ry man may haue his owne.

And he brought me thowme the en-
traunce at the syde of the doze to y has-
bitacion of the Sanctuary, that belon-
geth to the Pryestes, and stode toward
the north, & beholde, there was a place
vpon the West syde, then sayde he vnto
me: This is the place, where the prie-
stes shall dight the trespace and synof-
ferynges, and bake the meatofferynges:
that they nede not beare theym into the
outwarde courte, and so to vnhalowe
the people. So he brought me into the
vntemost court, round about al the. iiii.
corners. Beholde, in euery corner of
the fore courte, there was yet a lytle
courte. Yea, in all the foure corners of
the court, there was made a lytle court
of forty cubytes long, and thyrty cu-
bites brode: these foure lytle courtes
were of one lyke measure, and there wēt
a rygge wall rounde aboute theym all
foure, vnder the which there were hear-
thes made rounde aboute. Then sayde
he vnto me: This is the kechyn, where
the mynisters of the house shall dight
the dayne offerpynges of the people.

The. xlvii. Chapter.

The vision of the waters that come out of the tem-
ple. The coastes of the land of promys, and the diui-
sion thereof by trybes.



After this he brought me a-
gayne before the dooze of the
house: and behold, there gus-
hed out waters from vnder
the postes of the house eastwarde (for
the house stode towarde the East) that
ranne down vpon the ryght syde of the
house, which lyeth to the aulter south-
ward. Then carried he me out to y north
dooze, and brought me forth there rounde
about by the vntemost dooze that turn-
eth Eastwarde. * Beholde, there came
forth the water vpon the ryght syde.
Now whan the man that had the met-
rodde in his hande wente vnto the East
dooze, he measured a y cubytes, & then
he

3. 13. 3. 21. 6
4. 13. 3. 17. 0

each rift e
and. xlvii. 6

The temple, and the di-
uision of the landes.

The Prophecie.

he brought me thorow the water, euen
to the ancles: so he measured yet a thou-
sande, and brought me thorow the wa-
ter agayne vnto the knees: yet measu-
red he a thousand, and brought me tho-
row the water vnto the loynes. After
this he measured a thousande agayne,
then was it such a ryuer, that I might
not wade thorowe it: The water was
so depe, that it was nedefull to haue
swymmed, for it myght not haue be wa-
ded ouer. And he sayed vnto me: haste
thou selfe this, O thou sonne of man: &
with that, he brought me to the ryuer
bancke agayne.

Now when I came there, there stode
many trees vpon eyther syde of the ry-
uer banke. Then said he vnto me: This
water that floweth out toward * p east,
and runneth down into the playne feld,
commeth into the sea: and from the sea,
it runneth out, and maketh the waters
whole. Yea, all that lyue and moue,
wherunto this ryuer commeth, shal re-
couer. And where thys water cometh,
there shall be muche fylsh. For all that
commeth to thys water, shall be lustye
and whole. By this ryuer shall the
fyschers stande from Engaddi vnto En
Eglaim, and there sprede out their net-
tes: for there shall be greate heapes of
fylsh, lyke as in the mayne sea. As for
his clay & pytt, they shal not be whole,
for why, it shalbe occupied for salt.

By this ryuer vpon both the sydes
of the thore, there shall grow all maner
of frutefull trees, * whose leaues shall
not fall of, neyther shall their frute pe-
ryshe: but euer be rypp at theyr mo-
nethes, for their water runneth oute of
their Sanctury. His frute is good to
eate, and hys leafe profitable for me-
dyccyne. Thus sayeth the Lord GOD:
Let this be the border, wherein ye shall
deuyde the land vnto the .xii. trybes of
Israell, wyth the lyne. Parte it indy-
ferently vnto one as vnto another: * of
the whiche land I swore vnto your fa-
thers, that it shoulde fall to your enhe-
ritance.

This is the border of the lande vpon
the northsyde, from the mayne sea,
as me go to Sadada: namely Hemath,
Berotha, Sabatim: from the borders
of Damascus & Hemath vnto Hazat

Tichon, & that lyeth vpon the coastes
of Hauera. Thus p borders fro the sea
forth, shall be Hazat Euan, the border
of Damascus the North, and the bor-
ders of Hemath: that is p North part.

The east syde shall ye measure from
Haueran and Damascus, from Gilead
and the lande of Israell by Iordane &
so forth, from the sea coast, that lyeth
eastwarde: and this is the east part.

The southsyde is, fro Thamar forth
to the * waters of Stryfe vnto Cadec,
the ryuer, to the mayne sea: and that is
the south part.

The west part: namely the great sea
from the borders therof, tyl a ma come
vnto Hemath: this is the west part.

* This lande shall ye part amonge
you, accordyng to the tribes of Israell,
& deuide it to be an herytage for you, &
* for the straungers that dwell among
you, & beget children. For ye shall take
the among the children of Israell, lyke
as though they were of your own hou-
sholde & countrey, & they shal haue her-
itage w you amog the childre of Israell.

Loke in what tribe the straunger dwel-
leth, in the same tribe shall ye geue hym
his heritage, sayth the Lord GOD.

The .xlviii. Chapter.

The lottes of the seven trybes. The partes of the
possession of the Priests & of the temple, of the he-
ritages, of the cytie, of the Prince, are rehearsed. The
lotte of the other trybes. The gates of the cytie.



These are the names of the
trybes p lie vpon p north-
side, by p way of Herlo, till
thou comest vnto Hemath
& Hazat Ena, the borders
of Damascus toward the north belyde
Hemath: Dan shall haue his porcio fro
the east quarter vnto the west. vpon the
borders of Dan fro the east syde vnto
the west, shall Aser haue hys porcyon.
vpon the borders of Aser from the east
part vnto p west shal Nephtaly haue
his porcion.

vpon the borders of Nephtaly fro
the east quarter vnto p west, shall Ma-
nasses haue hys porcyon. vpon the
borders of Manasses from p east syde
vnto the west, shall Ephraim haue hys
porcyon. vpon the borders of E-
phraim from the East parte vnto the
west, shall Ruben haue hys porcyon.

vpon

Rum. ix. b.
Exo. xvii. b.

Rum. 33. f.

Leuit. xix. g.
Deut. xx. g.
and. xxiii. c.

Psalm l. a.

Gen. xxi. c.

Rabuchodonosor. Of Ezechiel. Fol. clvi.

Upon the borders of Ruben, from the east quarter vnto the west shall Juda haue his porcyon: Upon the borders of Juda from the east part vnto y west, ye shall set asyde one porcyon of .xxv. M. incetrodde longe and broade (lyke as another porcyon from the east syde vnto the west) wherein the Sanctuarie shall stande.

Eze. 45. a

* As for the porcyon, that ye shall separate out for the Lorde, it shall be .xxv. M. long. and ten. M. brode. Which separated holy porcyon shall belonge vnto these: namely to the priestes, toward the northe. xxv. M. and toward y west ten thousande brode, toward the east x. M. brode also, and toward the south xxv. M. longe, wherein the Sanctuarie of the Lorde shall stande. **¶** Pea, thys same place shall be the pyestes, that are of the children of * Sadoch, and haue kepte my holy ordynance: which went not astraye in the erreure of the childre of Israell, lyke as the Leuites are gone astraye (a this separated pece that they haue of the lande shall be the most holy, harde vpo the borders of the Leuites. And next vnto the pyestes, shall the Leuites haue .xxv. M. longe, and ten. M. brode. This shall be on euerye syde. xxv. M. long, and x. M. brode. Of this porcyon they shall sell nothyng, nor make any permutacyon therof, lest the chiefe of the lande fall vnto other, for it is hallowed vnto the Lorde.

B
Eze. 43. b
and. xliii. c.

The other. v. M. after the bredth y lyeth by the. xxv. M. shall be comen: it shall belong to the cytye and to the suburbs for habytacyons, and the cytye shall stande in the myddest therof. Let this be the measure: toward the north part. v. C. and. liii. M. toward y south part. v. C. and. liii. M. toward the east parte. v. C. and. liii. M. toward y west part. v. C. and. liii. M.

The suburbs harde vpon the citie, shall haue toward the north. L. and. ii. C. toward the south. L. and two C. toward the east. L. and. ii. C. toward the west also. L. and two. C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely ten thousande toward the east, and ten thousande toward the west, nexte vnto the holy porcyon: it a the increase

therof shall serue for theyr meate, that labour in the cytye. They that labour for the welth of the cytye, shall mainteyne this also, out of what trybe soeuer they be in Israell.

All that is separated of the. xxv. M. longe and. xxv. M. brode on the fourte partes, that shall ye put asyde for the separated porcyon of the sanctuarie, and for the possession of the cytye. The residue vpo both the sydes of the Sanctuarie and possession of the cytye, * shall belonge to the prynce, before the place of the. xxv. M. vnto the east ende, and before the place of the. xxv. thousande westwarde, vnto the borders of the cytye: this shall be the prynces porcyon. This shall be the holy place, a the house of the Sanctuarie shall stande in the myddest. Moreover from the Leuites and the cyties possession, that lye in the myddest of the prynces part: loke what remaineth betwyxte the border of Juda and the border of Ben Jamin, it shall be the prynces.

C
Eze. 45. a.

Nowe of the other trybes.

From the east parte vnto the west, shall Ben Jamin haue his porcyon. Upon the borders of Ben Jamin from the east syde vnto the weste, shall Symeon haue his porcyon. Upon the borders of Simeon from the east part vnto the west, shall Izakar haue his porcyon. Upon the borders of Izakar from the east syde vnto the west, shall Sabulon haue his porcyon. Upon the borders of Sabulon from the east parte vnto the west, shall Gad haue his porcyon. Upon the borders of Gad southward, the coastes shall reach from Thamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayne sea.

This is the lande with his * porcyons, which ye shall distribute vnto the tribes of Israell, sayeth the Lord God. Thus wyde shall the cytye reach: vpon the north parte. v. C. and. liii. M. measures. The portes of the citie, shall haue y names of the tribes of Israell. Three portes of the north syde: one Ruben, another Juda, the thyrde Leuit.

Nam. 32.
Fol. 13. 14.

Upon the east syde. v. C. and. liii. M. measures, with thre portes: the one Joseph, another Ben Jamin, the thyrde Dan. Upon the south syde. v. handzeth

¶ v. liii. and

Nabuchodonosor. The Prophecie.

and.iiii.M. measures, wyth the three portes: the one Symeon, another Ithamar, the thyrd Sabulon. And vpon the west syde, v.C. and.iiii. M. measures, wyth thre portes also, the one Gad, another Asser, the thyrd Nephthali. Thus shall it haue. xviij. M. measures rounde aboute. And from that tyme forth, the name of the cytye shall be: the Lorde is there.

The ende of the Prophecy of Ezechiel.

The booke of the prophete Daniel.

The fyrst Chapter.

The prophete sheweth the captiuitie of Jehoakim kyng of Iuda. Of þe sonnes þe were in captiuite, the kyng commaundeth to chose which of the shoulde be taught the lernynge & language of the Chaldees. They are allowed the kynges fedynge. Danuell absteyneth fro the meate of the kyng of Babylon. The science and instruction of these children.

4. 12. 24. a
11. par. 36. c



In the thyrd yere of the raigne of Jehoakim kyng of Iuda, came Nabuchodonosor kyng of Babylon vnto Ierusalē, and beseged it: and þe Lord deliuered Jehoakim the kyng of Iuda into his hande, with certayne ornamētes of þe house of God, whiche he caried away vnto the lande of Sennar, to the house of his god, and there he brought the into his gods treasury. And þe kyng spake vnto Alphanaz the chiefe chamberlayne, þe he shoulde bring him certaine of the children of Israell, that were come of the kynges seide, and of prynces, yong spryngaldes without any blemishe, but fayre and wel fauoured, instructe in all wysdome, conning and vnderstanding: whiche were able to stande in the kynges palace, to reade and to learne for to speake Chaldeish.

Unto these the kyng appoynted a certayne porcyon of hys owne meate, & of the wyne, which he dranke himselfe, so to nurysh the ym thre yere: that as

warde they myght stande before the kyng. Amonge these were now certayne of the children of Iuda: namelye Daniel, Ananias, Misael, and Azarias. Vnto these the chiefe chamberlaine gaue other names, and called Daniel, Balthasar: Ananias, Sydrach: Misael, Misach: and Azarias, Abednago. But Daniel was at a poynt wyth hym selfe, that he would not be defiled thowhe the kynges meate, nor the wyne which he droncke. And this he despyed of the chiefe chamberlayne, lest he shoulde despyle hym self. So God gaue Daniel fauour and grace before the chiefe chamberlayne, that he sayde vnto him: I am afrayed of my lord the kyng, whiche hath appoynted you youre meate and dryncke: lest he spy your faces to be worse lykynge then the other spryngaldes of youre age, and so ye shall make me lose my head vnto the kyng.

Then Daniel answered Belassar, whom the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, & sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, and water to dryncke: then loke vpon our faces, and theyr yere of the kynges meate. And as thou seest, so deale with thy seruauntes. So he consented to them in this matter, and proued them. x. daies. And after the ten dayes, their faces were better lykynge and fatter, then all the yonge spryngaldes, which ate of the kynges meate.

Thus Belassar toke awaye their meate and wyne, and gaue the potage therfore. God gaue now these foure spryngaldes connyng and lernynge in all scripture and wysdome: but vnto Daniel specialllye, he gaue vnderstandynge of all visions and dreames.

Nowe when the tyme was expyred, that the kyng had appoynted to byrge in these yong spryngaldes vnto hym: the chiefe chamberlayne brought them before Nabuchodonosor, and the kyng communed with them. But amonge theym all were founde none suche as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kyng, whiche in all wysdome and matters of vnderstandynge, that he enquired of them, found them ten tymes better, the

all

Gene. 14. f.
Exod. 1. b
Judith. 12. a

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all the soothsayers and charmers, that were in all hys realme. And Daniel abode styll, vnto the fyrste yere of king Cyrus.

The. ii. Chapter.

The dreame of Rabuchodonosor. He calleth vnto him soothsayers, and requirerth of them both the dreame and the interpretacyon therof. They aunswere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniell requirerth tyme to solute the question. The Lorde openeth the mysterie vnto Daniel. Daniel is broughte vnto the kynge, and sheweth him his dreame and the interpretacyon therof. Of the euellastynge kynghome of Chypte. The stone Chypte. Danyell is exalted and promoted of the kynge.

Job. vii. b.
Dan. iiii. a
and. v. a.



A the seconde yere of the raigne of Rabuchodonosor, hadde Rabuchodonosor a dreame, where thow his spirite was vexed, and hys nepe brake frome him. Then the kynge commaunded to cal together al the soothsayers, charmers, witches and Caldees, for to shewe the kynge hys dreame. So they came, and stod before the kyng. And the kyng sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue clene forgotten, what I dreamed. Upon this the Caldees answered the kynge in the Syrians speache: O kynge, God saue thy lyfe for euer. Shew thy seruantes the dreame, and we shall shewe the, what it meaneth. The kyng gaue the Caldees theyr aunswere, and sayde: It is gone fro me. Yf ye wyl not make me vnderstande the dreame with the interpretacyon therof, ye shall dye, and youre houses shalbe pryed. But if ye tell me the dreame and the meanynge therof, ye shal haue of me gyftes, rewardes and great honoure: on lyf, shew me the dreame and the signyfycacion of it. They answered agayne, and sayde: the kynge must shew his seruantes the dreame, and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceaue of a truth, that ye do but prolong the time: for so muche as ye se, that the thyng is gone fro me. Therefore yf ye wyl not tell me the dreame, ye shall al haue one iudgemente. But ye sayne and dyssemble with bayne wordes, whiche ye speake before me, to put of the tyme. Therefore tell me the dreame, and so shall I know,

The prophet begynneth here to vse the Syrian or Calde language. vnto the beginninge of viii. Chapter.

yf ye canne shewe me, what it meaneth. Upon this, the Caldees gaue aunswere before the kynge, and sayde: there is no man vpon earth, that can tel the thyng, which the kynge speaketh of: yea, there is neyther kynge, prince nor Lord, that euer asked such thinges at a soothsayer, charmer or Caldeer: for it is a verie harde matter that the kynge requyrez. Nether is there any, that can certyfy the kynge therof, excepte the goddes: whose dwelling is not among the creatures.

For the whiche cause the kynge was wrothe with greate indignacion, and commaunded to destroye all the wyse men at Babylon: and the proclamacion wente forth, that the wyse men shoulde be slayne. They sought also to slay Daniell with his companions. Then Daniell enquired Arioch the kynges steward, of the iudgemente and sentence, & was gone forth the alreedy to kyl such as were wise at Babilon. He answered and sayde vnto Arioch beinge then the kynges debite: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Danyell the matter. Upon this, went Daniel vp, and despyred the king, that he myghte haue leysoure, to shewe the kynge the interpretacyon: and then came he home agayne and shewed the thing vnto Ananias, Misael and Azarias his companions: that they shoulde beseeche the God of heauen for grace in this secreete, that Daniel & his felowes with other suche as were wise in Babylon, perished not. Then was the mysterie shewed vnto Daniel in a vision by nyghte. And Daniel praysed the God of heauen. Daniel also cryed loude, and sayde: O that the name of God myghte be praised for euer & euer, for wisdom and strengthe are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wisdom vnto the wyse, and vnderstandynge to those that vnderstande, he openeth the depe secretes: he knoweth the thinge that lyeth in darcknesse, & for the lyght dwelleth with him. I thanke the, and praysethee (O thou God of my fathers) that thou haste lent me wysdome and strengthe, and haste shewed me the thyng, that we desired
Ab. b. of

Dani. vii. b.
Luc. i. c.
Job. 34. b.
Jer. xlviii. a.
Dan. iiii. c.

Job. xxxi. b

John. i. b

Nabuchodonosor.

of the, for thou haste opened the kynges matter vnto me.

Upon this wente Daniel in vnto Arioch, whome the kinge had ordeyned to destroye the wise at Babilon: he went vnto him, and sayde: destroye not suche as are wise in Babilon, but bringe me in vnto the kyng, and I shall shew the kyng the interpretacion. Then Arioch brought Daniel in to the kyng in al the haste, and sayde vnto him: I haue founde a man amonge the prisoners of Iuda, that shall shewe the kyng the interpretacion. Then answered the kyng, and sayde vnto Daniel, whose name was Balthasar: Art thou he, that canst shew me the dreame, whiche I haue sene, and the interpretacion therof? Daniel answered the kyng to his face, and sayd: As for this secreete, for the whiche the kyng maketh inquisition: it is nether the wise, the sorcerer, the charmer nor the deuell contiter, that can certifie the kinge of it: * Onely God in heauen can open secretes, and he it is, that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

Math. xli.

The dreame, and that which thou hast sene in thyne head vpon thy bed, is this: O kyng, thou dydest caste in thy mynde, what shoulde come hereafter: So he that is the opener of mysteries, telleth thee, what is for to come. As for me, this secret is not shewed me, for any wisdom that I haue, more then anye other lyuynge: but onely that I myghte shewe the kyng the interpretacion, and that he myghte knowe the thoughtes of his owne hearte. Thou kyng sawest, and beholde: there stode before the a great Image, whose fygure was maruelous greate, and his visage grymme. The Image head was of fine golde, his brest and armes of syluer, his body and loynes wer of copper, his legges were of yron, his fete were parte of yron, and parte of earthe.

This thou sawest, till the tyme that (without anye handes) there was hewen of a stone whiche smote the Image vpon the fete, that were bothe of yron and earth, and brake them to poulder: then was the yron the earthe, the copper, the syluer and golde broken altogether in peces: and became lyke the

Mat. xxi. c.
Nab. xi. b.

The Prophecie.

chasse of corne, that the wynde bloweth awaye from the somer floores, that they can no more be founde. But the stone that smote the Image, became a great mountayne, which fylleth the whole earthe: This is the dreame. And now we shew befoze the kyng, what it meaneth.

* O kyng, thou arte a kyng of kynges: for the God of heauen hath geuen the a kyngdome, ryches, strengthe and maiestie: and hath deliuered thee all thynges, that are amonge the chyldren of men: the bestes of the felde, and the foules vnder the heauen, and geuen the dominion ouer them all. Thou art that golden head. After that there shal arise another kyngdome, which shal be less: then thyne. The thynde kyngdome shal be lyke copper, and haue dominacion in all landes. The fourthe kyngdome shal be as stronge as yron. For lyke as yron breaketh and breaketh al thynges: Yea, euē as yron beateth euery thinge downe so shal it beate downe and destroye.

f
Dan. v. b.

Where as thou sawest the fete and toes, parte of earthe and parte of yron: that is a deuyded kyngdome, which nevertheless shal haue some of the yron grounde myxt with it, for so muche as thou hast sene the yron myxt with the clape.

The toes of the fete that were parte of yron and parte of clape, signifyeth: that it shal be a kyngdome partly strong and partly weake. And where as thou sawest yron myxt with clape: they shal myngle them selues with the fede of simple people, and yet not contynue one with another, lyke as yron wyll not be souldered with a pottherde.

In the dayes of these kynges, shal the God of heauen sette by an euerlasting kyngdome which shal not perishe, and his kyngdome shal not bee geuen ouer to another people: yea, the same shal breake & destroye al these kyngdomes but it shal endure for euer.

G
Esa. li. b.

And where as thou sawest, that with oute anye handes there was cut oute of the mounte a stone, whiche brake the yron, the copper, the earthe, the syluer and golde in peces: by that hath the greatesse God shewed the kyng, what wyll come after this. This is a true

Dan. ii. c.
Imat. xxi. c.

dreame

dreame, and the interpreta cyon of it
is sure.

Act. xlii. b Then the kynge Nabuchodonosor
* fell downe vpon his face, and bowed
him selfe vnto Danyel, and commaun-
ded that they shoulde offre meate offri-
nges and swete odoures vnto hym. The
kyng answered Daniel, and sayde: yea,
of a trueth your God is a God aboue
all goddes, a Lorde aboue all kyn-
ges, and an opener of secretes: seynge thou
canste discouer this mysterie. So the
kyng made Daniel a greate man, and
gaue hym manye and greate giftes.

Gen. 14. f. * He made him ruler of all the coun-
trees of Babylon, and lord of all the no-
bles, that were at Babylon. Nowe Da-
niel intreated the kynge for Sydrach,
Misach and Abednago, so that he made
them rulers ouer all the officers in
the lande of Babylon: But Daniell
hymselfe remainned styl in the courte by
the kynge.

The. iiii. Chapter.

The kynge setteth vp a golden Image, which
he commaunded to be worshipped. Sidrach, Mi-
sach, and Abednago are accused, because they
dispyded the kinges commaundement. They are
broughte vnto the kynge & commaunded to wor-
shyppe the Image. They refuse to do it and are
put into a burnynge ouen. By belefe in God they
are deliuered from the fyre. Nabuchodonosor co-
fesseth the power of God after the syghes of the
myracle.

A Nabuchodonosor the kynge
caused a golden Image to be
made, which was .lx. cubytes
hight, and .lx. cubytes thicke.

*After the
Breke.
Somered
in y felde
that may
bee inha-
bited:
wher by-
on Rose-
phus in y
f. boke of
his anti-
quities.
xii. Chap.
sayeth:
in a verie
gret feld.* This he made to be set vp in the feld of
Dura in the land of Babilon and sent
oute to gather together the dukes, lords
des and nobles, the iudges and officers
the debytes and shreues, with all the ru-
lers of the lande: that they myght come
to the dedicacyon of the Image whiche
Nabuchodonosor the kynge had set vp.
So the dukes, lordes and nobles, the
iudges and officers, debytes and shry-
ues with all the rulers of the lande ga-
thereth them together, and came vnto
the dedycatyng of the Image, that
Nabuchodonosor the kynge had sette
vp.

Nowe when they stode before the Im-
age, whiche Nabuchodonosor set vp:
the bedel cried oute with al hys mighte,

O ye people, kynnedes and tinges, to
you bee it sayde: that when ye heare the
noyse of the trompettes, whiche shal bee
blowen, w the harpes, Shawmes, Psal-
teries, Simphonies and all maner of
Musicke: ye fall downe and worshype y
golden Image, that Nabuchodonosor
y king hath set vp. Who so then falleth
not downe and boweth him selfe, shal e-
uen the same houre, be cast into an hote
burnynge ouen. Therfore, when all the
folcke herde the noyse of the trompet-
tes that were blowen, with the harpes,
Shawmes, Psalteries, Simphonies &
al kinde of Melody: then all the people,
kynnedes and nations fell downe, and
bowed them selues vnto the golden Im-
age, that Nabuchodonosor the kinge
had set vp.

Nowe were there certayne menne of
the Caldees, that wente euen then and
accused the Jewes, and sayde vnto the
kynge Nabuchodonosor: O king, God
saue thy life for euer. Thou beynge king
hast geuen a commaundement, that all
men when they heare noyse of the trom-
pettes, harpes, Shawmes, psalteries,
Symphonyes and al the other melodies:
shall fall downe and bowe them selues
towards the golden Image: who so the
fel not downe and worshipped not, that
he shoulde bee caste into an hote bur-
nyng ouen. Nowe are there certayne
Jewes: whome thou hast set ouer the
offices of the lande of Babylon: name-
lye, Sydrach, Misach and Abednago.
These men (O kynge) regarde not thy
comaundement, yea, they wil not serue
thy goddes, nor bowe them selues to the
golden Image, that thou hast set vp.

Dani. ii. 5.

Then Nabuchodonosor in a cruell
wrath and displeasure, commaunded, y
Sidrach, Misach & Abednago shoulde
be brought vnto hym. So these menne
were broughte before the kynge. Then
Nabuchodonosor spake vnto them, and
sayde: what? O Sidrach Misach and
Abednago, wyll not ye serue my God-
des: nor bowe your selues to the gol-
den Image, that I haue set vp: well, be-
teyde hereafter, when ye heare the noyse
of the trompettes blowe with the har-
pes, Shawmes, Psalteries, Symphonies
and all the other melodies: that ye
fall downe, and worshyppe the Image
which

Nabuchodonosor.

The Prophecie.

which I haue made. But yf ye worship it not, ye shall be caste immediatlye in to an hote burninge ouen. Let se, what God is there, that may deliuer you out of my handes: Sydrach, Misach and Abednago aunswered the kynge, and sayde: O Nabuchodonosor, we oughte not to consent vnto the in this matter, for why: our God whome we serue, * is able to kepe vs from the hote burninge ouen (O kynge) and can right well deliuer vs out of thy handes. And thoughe he wyl not, yet shalte thou knowe (O kynge) that we wyl not serue thy gods, nor do reuerence to y Image, which thou haste set vp. Then was Nabuchodonosor full of indignacion, so that the countenance of his face chaunged vpo Sidrach, Misach, and Abednago. Therfore he charged and commaunded, that the ouen should be made. seuen tymes, hotter, then it was wont to be: and spake vnto the strongest worthies that were in his hoste for to binde Sidrach, Misach and Abednago, and to caste them in to the hote burnynge ouen.

So these men were bounde in their cottes, hosen, shues, wyth their other garments, and caste in to the hote burnynge ouen: for the kynges commaundement was so straye, and the ouen was exceedinge hote. As for the men that put in Sidrach, Misach and Abednago, the flame of the fyre destroyed them. And these thre men Sydrach, Misach and Abednago fell downe in the hote burnynge ouen, beinge faste bounde. Then Nabuchodonosor the kyng marueled, and stode vp in all haste: he spake vnto hys counsell and sayde: dyd not ye caste these thre men bounde into fyre? They answered, and sayde vnto the kynge: Yea, O kynge. He answered and sayde: lo for all that, yet do I se foure men goynge lowse in the myddest of the fyre, and nothyng corrupte: and the fourth is lyke an angell to loke vpon. Upon thys wente Nabuchodonosor vnto the mouth of the hote burnynge ouen: he spake also, and sayde: O Sydrach Misach and Abednago, ye seruantes of the hye God: go forth, and come hyther. And so Sydrach, Misach, and Abednago wente oute of the fyre. Then the dukes lordes and nobles, and the kynges

counsell came together to se these men, vpon whome the fyre had no maner of power in theyr bodyes: In so much that the very hearte of their heade was not burnt, and their clothes vunchaunged: Yea, there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde: Blessed bee the God of Sydrach, Misach and Abednago: whiche hath sente hys aungell, and defended his seruantes, that put theyr truste in hym: that haue altered the kynges commaundemente: and ieoperd theyr bodies ther vpon: rather then they woulde serue or worshyppe anye other God, excepte theyr owne God only. Therefore I wyl and commaunde, that all people, kynredes and tungen, whiche speake anye blasphemie agaynste the God of Sydrach, Misach, and Abednago, shal die, and theyr houses shalbe prised: Because ther is no God that may saue, as this. So the kynge promoted Sidrach, Misach, and Abednago, in the lande of Babylon.

The. liii. Chapter.

Nabuchodonosor dreameth againe. Daniell interpreteth it Nabuchodonosor is put out of his realme and eateth with beasts. He confesseth the power of God, and is restored into his kingdom.

Nabuchodonosor kyng vnto all people, kynredes and tungen that dwell vpon the whole earth: peace be multiplyed among you. I thought it good to shewe the tokens and maruelous workes, that the hye God hath wrought vpon me. * O howe greate are his tokens, and howe myghty are hys wonders. * Hys kyngdome is an euerlastynge kyngdome, and his power lasteth for euer and euer.

I Nabuchodonosor beyng at rest in myne house, and flopyng in my palace, sawe a dreame, whiche made me afraid: and the thoughtes that I hadde vpon my bed, with the visions of mine heade, troubled me. * Then sent I oute a comynssyon, that all they which were of wysdome at Babylon shoulde be broughte before me, to tell me the interpretation of the dreame. So there came the sothsayers, charmers, Caldees and counters of deuils to whome I tolde

Est. xlii. a

Deut. xlii. b. Dan. vii. b. Psal. 34. a

Isa. xlii. b. Dan. vii. b. Psal. 34. a

Dan. vii. c

Isa. lv. b.

Dan. vii. b. Luk. i. c.

Dan. ii. a.

Am. xli. s.

Dan. x. a.

D

Nabuchodonosor Of Daniel. Fol. cliv.

the dreame, but what it betokned, they coulde not shewe me: tyl at the last, ther came one Daniel (otherwise called Balthasar, accorpyng to the name of my God) whiche hath the spirite of the holy goddes, in him: to whome I tolde the dreame, sayinge: O Balthasar, p prince of Southesapars: for so muche as I knowe that thou haste the spirite of the holpe Gods & no secret is hyd from the: tell me therfore, what the vylion of my dreame (that I haue sene) may sygnifie. I sawe a vylion in my heade vpon my bed: and beholde, there stode a tre vpon the ground, which was very hie, greate and myghtye: the height reached vnto the heauen, and the bredth extended to al the endes of the earth: his leaues wer sayre, he had very muche frute, so that euerie manne hadde ynoughe to eate therein.

That is,
an Angel
after the
Hebrew.

The bestes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vylion vpon my bedde: and beholde, a watcher came downe from heauen, & cryed myghtely, sayinge. Hewe downe the tre, breake of his braunches, shake of his leaues, & scatce his frute abroad: that all the bestes maye gette them a waye frome vnder him, and the foules fro his braunches. Neuertheles leaue the grounde of hys roote styll in the earth, and bynde hym vpon the playne felde, with cheynes of yron and stele. Wyth the dew of heauen shal he be wet, and he shal haue his parte in the herbes of the grounde with other wylde bestes.

That mans hearte of his shalbe taken from him, and a bestes hearte shal be geuen him, tyll seuen yeaeres be come and gone vpon hym. This erande of the watcher, is a comaundement grounded and sought oute in the counsell of him, that is most holpe: to learne menne for to vnderstande, that the hyst hathe power ouer the kingdomes of men, and geueth them, to whome it lyketh hym, and bringeth the very oute castes of me ouer them. Thys is the dreame, that I kynge Nabuchodonosor haue sene. Therfore O Balthasar, tell thou me, what it signifieth: for so muche as al the

wyse men of my kyngdome are not able to shewe me, what it meaneth. But thou canste do it, for the spirite of the holpe Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and his thoughtes troubled hym. So the kynge spake, and sayde: O Balthasar, let nether the dreame nor the interpretacion therof feare the. Balthasar answered, sayinge: O my Lorde, this dreame happen to thyne enemyes, and the interpretacyon to thyne aduersaries. As for the tree that thou sawest whiche was so greate and myghtye, whose heygthe reached vnto the heauen, and hys breadthe into all the worlde: whose leaues were sayre, and the frute muche: vnder the whiche the bestes of the felde had theryn habytacion, and hypon whose braunches the foules of the ayre dyd lyt.

Euen thou (O king) art y tre, great and stronge. Thy greatnesse increaseth, and reacheth vnto the heauen, so dothe thy power to the endes of the earth. But where as the kynge saw a watcher euen an holy aungell, that came downe from heauen, and sayde: hewe downe the tre, and destroye it: yet leaue the ground of the roote in the earth: and bynde hym vpon the playne felde with cheynes of yron and stele: He shal bee wete wyth the dew of heauen, and his parte shal be with the bestes of the felde, tyll seuen yeaeres be come and gone vpon him: Thys (O kynge) is the interpretacyon, yea, it is the verpe deuycce of him, that is hyst of all, and it toucheth my lorde the kynge.

Thou shalte be caste out fro men, and thy dwelling shalbe with the bestes of the felde: with grasse shalt thou be fed lyke an oxe. Thou must be wet with the dew of the heauen: yea, seuen yeaeres shal come, and goo vpon the, tyll thou knowe, that the hyst hathe power vpon the kyngdomes of men, and geueth them to whome he lyst. Moreover, wher as it was sayde, that the roote of the tre shoulde bee leste styll in the grounde: it betokeneth, that thy kyngdome shal remaine whole vnto the, after thou hast lerned to know, that the power cometh from heauen. Wherefore, O kynge, be

Job. xliiij.
Dan. v. a.

Dan. ii. c.
Act. 27. a.

cōtēnt with my cōūcel, that thou mayest
lowse thy synnes wyth ryghtuousnesse,
*and thine offēces with mercy to poore
people: for such thynges shal prolonge
thy peace. All these thynges touche the
kyng Nabuchodonosor.

I So after. xii. Monethes, the kyng
walked vp and downe in the palace of
the kyngdome of Babylon, and sayde:
This is y great cyty of Babilon, which
I my selfe (with my power & strengthe)
haue made a kynges courte, for the ho-
nour of my magestye. While these wo-
des were yet in the kynges mouth, there
fel a voyce from heauen, saying: O king
Nabuchodonosor, to thee be it spoken:
Thy kyngdome shal departe from the,
thou shalt be caste oute of mens com-
panye: thy dwellynge shalbe with the
beastes of the felde, so that thou shalt
eate grasse lyke as an oxe, till seuen yea-
res be come and gone ouer the: euen vn-
tyll thou knowest, that the best hath
power vpon the kyngdomes of men, &
that he maye geue them, vnto whome it
pleaseth hym. The very same houre was
this matter fulfilled vpon Nabucho-
donosor: so that he was cast out of men-
nes company, and ate grasse like an oxe.
his body was wet with the dew of hea-
uen, tyll his heetes were as greate as
Eagles fethers, and his nailles like byr-
des clawes.

E When this tyme was past, I Nabu-
chodonosor lyfte op myne eyes vnto hea-
uen, and myne vnderstandyng was re-
stored vnto me agayne. Then gaue I
thanckes vnto the hyghest. I magnify-
ed and prayled hym that lyueth for euer
more, * whose power endureth alwaye,
and his kyngdome from one generacy-
on to an other: in comparisō of whome
al they that dwell vpon the earth, are to
be reputed as nothyng.

He handleth accordyng to his wil,
among the powers of heauen and among
the inhabitours of the earth: and there
is none that maye resyste hys hande, or
say: what doest thou? * At the same time
was myne vnderstandyng geuen me
agayne, and I was restored to the ho-
nour of my kyngdome, to my dygnite,
and to myne owne shappe agayne. My
greate estates and Princes fought vn-
to me, and I was sette in my kyng-
-

dom agayne, so that I had yet greater
worthyppe.

Then dyd I Nabuchodonosor, loue,
magnifye and prayse the kyng of hea-
uen: for all his workes are true, and
hys wayes ryghte. As for those that go
on proude, he is able to bynge them
downe.

The. v. Chapter.

As althazar kyng of Babylon, abusyng the vessels of
the temple, seyth an hande wyrtynge on the wall. The
forshapers called of the kyng, can not expounde y wyrt-
ynge Daniel is called, w hiche readeth it, and interpre-
teth it also. Balthazar beynge slayne, Darius succeedeth
in hys rowme.



Yng Balthazar made a
greate banckete to hys
thousande Lordes: with
al these thousand he made
greate chere; and when
he was droncke w wine,
he commaunded to bynge him the gol-
den and siluer vessels, * which his father
Nabuchodonosor had taken out of the
temple at Jerusalem: that the king and
hys lordes with his quene and concu-
bynes myght drynke thereout.

So they broughte the golden vessel,
that was taken out of the temple of the
Lordes house at Jerusalem. Then the
kyng and his lordes with his quene &
concubynes droncke out of them. They
droncke wyne, and prayled theyy
Idols of golde, syluer, copper, yron, wood
and stone.

In the very same houre there ap-
peared fingers, as it had bene of a mā
hande wyrtynge, right ouer agaynst the
candelstycke vpon the playne wal in the
kynges palace: and the kyng sawe the
palme of the hande that wrote. * Then
chaunged the kyng his countenance,
and hys thoughtes troubled hym, so
that the foyntes of hys body shoke, and
hys knees smote one agaynst the other.
* Wherefore the kyng cryed myghtely,
that they shoulde bynge hym the cha-
mers, Caldees and confuters of de-
uels. The kyng spake also to the
wyse men of Babylon, and sayde: who
so can reade thys wyrtynge, and shewe
me the playne meanynge therof: shalbe
clothed with purple, haue a cheyne of
golde aboute his necke, and rule the
thyrde parte of my kyngdome.

Vpon thys, came al the kynges wyse
men: but they coulde neyther reade the
wyrtynge

Balthazar. Darius. Of Daniel. Fol. clx

wyrtynge nor shewe the kynge. what it signified. Then was the kynge sore a-
strayed in so muche, that hys coloure
chaunged, and his lordes wer sore vex-
ed. So by reason of thys matter, that
C had happened to the kyng & his lordes,
the quene wente vp herselfe into y^e ban-
cket house and spake vnto the kinge, say-
inge: O kynge, God saue thy lyfe for e-
uer: Let not the thoughtes trouble the,
and let not thy countenaunce be chaun-
ged. For why: there is a manne in thy
kyngdome, that hath the spirit of y^e holy
goddess within him, as it was sene in
thy fathers dayes. He hath the vnderstan-
dyng and wysdome lyke the gods. Yea,
the kynge Nabuchodonosor thy father
made this man chefe of the soothsayers,
charmers, Caldees & deuell conturers:
because that suche an aboundaunt spi-
rite, knowledge and wysdome (to ex-
pounde dreames, to open secretes, and
to declare harde dowtes) was founde in
him: yea, euen in Daniel, whome the king
named Balthazar. Let this same Da-
niel be sente for, and he shall tel, what it
meaneth.

Then was Daniel broughte before
y^e king. So the kyng spake vnto Dani-
el, and sayd: arte thou that Daniel, one
of the prisoners of Iuda, whome my fa-
ther the kynge broughte out of Jewry?
I haue hearde speake of thee, that
thou haste the spirit of the holpe god-
des, experience and vnderstandyng, and
that there hath bene greates wysdome
founde in the. Nowe haue there bene
D broughte me wise and connyng char-
mers, to reade this wyrtynge, and to
shewe me the meanyng therof: But they
coude not tell me, what thys matter
signified. Then heard I saye, that thou
canste expounde darcke thinges, and de-
clare harde dowtes. Well than, yf thou
canste reade this wyrtynge, and shewe
me the meanyng therof: thou shalt be
clothed with purple, haue a cheyne of
gold about thy necke, and rule the thirde
parte of my kyngdome.

E Daniel answered, and sayde before
the kynge: * As for thy rewardes, kepe
them to thy self, or geue thy ryght gyfres
to another: yet not the lesse, I will rede
the wyrtynge vnto the kynge, and shew
him the interpretaciō therof. * O king,

God the hyst gaue vnto Nabuchodo-
nosor thy father, the dygnitie of a king,
with worshyppe and honour: so that all
people, kynteddes and tinges stode in
awe and feare of hym, by reason of the
hie estate, that he had lent hi. For why,
he slewe whome he woulde: he smote,
whom it pleased hym. Agayne: whome
he woulde, he set vp: and whome he lyst,
he put downe. * But because his herte
was so proude, & his stomack set so fast
vnto wysfulnesse: he was depose from
his kyngly trone, and his maiesty was
taken from hym. He was shot oute from
amonge men, his heart was lyke a bea-
stes hearte, and hys dwelling was with
the wyld asses: he was fayne to eate
grasse lyke an oxe, and hys body was
wet with the dew of the heauen: tyll he
knew, that the hiest had power vpon the
kyngdomes of menne, and setteth ouer
them, whom he lyst.

Dan. iii. d.

And thou his sonne (O Balthazar)
for all thys, haste not submytted thyne
hearte, thoughe thou knewest all these
thynges: but hast magnifyed thy selfe
aboue the Lorde of heauen, so that the
vessels of hys house were broughte be-
fore the: that thou, and thy lordes, wyth
thy quene & concubines, myght drinke
wyne thereout: And hast prayd, the J-
doles of syluer and golde, copper and y-
ron, of wode and stone: As for the god * in
whose hande conspyketh thy brette and
all thy wayes: thou haste not loued
hym.

Isa. xlii. c.

G Therefore is the palme of thys hand
sente hyther from hym, to token vp thys
wyrtynge. And thys is the scripture, that
is wyrtten vp: Mene, Thetel, Phares.
Nowe the interpretaciō of the thyng
is thys: Mene, God hath nombred the
kyngdome, and brought it to an ende:
Thetel, thou arte weyed in the balaunce,
and art founde to lyghte: Phares, thy
kyngdome is delt in partes, and geuen
to the Medes and Perses.

Then commaunded Balthazar, to
cloth Daniel with purple, to hange a
cheyne of golde aboute hys necke, and
to make a proclamacyon concernyng
hym: that he should be the ruler of the
thyrde parte of hys kyngedome. * The
very same nyghte was Balthazar the
kyng of the Caldees slayne, and Da-
rius

Isa. xlii. d.
and. xxi. a.

iii. reg. i. d.
Balthazar.

Dan. ii. c.

Balthazar. Darius. The Prophecie.

Darius rous oute of Medea toke in the kynges dome, beinge. * lxxi. yere of age.

The. vi. Chapter.

Daniell is made ruler ouer the lordes. The imagination of an acte against Daniel. The proclamation of the acte, wherof Daniel is accused vnto the kyng as a traungressour. He is put in to a denne of Lyons by the commaundement of the kyng. He is deliuered by sayth in god. Daniels accusars are put vnto the Lyons to be toren in sonder. Darius by the proclamation of a decree, magnifyeth the God of Daniel.

It pleased Darius to sette ouer this kyngdome an. C. x. Lordes, whiche shoulde be in all his kyngdome aboute. Aboue these he sette thre Princes (of whome Daniell was one) that the lordes myghte geue accounts vnto them, and the kyng to be vndiseased.

But Daniel excreaded all these Princes and lordes, for the spirite of God was plentuous in hym: so that the kyng was mynded to set him ouer the whole realme. Wherefore the Princes and Lordes soughte, to pycke out in Daniel some quarel againste the kyngdome, yet could they fynde none occasyon nor faute vpon hym. For why he was so saythfull, that there was no blame nor dyshonesty founde in him.

Then sayde these men: we wyll get no quarell agaynst this Daniel, except it bee in the lawe of his God. Upon this, wente the princes and lordes together vnto the kyng, and sayde thus vnto him: kinge Darius God saue thy lyfe for euer. All the great estates of the realme: as the Princes, Dukes, Senators and Judges, are determined to put out a commaundement of the kyng, and to make a sure statute: namely, that who so despyeth any petition, eyther of anye god or man (within this. xxx. dayes) excepte it be only of the, O king: the same person may be cast into the Lyons denne. Wherefore, O kyng, confirme thou this statute, and make a wytyng: that the thyng whiche the Medes and Perses haue ordered be not altered nor broken.

So Darius made the wytyng, and confirmed it. Now whē Daniel vnderstode that the wytyng was made, he wente into his house: and the windowes of his hall towarde Jerusalem stode open. There kneeled he downe vpon his

knees, thre tymes a daye: there he made his petition, and prayed his God, lyke as his maner was to do afore tyme.

Then these menne made search, and founde Daniel making his petycyon, & prayinge vnto his God. So they came to the kyng, and spake before him concerning his commaundement, saying: O kyng, haste thou not subscribed the statute, that within. xxx. dayes who so requirith his petition of anye god or man but only of thy selfe, O kyng: he shalbe cast into the den of y lions. The kyng answered, and sayde: yea, it is true. It muste be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniell one of the prysoners of Iuda O kyng, regardeth neither the nor thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the king heard these wordes, he was sore greued, and would haue excused Daniel, to deliuer hym, & put of the matter, vnto y Sunne wente downe, to the intent that he myght saue hym.

These men perceauynge the kinges mynde, sayde vnto him: knowe this (O kyng) that the lawe of the Medes and Perses is, that the commaundement & statute which the king maketh, may not be altered. * Then the kyng bad them byynge Daniel, and they caste him in to the Lyons denne.

The kyng also spake vnto Daniel, and sayde: thy God, whome thou alway seruest, euen he shall defende the. And there was broughte a stone, and layed vpon the hole of the denne: this the kyng sealed with his owne rynge, and with the spgnet of his prynces: that the kinges commaundement concernynge Daniel, should not be broken.

So the kyng wente into his palace, and kept him sober al night, so that there was no table spred before hym, neither coulde he take any slepe. But by tyme in the mornyng at the bryake of y daye, the kyng arose, and wente in all haste vnto the denne of the Lyons.

Now as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yea, the kyng spake, and sayde

vnto

unto Daniel: O Daniel, thou seruaunt of the lyving God, is not thy God (whō thou alwaye seruest) able to deliuer the from the Lyons? Daniel sayd vnto the kynge: O kynge, God saue thy lyfe for euer. * My God hath sent his aun- gel, & whiche hath shut the Lyons moun- thes, so that they might not hurte me. For why? myne vngyltynesse is founde out befoze him. And as for the, O king, I neuer offended the.

Then was the kynge exceadyng glade, and commaunded to take Dani- el out of the denne. So Daniel was broughte out of the denne, and no ma- ner of hurte was founde vpon him. For he put his truste in his God. And as for those men whiche had accused Daniel, the kynge commaunded to bring them, and to caste them in the Lyons denne: them, their chyldzen and theyr wyues.

* So the Lyons had the mastery of the, and brake all their bones asunder, or e- uer they came at the grounde.

* After this, wrote kynge Darius vnto al people kynteddes, and tinges, that dwelte in all landes: peace be mul- tiplied with you: My commaundement is, in all my dominyon and kyngdome, that men feare & stande in awe of Da- niels God.

* For he is the lyving God, whiche abydeth euer: his * kyngdome shall not fayle, and his power is euerlastyng.

* It is he that delpuereth, and saueth: he doth wōders and maruelous worc- kes, in heauē and in earth: he hath pre- serued Daniel from the power of p̄ Lyons. This Daniel prospered in the reygne of Darius & Citrus of Persia.

The. vii. Chapter.

A vision of. iiii. beastes is shewed vnto Daniel. The vision is interpreted of. iiii. kyngdomes of the world. Of the power and increase of Anty- chris. Of the euerlastinge kyngdome of Christ.

In the fyrst yere of Baltha- zar kynge of Babylon, sawe Daniel a dreame, and a vy- sion was in his heade vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Dani- el spake, and sayd: I sawe in my vision by nyght, and beholde: p̄ foure wyndes of the heauen stroue vpon the sea, and foure great beastes came vp from the sea, oge vnylyke another.

The fyrste was a * Lyon, and yet had he * Eagles wynges. I sawe, that his wynges were plucte from him, and he taken awaye from the carthe: * that he stode vpo his fete as a man, and that there was geuen him a mans hearte.

Beholde, the seconde beast was lyke a * Beer, and stode vpon the one syde. Amonge his teeth in his mouth he had. iiii. greate longe teeth, and it was sayde vnto hym: Arise, eate vp mouches fesse. Then I loked, and beholde, there was another like vnto a Leopard: this had wynges as a foule, euen * foure vpon the backe. This beast had foure heades, and there was power geuen hym.

After this I sawe in a vision by nyght, and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had greate yron teeth, it deuoured and destroyed, and stamped the resydue vnder his fete. It was farre vnylyke the other beastes that were be- fore it: for it had * ten hornes, where of I toke good hede.

And beholde, there came vp amonge them, another lyke horne, befoze whome there were thre of p̄ first hornes pluckte awaye. Beholde, this horne had eyes lyke a mā, and a mouth speakyng pre- sumptuous thynges. * I loked till the seates were prepared, and tyll the olde aged sat him downe. His clothynge was as whyte as snowe, and p̄ heetes of his heade lyke the pure woll. Hys trone was lyke the fyre flame, and his wheles as the burnyng fyre. There dzele forth a fyre streame, and wente out from hym. * A thousande tymes a thousande serued him. x. M. tymes ten thousande stode befoze hym. The iudgement was set, and the booke opened. Then toke I hede there vnto, because of the voyce of p̄ proude wordes, which that horne spake. I behelde, tyll the beast was slayne, and hys bodye destroyed, * and geuen ouer to be bzente in the fyre.

As for the power of the other bea- stes also it was taken awaye, but theyr lyues were prolonged for a tyme & sea- son. I sawe in a vision by nyght, and beholde, * there came one in the clou- des of heauen lyke the sonne of a man, whiche wente vnto the olde aged,

Ex. i. befoze

Balthazar. The Prophecie

Phil. ii. a before whome they brought him. Then
gave he him * power & dignitie regall,
that all people, trybes & tinges shoulde
Mat. 28, c serve him. * His power is an everla-
John. xii. b styng power, whiche shall neuer be put
Dan. 14, f downe: * and his kyngdome endureth
vncorrupte. My hearte was vexed, and
I Daniel had a troubled spirite within
me, and the visions of my heade made
me afrayde: tyll I gat me vnto * one of
them that stode by, to knowe the trueth,
concernyng all these thynges. So he
tolde me, and made me vnderstande the
interpretacion of these thynges.

These foure greate beastes, are
foure kynges whiche shall arysse oute of
the earth. These shall take in the kyng-
dome of the sainctes of the moste hyst,
and possesse it styll more and more for a
longe season. After this I requyred
dilygently to knowe the trueth, concer-
nyng the fourthe beast, which was so
farre vnylike the other beastes, & so hor-
rible: whose teeth were of yron, and hys
nayles of brasse: whiche deuoured and
destroyed, and stamped the resydue vn-
der hys fete. I desyred also to knowe the
trueth, as touchyng the * ten hornes
that he had vpon his heade, and this o-
ther whiche came vp afterwarde, before
whose face there fell downe thre: whiche
horne had eyes and a mouthe that spake
presumptuous thynges, and looked with
a grimmer bysage then his felowes. I
behelde, and the same horne made bat-
tyle agaynst the sainctes, yea, and
gat the vycorie of them: vntyll y tyme
that the olde aged came, that the iudge-
mente was geuen to the chiefeest sayn-
ctes: and tyll the tyme, that the saynctes
had the kyngdome in possession. He
gaue me this answere: That fourthe
beast shall be the fourthe kyngdome vpo
earth: it shall deuoure, treade downe,
and destroye all other landes.

* The ten hornes, are ten kynges,
that shall arysse out of that kyngdom, af-
ter whome there shall stande by another,
which shall be greater then the fyrste. He
shall subdue thre kynges, & shall speake
wordes agaynst the hyst of al: he shall
destroye the saynctes of the moste hyst,
* and thyncke, that he maye chaunge
tymes and lawes. They shall be geuen

vnder his power, * vntyll a tyme, two
tymes, and halfe a tyme.

But the iudgemente shall be kepte,
so that his power shall be taken fro him,
for he shall be destroyed, and peryshe at
the laste. As for the kyngdome, power,
and al myght that is vnder the heauen:
it shall be geuen to the holy people of the
most hyst, * whose kyngdome is euer-
lastyng, yea, all powers shall serue and
obeye him. Thus farre extende y wor-
des. Neuerthelesse, I Daniel was so
vexed in my thoughtes, that my counte-
naunce chaunged) * but the wordes I
kept styll in my herte.

The. viii. Chapter.

A byspon of a stryfe betwene a ramme & an he
goate. The vnderstandyng of the vision is of the
batel betwene the kynges of Persia and y kyng
of the Greciens. Of the Hamellec kyng Anty-
chiste.



In the thyrde yere of the
raigne of kyng Baltha-
zar, there appeared a visio
vnto me Daniel, after
that I had sene the * first.
I sawe in a vision (and
when I sawe it, I was at Susis in the
chiefe cytie, whiche lyeth in the lande of
Elam) and in the vision, me thoughte I
was by the ryuer of Ulai.

Then I looked vp, and sawe: and
beholde, there stode before the ryuer, a
ramme, whiche had hornes: and these
hornes were hye, but one was hyer then
another, and the hyst came vp laste. I
sawe that this ramme pushed with hys
hornes, agaynst the west, agaynst the
north, and agaynst the southe: so that no
beastes myghte stande before hym, nor
defende the from his power: but he dyd
as him lysted, & waxed greatly. I toke
hede vnto this, and then came there an
he goate from the west ouer the whole
earth, and touched not the grounde.

This goate had a maruelous goodly
horne betwixte his eyes, and came vnto
the rāme, y had the two hornes (whome
I had sene afore by y riuer side) & ranne
fearcelly vpon him w his myght. I saw
him drawe nye vnto y rāme, being very
fearce vpo him: yea, he gaue him such a
stroke, that he brake his two hornes:
Nether had the ramme so much strenght
as to stande before hym: but he cast him
downe, trodde hym vnder his fete: & no

ma was able to deliuer the ramme oute of his power.

The goate waxed excedynge great, and when he was at the strongest, hys greate horne was broken also. Then grewe there other foure such like in the steade, towarde the. iiii. wyndes of the heauen. * Yea, oute of one of the lesse of these hornes, there came vp yet another horne, which waxed maruelous greate; towarde the southe, towarde the east, and towarde the sayre pleasaunt lande. It grewe vp to the hooft of heauen, wherof it dyd caste some downe to the grounde, and of the starres also, & trode them vnder fete.

Yea, it grewe vp vnto the prynce of the hooft, from whome the daylye offeringe was taken, and the place of his Sanctuarie casten downe. And a certayne season was geue vnto it, against the daylye offeringe (because of wyckednesse) that it myght cast downe the veryte to the groude, and so to prospere in all thynges, that it wente aboute.

D Upon this I herde one of þe sayntes speakeynge, whiche saynte sayde vnto one that asked this question: Howe longe shall this vision of the daylye sacrifice and of the wastynge abhominacion endure: that the Sanctuarie and the power shal so be troden vnder fete. And he answered him: Vnto the eueninge and the moorninge, eue two thousande and thzee hundredeth dayes: then shall the Sanctuary be censed againe.

Now when I Daniel had sene this vision, and soughte for the vnderstandynge of it: beholde, there stode before me a thyng like vnto a man. And I herde a mans voyce in the ryuer of Ulai, which cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his comynge, and fel downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in þe laste tyme shall thys bysion be fulfilled.

Now as he was speakeynge vnto me, I waxed faynte, so that I suncke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayinge: Beholde, I wyll shewe the, what shall happen in the laste wrathe: for in the tyme

appoynted it shalbe fulfilled.

The ramme whiche thou sawest with the two hornes, is the kinge of the Medes and Perses: but the goate is the kynge of Greke laude: the greates horne that stode betwyte his eyes, that is the principall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, þ out of this people shall stande by foure kyngdomes, but not so mightie as it.

After these kyngdomes (whyle þe bygodlinesse is a growynge) there shal arysen a kynge of an vnschamefast face, whiche shalbe wyse in darcke speake kynges.

He shalbe myghtye and stronge, but not in his owne strength. He shal destroye aboute measure, and all that he goeth about shal prospere: he shal slaye the stronge and holy people. And thorow his craftyness, falschod shal prospere in his hande, hys hearte shalbe proude, and manye one shall he put to death in his welchynesse. He shal stande by agaynst þe Prince of Princes, * but he shalbe destroyed without hande. And this bysion that is shewed vnto the, is as sure as the eueninge and the moorninge. * Therefore wyte thou by thys syghte, for it wylbe longe or it come to passe.

Upon this was I Daniel verie faynte, so that I laye sycke certen dayes: but when I rose vp, I went aboute the kynges busynesse, and marueled at the vision, neuerthelesse no man knewe of it.

The. ix. Chapter.

Daniel despyeth to haue þe performed of God which he had promised concernynge the retourne of the people from their banishment in Babylon. A true confession, Daniels prayer is heard. Gabriel the Angel expounder vnto hym the vision of the. lxx. weekes. The anoyntinge of Christe. The buyldynge agayne of Iherusalem vnder Nehemiah. The death of Christe. The castinge oute of the wycked Jewes.

In the fyrst yere of Darius the sonne of Ahasuerus, * which was of the sede of the Medes, & was made king ouer þe realme of þe Caldees: yea, eue in þe first yere of his raigne, I Daniel despyed to know the yearly nombre oute of the booke, wherof the Lord spake vnto * Jeremy the Prophete: that

Dan. vii. a
and xi. a
1. Mac. i. a

1. Mac. i. a

2. Mac. ix. a
2. Thel. ii. b

Esay. 8. b

Dan. vi. a

Jer. xlv. b
Jer. xlix. b

Ex. ix.

that

Jerusalem. The Prophecie

that Jerusalem shoulde lye waste. Ixx. yeares: and I turned me vnto **GOD** the Lorde, for to praye and make myne intercession, with fastynge, sacke clothe and ashes, I prayed before the Lord my God, and knowledged, sayinge:

ii. Cor. i. a
and. ix. c

* O Lorde, thou greates and fearfull God, thou that kepest couenaunte and mercye with them, whiche loue the, and do thy commaundementes: * We haue synned, we haue offended, we haue bene dysobedient and gone backe: yea, we haue departed from all thy preceptes and iudgements.

Baruc. i. a

B We woulde neuer folowe thy seruantes the Prophetes, that spake in thy name to oure kynges and prynces, to oure forefathers, and to all the people of the lande: * O Lorde, ryghteousnesse belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwel at Jerusalem: Yea, vnto all Israel, whether they be farre or nye: thorowe out all landes: wherin thou hast strowed them, because of the offences that they had done agaynst the.

Eren. i. d

Yea, O Lorde, vnto vs, to oure kynges and prynces, to oure forefathers: euen to vs all, * that haue offended the, belongeth open shame. But vnto the, O Lorde oure God, pertayneth mercye and forgiveness. As for vs, we are gone backe from him, & haue not obeyed the voyce of the Lord oure God, to walke in his lawes, * whiche he layed before vs by his seruantes the Prophetes: yea, all Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

Isa. xli. a

2. Petri. i. b
Iacobi. 7. b

Wherefore the curse and othe, * that is wrytten in the lawe of Moses the seruant of God (agaynst whome we haue offended) is poured vpon vs. * And he hath perfourmed his wordes, which he spake agaynst vs, and agaynst oure iudges that iudged vs: to brynge vpon vs sliche a greates plage, as neuer was vnder heauen, lyke as it is now come to passe in Jerusalem. Yea all this plage, as it is wrytten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the Lorde oure God, that we myghte turne agayne from our wick-

Deu. xxi. c
Leu. xxvi. c

Baruc. ii. a

kednesse, and to be lerned in thy veritye. Therefore hath the Lorde made haste, to brynge this plage vpon vs: for y Lorde oure god is righteous, in al his workes whiche he doth: for why, we woulde not herken vnto his voyce.

* And now, O Lorde oure God, thou that with a myghtye hande haste brought thy people oute of Egypte, to get thy selfe a name, whiche remaineth this daye: we haue synned, O Lord, and done wyckedlye agaynst all thy righteousness: yet let thy wrothful displeasure be turned awaye (I beseeche the) from thy cite Jerusalem thy holy hyll. And why: for oure synnes sake, and for the wyckednesse of oure forefathers is Jerusalem and thy people abhorred, of all them that are aboute vs. Now therefore, O oure God, heare the prayer of thy seruante, and hys intercession. O let thy face shine ouer thy Sanctuary, that lyeth waste.

D
Baruc. i. b
i. Cor. xii. c
iii. and. 14

O my God, enclyne thyne eare, and herken (at the leest for thine owne sake) open thyne eyes: beholde how we be desolated, yea, and the cite also, which is called after thy name: for we do not cast oure prayers before the in oure owne ryghteousnes, no: but onely in thy great mercyes. O Lorde, heare: O forgive Lorde: O Lord conspyde, tarpe not ouerlonge: but for thyne owne sake do it. O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers, knowledgyng myne owne synnes, and the synnes of my people, makinge so myne intercession before the Lord my God, for the holy hills sake of my God: yea, whyle I was yet speakinge in my prayer, beholde, the man Gabriel (* who I had sene afore in the vision) came flynge to me, and touched me aboute the offerynge tyne in the euenynge. He infortuned me, & spake vnto me: O Daniel sayde he, I am now come to make the vnderstande it: for as soone as thou beganest to make thy prayer, it was so deuyled, & therefore am I come to thewe the. And why: * for thou arte a man greatly beloued.

Dani. vii. c
viii. a

Wherefore, pondre the matter well, that thou mayest learne, to vnderstande the byspon. Ixx. * weakes are

Dani. x. c

A weke

determined

is here ta
be for. vii
peare, as
in Lewiti.
xxv.
Wherefore
p. lxx. we
hes are
fourc. c.
and. xc.
peares.
1. Par. 26. b
1. Esdr. i. a

determined ouer thy people, and ouer the
holy cite: that the wickednesse maye be
consumed that the synne maye haue an
ende, that the offence maye be reconcy-
led, and to byynge in euerlastynge righ-
teousnesse, to fulfyll the visions and the
prophetes, and to anoynte the mooste
holy one. Understande this then, and
marcke it well: & from the tyme it shalbe
concluded, to go and repayre Ierusa-
lem agayne, vnto Christe (or the anoynt-
ed) prynce: there shalbe seuen wekes.

Then shall the stretes and walles be
buylded agayne, lxii. wekes, but with
harde troublous tyme. After these. lxii.
wekes, shall Christ be slayne, and they
shal haue no pleasure in him. Then shal
there come a people with the prynce,
and destroye the cite and the Sanctu-
ary: and his ende shal come as the water
flood. But the desolacion shal continue
till the ende of the battel.

He shall make a stronge bonde with
many, for the space of a weke: and when
the weke is halfe gone, he shal put downe
the slayne and meate offerynge. * And
in the temple there shalbe an abhomy-
nable desolacyon, till it haue destroy-
ed all. And it is concluded, that this
wastynge shal continue vnto the ende.

The. x. Chapter.

There appeareth vnto Daniel a man clothed in ly-
nen, whiche sheweth hym wherefore he is sente.

In the thyrde yere of kyng
Cirus of Persia, there was
shewed vnto Daniel (other-
wyle called Balthasar) a
matter, yea, a true matter,
but it is yet a longe tyme vnto it. He
vnderstode the matter well, and perceay-
ued what the bysion was. At the same
tyme, I Daniel mourned for the space
of thre wekes, so that I had no luste to
eate breade: as for fleshe and wyne there
came none within my mouth: No, I did
not ones anoynte my selfe, til the whole
thre wekes were oute.

Upon the. xliiii. daye of the fyrste
moneth, I was by the greate floude, cal-
led * Tigris: I lyfte vp myne eyes, and
loked: and beholde, a man clothed in ly-
nen, whose loynes were girded vp with
fynne golde of Araby: hys body was lyke
the Chrysolite stone, his face (to loke vp-

on) was lyke lyghtenynge, hys eyes as
the flame of fyre, his armes & fete were
lyke fayre glysternynge metal, but the
voyce of his wordes was lyke the voyce
of a multitude. * I Daniel alone sawe
this vision, the men that were with me,
sawe it not: but a greate fearfulness fel
vpon them, so that they fled awaye, and
hyde them selues. I was lefte there
my selfe alone, and sawe this greate by-
sion, so longe till there remayned no
more strengthe within me: yea, I losse
my coloure clene, I wasted awaye, and
my strength was gone. Yet hearde I the
voyce of hys wordes: and as soone as I
hearde it, sayntnesse came vpon me, and
I fell downe flat to the grounde vpon
my face. And beholde, an hande
touched me, whiche set me vp vpon my
knees and vpon the palmes of my hand-
des, sayinge vnto me: * O Daniel, thou
well beloued man: take good hede of the
wordes, that I shall saye vnto thee, and
stande ryght vp, for vnto the am I now
sente.

And when he had sayde these wo-
des, I stode vp tremblyng. Then said
he vnto me: feare not Daniel: for why-
sence the fyrste daye that thou set thyne
hearte to vnderstande, and dydest chasten
thy selfe before thy God: thy wordes
haue bene hearde. And I had come vn-
to the, when thou begandest to speake
had not the prynce ouer the kyngdom of
the Perses withstande me. xxi. dayes.
But lo, * Michael one of the chiefe pry-
nces, came to helpe me, hym haue I lefte
by the kyng of Persia, and am come to
shewe the, what shall happen vnto thy
people in the latter dayes: for it wylbe
longe yet or the bysion be fulfyllled.

Howe when he had spoken these
wordes vnto me, I cast downe my heade
to the grounde and helde my tunge.
Beholde, there touched my lippes one
very lyke vnto a man. Then opened I
my mouth, and sayde vnto hym, I stode
before me: O my Lorde, my ioyntes are
loosled in the vision, & there is no more
strengthe within me: Howe maye my
Lordes seruante then talke with my
Lorde: seynge there is no strengthe in
me, so that I cannot take my bzeith. Up-
on this there touched me agayne, one
muche lyke a man, and * comforted me,
sayinge:

Ex. iii.

sayinge:

B
Daniel. 3. a
Actu 12. a

Dant. 2. b

Iosu. 5. b
Dan. 12. a

D

Dan. 9. b

Mat. 24. b
Mat. xlii. b

Dan vii. b
Spec. i. c

sayinge : O thou man so well beloued,
fearc not: be contente, take a good heart
vnto the, & be stronge. So when he had
spoken vnto me, I recouered, and sayd:
Speake on my Lorde, for thou haste re-
freshed me. Then sayd he: knowest thou
wherfore I am come vnto thee: now wil
I go agayne to fyghte with the prynce
of the Perses. As soone as I go forthe,
lo, the prynce of Greke lande shal come.
Neuertheles, I wyl shew thee þ thing,
that is faste noted in þ scripture of tru-
eth. And as for al yonder matters, there
is none that helpeth me in thē, but Mi-
chael poure prynce.

The .xi. Chapter.

I Prophecye of the kynges of Persia. Of the kyng-
dome of Grece. Of the kyngdome of Egypte, and of the
bondethereof, and of the battell with the kyngdome of
Siria. Of the Jewes that spe vnto the kyng of E-
gypte, whome Antiochus the kyng of Siria persecuteth,
whiche figureth vnto vs. Antichriste. The pryde of
Antiochus.

And in the fyrste yeaere of
Darius of Medea, I
rode by him, to comforte
him, and to strenght him,
and nowe wyl I shewe
thee the trueth. Behold,
there shal stande vp yet thre kynges in
Persia, but the fourthe shalbe farre ry-
cher then they all. And when he is in the
chesteft power of his riches, he shal pro-
uoke euery man agaynst the realme of
Grekelande. * Then shal there arysse yet
a myghtie kyng, that shal rule with
greate dominion, and do what him list.
* And as soone as hys kyngdome com-
meth vp, it shalbe destroyed, and deu-
yed towarde the foure wyndes of the
heauen. They that come after him, shal
not haue suche power and dominion as
he: but his kyngdom shalbe scatted, yea,
euen amonge other then those. And the
kyng of the southe shalbe myghtyer,
then hys other prynces. Against hym
there shal one make hym selfe stronge,
and shal rule hys dominion with great
power.

But after certayne yeaeres they shalbe
ioyned together, and þ kynges dought-
er of the southe shal come to the kyng
of the North, for to make frendshipp, but
she shal not optayne the power of that
arme, nether shal she be able to endure
thorowe hys myghte: but she, and such
as broughte her (yea, and he that begat

her, and comforted her for hys tyme) shal
be deliuered vp. Out of the braunches
of her rote, there shal one stande vp in
hys steade: which with power of armes
shal go thorowe the kynges lande of the
northe, and handle hym accordynge to
his strength. As for their Idols & prin-
ces, with their costlye Jewels of golde
and syluer, he shal carie them away cap-
tiues into Egypte, and he shal preuayle
agaynst the kyng of the north certayne
yeares. And when he is come into the
kynges realme of the southe, he shalbe
fayne to turne agayne in to hys owne
lande. Wherfore his sonnes shalbe dys-
pleased, & shal gather together a migh-
tye greate hoooste of people: and one of
them shal come, and go thorowe lyke a
water flowed: then shal he retorne, and
go forthe with despyng and boastynge
vnto his owne lande.

Then the kyng of the south shal **C**
be angrye, and shal come forthe to fight
against the kyng of the northe: yea, he
shal bynge a great multitude of people
together, and a greate heape shalbe ge-
uen in to his hande: these shal he carie
awaye with great pryde, for so much as
he hath cast downe so many thousandes,
neuertheles he shal not preuayle. For the
kyng of the northe shal gather (of the
new) a greater heape of people then a-
fore, & come forthe (after a certayne time
and yeaeres) with a mightie hoooste and
exceedynge greate good.

At the same tyme there shal many
stande vp against the kyng of þ south,
so that the wycked chyldren of thy peo-
ple also shal exalte them selues (to ful-
fyll the bysion) and then fall. So the
kyng of the northe shal come to laye
sege, and to take the stronge fenced citi-
es: And the power of them of the southe
shal not be able to abyde hym, and the
best mē of þ people shal not be so stroge,
as to resist hym. Shortelye, when he
commeth, he shal handle hym as he list,
and no man shalbe so hardye as to stāde
against him. He shal stande in the plea-
saunte countre, which thorow him shal-
be destroyed. He shal set his face with al
hys power to optayne his kyngedome,
and to be lyke it. Yea, that shal he do,
and geue hym vnto the daughters as
monge women, to destroye him. But he

shal

Dan. vii. a

1. Macc. i.

shall fayle, neither shall he optayne hys purpose. After this shall he set his face vnto the Isles, and take many of them. A prynce shall stoppe hym, to do hym a shame, belyde the confusion that els shall come vnto him. Thus shall he tourne agayne to his owne lande, to mumble, and fall, and be no more founde: so he that came vpon hym and did hym violence, shall stande in his place, & haue a pleasaunte kyngedome: and after few dayes he shall be destroyed, & that nether in wrath, nor in battell. In his steade there shall arysse a byle person, not holden worthy of a kynges dygnytie: this shall come in craftely, and optayne the kyngedome with fayre wordes: he shall fyght against the armes of the mightie (and destroye them) yea, and against the prynce of the couenaunte.

So after that he hath taken truce with him, he shall handle dysceatfullie, that he may get vp, and ouercome him with a smal flocke: & so with craftynesse to get him to the fattest place of þe lande, and to deale otherwysse, then ether hys fathers or graundfathers dyd. For he shall destroye the thyng, that they had robbed and spoyled, yea, and all theyr substance: ymagynynge thoughtes agaynst the stronge holdes, and that for a tyme. His power and herte shall be stirred vp with a greate armie against the kyng of the south: where thorow the kyng of the southe shall be moued then vnto battell, with a great and myghtye hoost also. Neuerthelesse, he shall not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of hys meate, shall hurte him: so that his hoost shall fall, and manye be slayne downe.

These two kynges shall be mynded to do myschefe, and talke of dysceate at one table: but they shall not prospere: for why, the ende shall not come yet, vnto the tyme apoynted. * Then shall he go home agayne into his owne lande with great good, and set his heart agaynst the holy couenaunte, he shall be busye agaynst it, and then retorne home. At the tyme apoynted he shall come agayne, and go towarde the southe: So shall it happen otherwysse then at the fyrste, yet ones agayne. And why, * the sheppes of Cysythim shall come vpon hym, that he maye

be smytten and turne agayne: that he maye take indignacion agaynst the couenaunte of holynesse, to medle agaynst it. Yea, he shall turne hym, and drawe suche vnto hym, as leaue the holy couenaunte.

He shall set myghtye men to inhabytw the Sanctuary of strength, to put downe the daily offeringe, and to set vp the abhominable desolacion. And suche as breake the couenaunt shall he flatter with fayre wordes. But the people that wil know their God, shall haue the ouerhande and prospere. Those also þe haue vnderstandynge among the people shall enfourme the multytude: and for a lōge season, they shall be persecuted with swearde, with fyre, with captiuite and with the takynge away of theyr goodes. Nowe when they fall, they shall be set vp with a lytle helpe: but many shall cleue vnto them faynedlye.

Yea, some of those whiche haue vnderstandynge shall be persecuted also: that they maye be tryed, purifyed and clenched, tyl the tyme be oute: for there is yet another tyme appoynted. The kyng shall do what hym lyst, * he shall exalte and magnifye him selfe agaynst al, that is God. Yea, he shall speake maruelous thinges agaynst the God of al goddes, wherin he shall prospere, so longe tyl * the wrath be fulfilled, for the conclusion is deuyd alreadye. He shall not regard the God of his fathers, but his luste shall be vpon women: Yea, he shall not care for any God, for he shall magnifye hym selfe aboue all. In his place shall he worshippe the myghtye Idols: and the God whome his fathers knewe not, shall he honoure with golde and siluer, with pfectious stones and pleasaunte Jewels.

This shall he do, sekynge helpe and succoure at þe myghtye Idols & straunge Goddes. Suche as wyll receaue hym, and take him for God, he shall geue them greate worshippe and power: yea, and make them lordes of the multitude, and geue them the lande with rewardes. In the latter tyme shall the kyng of the southe stryue with him: and the kyng of the northe in lyke maner shall come agaynst hym with charrettes, horsemen and with a greate nauy of sheppes.

The resurrection.

The Prophecie

He shall come in to the landes, destroye
and go thorow: he shall entre also in
to the fayre pleasaunte lande. Manye
cittyes and countrees shall decaye, * ex-
cepte Edom, Moab and the best of the
chyl dren of Ammon, whiche shall escape
from hys hande. He shall stretch forth
hys handes vpon the countrees, and the
lande of Egypte shall not escape hym.
For thorow his goynge in, he shall haue
dominion ouer the treasures of syluer
and golde, & ouer all the precious Jewels
of Egypte, Libia and Ethiopie.
* Neuerthelesse the tidynge out of the
East, and the northe shall trouble hym,
for the whiche cause he shall goe forth
to destroy and curse a great multitude.
The tetes of his palace shall be pitched
betwixte the two seas, vpon the hyll of
the noble Sanctuarie, for he shall come
to the ende of it, * and then shall no man
helpe hym.

The .xii. Chapter.

The prophesie of the resurrection of the dead. The
darknesse of the prophesie of Daniel.

The tyme wyll come also, that
the greates prince * Michael,
which standeth on thy peoples
syde, shall aryse vp, for there
shall come a tyme of trouble, such as
neuer was, sence there beganne to be
any people, vnto that same tyme. Then
shall thy people be deliuered, yea, all
those that be founde wyrtten in y booke,
* Many of them that slepe in the duste
of the earth, shall awake: some to the
uerlastynge lyfe, some to perpetuall
shame and reprofe. * The wyse (suche as
haue taught other) shall glyster, as the
shynnyng of heauen: and those that
haue instructe the multitude vnto gods-
lynnesse, shall be as the starrs, wylde
without ende.

And thou O Daniel, shut vp these
wordes, and seale the booke tyll the laste
tyme. Many shall go aboute here and
there, & then shall knowledge increafe.
So I Daniel looked, and beholde, there
stode other two: one vpon this shore of
the water, the other vpon yonder side.
And one of them sayde vnto him, which
was clothed in linnen, & stode aboue vpon
the waters of the floude: howe long
shall it be to the ende of these wonderous
workes?

* Then herde I the man with the li-
nen clothes, whiche stode aboue vpon
the waters of the floude: when he helde
vp his ryght and leftte hande vnto hea-
uen, and sware by hym whiche lyueth
for euer that it shall tarpe for a tyme,
two tymes and halfe a tyme: and when
the power of the holy people is cleane
scattered abroad, then shall all these thyn-
ges be fulfilled.

I herde it well, but I vnderstode
it not. Then sayde I: O my lord, what
shall happen after that? He answered:
Go thy way Daniel, for these wordes
shall be closed vp and sealed, tyll the last
tyme: and many shall be purifyed, clea-
sed and tryed. But the vngodly shall
lyue wyckedly, * and those wicked (as
many of them as they be) shall haue no
vnderstandynge. As for suche as haue
vnderstandynge, they shall regarde it.
And from the tyme forth that the daylie
offerynge shall be put downe and the
abominable desolacion set vp, there
shall be a thousande two hundred and
xx. dayes. Well is him, that wapyeth,
and cometh to the thousande. iii. C.
and. xxxv. dayes. Go thou thy way now,
tyll it be ended: take thy rest, and abyde
in thy lot, til the dayes haue an ende.

The ende of the Prophecie of Daniel.

The booke of the prophet Oseas.

The fyrste Chapter.

The tyme wherein Oseas prophesie, Oseas by tak-
ynge an harlot to his wyfe, signifieth the Idolatry of
the people. The destruction of the offsprynge of Iehu, and
of the Israelites, is prophesied.



This is the worde of
the Lorde, y came
vnto Oseas y sone
of Beery, * in y dayes
of Oseas, Joas
tha, Achas & Jere-
kiah kynges of Iu-
da: & in the tyme of
Jeroboam y sonne of Joas kyng of Israel.

Fyrste, when the Lorde spake vnto
Oseas he sayde vnto him: * Go thy
way, take an harlot to thy wyfe, and
get chyl dren by her: for the lande hath
committed

Isa. x. 6.

Isa. xl. c
and. xli. c.

mat. xli. d

Isa. xli. c

Isa. xli. c

Isa. xli. c
and. xli. c

Isa. xli. c

Isa. xli. c

Isa. xli. c
Isa. xli. c

Isa. xli. c
Isa. xli. c

Isa. xli. c
Isa. xli. c

Isa. xli. c
Isa. xli. c

committed greate whordome agaynst the Lorde. So he went, and toke ^a Gozmet the doughter of ^b Deblaim: which conceaued, and brought forth a sonne. And the Lorde sayde vnto hym: call hys name ^c Istraell, for I wyll shortely ^e auenge the bloude of ^d Istraell vpon the house of Iehu, & wyl brynge the kyngdō of ^f house of Israel to an ende. Then wyl I breake the bowe of Israel in the valley of Istraell.

She conceaued yet agayne, and bare a doughter. And he sayde vnto him: Call her name ^d Lozruhamah (that is, not optaynyng mercy) for ^e I wyll haue no pitie vpon the house of Israel, but forget them, and put them cleane out of remembraunce. ^f Neuerthelesse, I wyll haue mercy vpon the house of Iuda, and wyl saue them, euen thorow the Lord their God. But I wyl not deliuer them thorow any bowe, swearde, batell, horsen or horsmen.

Nowe when she had weaned Lozruhamah, she conceaued agayne, and bare a sonne. Then sayde he: Call hys name ^e Loamy. For why? Ye are not my people, therfore wyl not I be yourres. And though the numbze of the children of Israel be ^e as the sande of the sea, which can neither be measured nor tolde: Yet in the place where as it is sayde vnto them, ^e ye be not my people: Euen there shall it be thus reported of them: ^e They be the chyldzen of the luyng God. ^e Then shall the children of Iuda and the children of Israel be gathered together agayne, and chose the selues one head, & then depart out of the lande: for great shalbe ^f day of Israel.

The Notes.

a. That is, consumation: because the kyngdome of Israel and Iuda shoulde shortly be consumed.

b. That is, scaple of sygges: bycause of the great delypousnesse and voluptuousnesse, that Iuda and Israel were in.

c. That is, the seade of god.

d. That is, hauinge no mercy.

e. That is, not my people.

The. ii. Chapter.

The people is called vnto repentance.

Tell youre brethren, that they are my people: And youre sistre, that they haue optayned mercy.

As for youre ^a mother, ye shall chide with her, and reprove her. ^e For she is not my wyfe, neither am I her husband, vnlesse she put away her whordome oute of my syghte, and her aduoutre from her breastes. If no I shall strippe her naked, and sette her, ^e euen as she came into the worlde: Yea, I shall laye her waste, and make her lyke a wyldernesse, and slaye her for thyrste. I shall haue no pytye also vpon her children, ^e for they be the chyldzen of fornicacyon.

Their mother hath broken her wedlocke, and she that bare them, is ^e come to confusio. For she sayde: I wyll goe after my louers, that geue me my wa- ter and my breade, my woll and flaxe, my oyle and my dzycke. But I wyll hedge her awaye wyth thornes, and stoppe it, that she shall not fynde her fote-steppes: And though she runne after her louers, yet shall she not gette them: She shall seke them, but not find them. Then shall she say: Well, I ^e wyl go turne agayne to my first husbände, for at that tyme was I better at ease, then now. But thys woulde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer, & golde, ^e whiche she hath hanged vpon Baal.

Wherefore nowe wyl I go take my corne and wyne agayne in their season, and set agayne my woll and my flaxe, whych I gaue her, to couer her shame. ^e And nowe wyl I discouer her foolynesse, euen in the syghte of her louers, and no man shall deliuer her out of my handes. Moreover, I wil take awaye al her ^e myrrh, her holye dayes, her newe moones, her Sabbothes and all her solempne feastes: I wyll destroye her vineyardes and sygge trees, though she sayeth: Lo, here are my rewardes that my louers haue geuen me. I wyll make it a wodde, and the wyld beasts shall eate it vp: I wyll punyssh her also for the dayes of Baal, ^e wherein she censured hym, deckyng hym with her eare-rynges and cheynes: When she folowed her louers, and forgot me (sayeth the Lorde).

Wherefore beholde, I wyll call her agayne, brynge her into a wyldernesse, and speake frendely vnto her: There

Fr. v. wyl

4. Re. xv. c
2. Re. xvii. b
3. Re. x. b

4. Re. xvii. a

Gen. xlii. g
4. B. xli. g

Gen. xlii. e

Roma. ix. c

John. i. a

Eccl. 37. a

Eccl. iii. a

Eccl. xli. a

Joh. viii. b

Eccl. ix. a

b

Leut. xv. c

Eccl. xvi. b

Eccl. xlii. b

c

Deu. xvi. a

Job. ii. b

Israell.

The Prophecie.

D wil I geue her her vineyardes agayn, yea, and * the valley of Achor also to thewe her hope and comforte. Then shall the synges there * as in the tyme of her yowth, and * lyke as in the daye when she came oute of the lande of Egypte. Then (sayeth the Lorde) she shall saye vnto me: O my husbände, and shall call me no more Baall: for I wyll take awaye those names of Baall frome her mouth, yea, she shall neuer remembre their names anye more. * Then wyll I make a couenaunte wyth them, wyth the wyld beasts, with the foules of the ayre, & with euerye thinge that crepeth vpon the earth.

* As for bowe, swerde and battell, I wyll destroye suche out of the lande, and wil make the to slepe safely. * Thus wyll I marye thee vnto myne owne selfe for euer more: Yea, euen vnto myne owne selfe wyll I marye the, in righteousness, in equite, in louynge kyndnes and mercye. In saye also wyll I marye the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme wyll I thewe my selfe frendelye and gracypus vnto the Heauens sayeth the Lorde: And the heauens shall helpe the earth, and the earth shall helpe the corne, wyne and oyle, and they shall helpe Israell. * I wyll sowe them vpon earthe, for a sede to myne owne selfe, * and wyll haue mercye vpon her, that was without mercye. And to them which were not my people, I wyll say: thou art my people. And he shall saye: Thou art my God.

The Notes.

a. Mother here signifieth the Synagog, of the Jewes, or the churche or congregaciō of the people, as in Esay. l. a

The.iii. Chapter.

Of the loue of God towards the people.

Ihen sayde the Lorde to me: * Goe yet thy waye and wolve an aduouters woman, whom thy neighbour loueth, as the Lorde doeth the chyldren of Israell: Howe be it they haue respecte to straunge gods, * & loue the wyne kannes. So I gat her for. xv. syluerlynges, and for an Homer and an halfe of barley, and sayd vnto her: thou

shalte bide with me a longe season, but se that thou playest not the harlot, and loke thou medle with none other man, & then wyll I kepe my selfe for the.

* Thus the chyldren of Israell shal lytte a great while without kynge and prynce, withoute offerynge and aulter, withoute prieste and reuelacion. But afterwarde shall the chyldren of Israell conuerte, and seke the Lorde theyr God, and * Dauid their kynge: And in the latter dayes they shall wurthypppe the Lorde, and hys louynge kyndnesse.

The.iiii. Chapter.

A complaynte agaynste the people and the priestes of Israell.



Hate the woorde of the Lorde, O ye chyldren of Israell: for the Lorde must punish the, that dwell in the lande. And why? There is no faithfulness, there is no mercye, there is no knowledge of God in the lande: But swearynge, lyinge, manslaughter, theft and aduoutrye haue gotten the ouerhande, and one bloude gyltynesse foloweth another. Therefore shall the lande be in a miserable case, and al they that dwell therein, shall mourne. The beasts in the felde, the foules in the ayre, and the fyshes in the sea shall dye. Yet is there none, that wyll chasten nor reprove another. The * priestes which should reforme other men, are become lyke the people.

Therefore stomblest thou in the daye tyme, and the prophete with the in the nyghte. I wyll brynge thy mother to sylence, and why? * my people peryphe, because they haue no knowledge. Seynge then that thou hast refused vnderstandynge, therefore wyll I refuse the also: so þ thou shalt be no more be my priest. And for so muche as þ hast gotten the lawe of thy God, I wyll also forget thy chyldren. The more they increased in the multitude, the moore they synned agaynste me, therefore wyll I chaunge their honoure in to shame. * They ate by the synnes of my people, and corage them in their wyckednesse. * Thus the priest is become lyke the people. Wherefore I wyll punyssh them for their wycked wayes, and rewarde

B
ii. pa. xrb. a
Dan. iii. b.

Eze. 34. b.

Mal. i. b.

Sera. lvi. c
Esay. v. b.
Mal. i. b
Eze. xlv. a

Leu. vi. b
Ezech. 13. b

Esay. 24. a

warde them accordynge to their owne ymaginacions. * They shall eate, and not haue ynoughe: They haue a bled whoridome, therefore shall they not prosper: and why? They haue forsaken the Lorde, and not regarded hym.

Whoridome, wyne and drunkenesse, take the hearte awaye. * My people aske counsell at their stockes, their staffe muste tell them. For an whoridome mynde hath disceaued them, so that they commytte fornicacion agaynst their God. * They make sacrifices vpon the hye mountaynes, and burne their incense vpon the hylles, yea, amonge the okes, groues and bushes, for there are good shadowes. Therefore youre daughters are become harlottes, and youre spouses haue broken their wedlocke, I wyll not punyssh youre daughters for beyng despyled, and youre byrdes that became whores: * Seynge the fathers them selues haue medled wyth harlottes, and offered with vnchistnes: But the people that wyll not vnderstande must be punished.

Though thou b Israell arte disposed to play the harlot, yet shouldest not thou haue offended, O Juda: Thou shouldest not haue runne to Galgala, * nor haue gone vp to Bethauen, * nor haue sworne, the Lorde lyueth. For Israell is gone backe lyke a wanton cowe. The Lorde therefore shall make her fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idolles, well, lette hym goe. Their drunkenesse hath putte them backe, and brought them to whoridome. Their ruelars loue rewardes, byynge (saye they) to their owne shame. Al wynde shall take holde of their fethers, and they shall be confounded in theyr offerynges.

The Notes.

a. To be whoridome or fornicacion thowse oute of prophetes, is, to take another God then the true God, and to serue ymages or to beleue in them.

b. Israell and Ephraim, for the most parte in the prophetes are taken for the ten tribes. Isalme. lxxviii. d. Ye reade in the. iiii. of the kynge. xii. c. that tenne tribes folowed Heroboam, where as onelye Juda and Benjamin abode by Rehoboam. Those ten tribes are commonlye called Israell in the prophetes: And Benjamin is reckened with Juda.

The. v. Chapter.

Agaynst the priestes & ruelars of Israell. The helpe of man can do nothinge agaynst God.



Ye Priestes: Heare this, take hede, O thou houtholde of Israell: Geue eare, O thou kynge of house: for thys punishment wyll come vpon you, that are become a snare vnto Mizpah, and a spredde net vnto the mounte of Chabor. They kyll sacrifices by heapes, * to begyle the people therewith: Therefore wyll I punyssh them all. * I knowe Ephraim well ynoughe, and Israell is not hyd from me: For Ephraim is become an harlot: and Israell is defiled. They are not mynded to turne to their God, for they haue an whoridome heart, so y they can not knowe the Lorde.

* But the pryde of Israell wyll be rewarded hym in his face, yea, both Israell and Ephraim shall fall for theyr wickednesse, and Juda wyth them also. * They shall come with their shepe and bullockes * to seke the Lorde, but they shall not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and brought vp bastarde children. A moneth therefore shall deuoure them with their porcions. Blowe with the shawmes at Gibeon, and with the trompet at Ramah, crye out at Bethauen vpon the yowlyde of Benjamin. In the tyme of y plague shall Ephraim be layde waste, therefore dyd I saythful lyke warne the tribes of Israell. Yet are the prynces of Juda become like them, that remoue the landmarckes, therefore wyll I powre out my wrathe vpon the lyke water. Ephraim is oppressed, and can haue no right of the lawe: for why? They folowe the doctrynes of men. Therefore wil I be vnto Ephraim as a Mothe, and to the house of Juda as a Caterpyller.

When Ephraim sawe hys sycknesse, and Juda his disease: * Ephraim wente vnto Assur, and sent vnto kynge Jareb: Yet coude not he helpe you, nor ease you of youre payne. I am vnto Ephraim as a Lyon, and as a Lyons whelp to the house of Juda. Euen I.

Gen. xxi. d.
Mich. vi. c.
Page. 1. a

iii. reg. i. a

4. reg. xvii. d

Ps. xxi. d.

3. reg. xii. d.
1. Deut. 1. d

understand
to ydols.

Ezer. viii. b
Jer. xlii. d

1. Deut. vi. b

Jer. iii. b
1. Deut. 4. a
Ezer. xlii. a

C

4. reg. xvi. b.
Deut. 27. d

I wyll spoyle them, and go my waye. I wyll take the with me, & no man shal rescue them. I wyll goe, and retorne to my place, tyll they waxe faynte, and seke me.

The. vi. Chapter.

¶ Affliction causeth a man to retorne to God. The wyckednes of the priestes.



In their aduersite they shal seke me, and saye: come, lette vs tourne agayne to the Lord: * for he hath smitten vs, and he shal heale vs: he hath wounded vs, and he shal bynde vs by a gayne: a After two dayes shall he quicken vs, in the thyrde daye he shal rayse vs, so that we shall lyue in hys syghte. Then shall we haue vnderstandynge and endeuoure them selues to knowe the Lorde. He shal go forth as y spryng of the daye, and come vnto vs * as the euenynge and morning rayne vpon the earth.

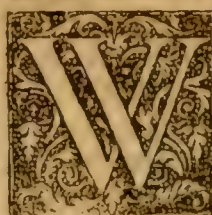
O Ephraim, what shall I doe vnto the: O Iuda, howe shall I intreate thee: Seynge youre loue is like a moornyng cloude, and lyke a dewe that goeth earlye awaye. Therfore haue I cut downe the prophetes, and let them be slayne for my wordes sake: So that thy punishment shall come to lyghte. * for I haue pleasure in lounge kyndenes, and * not in offering: Yea, in the knowledge of God, moore then in burnt sacrifice. But euen lyke as * Adam dyd, so haue they broken my couenaunte, and set me at noughte. Gilead is a cite of wycked doers, of malicious people and bloudesthedders. The multitude of the Priestes is lyke an heape of theues, murtherers and bloudthirsty: for they haue wroughte abhominacion. * Horrible thynges haue I sene in the house of Israell, there playeth Ephraim the harlot, and Israell is defyled: But Iuda shal haue an haruest for hym selfe, when I retorne the captiuite of my people.

The Notes.

a. After two dayes shall he quicken vs, and in the thirde daye shall rayse vs vp. &c. That is, for a certayne space wyl he afflict and trouble vs, but he wyl heale vs agayne, and restore vs to soundenes. The thyrde daye, that is without longe delaye or longe tariaunce.

The. vii. Chapter.

¶ Of the vyces and wantonnes of the people.



When I vndertake to make Israel whole, the the vnglaciousnesse of Ephraim and the wyckednesse of Samaria commeth to lyght: then goe they aboute with lyes. At home, they be theues: And withoute they fall to tobbinge. They consider not in their heartes that I remembre all their wyckednesse. They goe aboute with their owne inuencions, but I see them well ynough. * They make the kynge and the prynces, to haue pleasure in their wyckednesse and lyes. All these butne in aduoutye, as it were an ouen that the baker heateth, when he hath lette knedynge, tyll the doue be leuened. Euen so goeth it thys daye with our kynges and prynces, for they begynne to be woode droncken thowowe wyne: they vse familiarite with suche as disceau them. They with the ymaginacions of their hearte are like an ouen, their slepe is all y nyght lyke the slepe of a baker, in the moornyng is he as hote as the flame of fyre: They are all together as hote as an ouen.

They haue deuoured their owne iudges, all their kynges are fallen: yet is there none of them that calleth vpon me. Therfore muste Ephraim be mixte amonge the heathen. Ephraim is become lyke a cake, that no man turneth: Straungers haue deuoured his strength, yet he regardeth it not: he waxeth full of grave heeres, yet wyl he not knowe it: * And the pryde of Israell is caste downe before their face, yet wyl they not turne to y Lord their God, nor seke him for al this.

Ephraim is lyke a doue, that is begyled, and hath no hearte. * Nowe call they vpon the Egyptians, nowe goe they to the Assyrians: But whyle they be goynge here and there, I shal sprede my nette ouer them, and drawe them downe as the foules of the ayre: And accordynge as they haue ben warned, so wyl I punishe them. * Wo be vnto them, for they haue forsaken me. They muste be destroyed, for they haue sette me at noughte. * I am he that haue re-

deined

Job. v. b

Prou. 18. a

Math. 11. b
and. xii. a
I. Cor. vii. c

Gen. 11. b

Ier. xlii. b

Roma. 1. d

Dee. 11. a

4. cc. xvi. b

2. 17. a

u. 1. cc. x. a

Mat. xv. 9
Esa. 29. 10
Ezech. 33. 7

demed them, and yet they dissemble w
me. * They call not vpon me with their
heartes, but lye houlunge vpon they
beddes. Where as they come together,
it is but for meate and dryncke, and
me wyl they not obey. I haue taughte
them, and defended their atime, yet doe
they imagine mischiefe agaynst me.
They tourne them selues, but not a
ryghte, and are become as a broken
bowe. Their Prynces shall be slayne
with the swerde, for the malice of their
tongues, suche blasphemies haue they
learned in the lande of Egypt.

The. viii. Chapter.

The destruction of Iuda and Israel, because of
their idolatry.



Sette the horne to thy
mouth, and blowe: get
the swyrtlye (as an Ae
gle) vnto the house of
the Lorde: For they
haue broken my * coue

naunte, and transgressed my lawe. Is
raell can saye vnto me: Thou arte my
God, we knowe the: But he hath refused
the thyng that is good, therefore
shall the enemye folowe vpon hym.

3. reg. xii. c. * They haue ordeyned kynges, but not
thorowe me: They haue made prynces,
and I muste not knowe of it. * Of their
syluer and golde haue they made them
Images, to brynge them selues to de

struction. * Thy calfe, O Samaria,
shall be taken awaye for my wrathfull
indignacion is gone forth agaynst the.

How longe wyl it be, or they can be clen
sed: For the calfe came frome Israel,
the workeman made it, therefore can it
be no God; but euen to a spyders
web shall the calfe of Samaria be tur
ned. * They haue sowe wynde, therefore
shall they reape a storme.

Theyr sede shall beate no corne,
there shall no meell be made of their in
crease: Though they reape, yet shall
straungers deuoure it vp. Israel
shall perishe, the Gentyles shall in
treate hym as a foule vessell. Sence
they wente vp to the Assyrians, they
are become lyke a wyld Ass in the de
serte.

4. re. xvi. a
Eze. xvi. b

* Ephraim getueth rewardes to get
louers, therefore are they scatered a
monge the heathen, there wyl I gather

them vp. They shall soone be werpe of
the burthen of kynges and prynces.
Ephraim hath made manye alters to
doe wickednesse, therefore shall the al
ters tourne to hys synne. Though I
shewe them my lawe neuer so muche,
they counte it but straunge doctryne.
Where as they doe sacrifice, offeringe
the fleshe and eatynge it: The Lorde
wyl haue no pleasure therin: But wyl
remembre their wyckednesse, and pun
yshe theyr synnes. * Israel tourneth
agayne into Egypte, they haue forgot
ten hym that made them, they buylde
Churches, and Iuda maketh manye
stronge cities: * therefore wyl I sende a
fyrre into their cities, & it shall consume
their places.

den. xv. 1. a
4. re. xvii. a

4. re. xv. b

The Notes.

a. That is: they haue geuen them selues to bayne
and trauynge thynges, therefore shall they fall in
to great trouble and repaie die: So some kinde is
as muche to scape amonge the hebrues, as to la
boure in bayne, and to lose the labour.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.



Do not thou tryumphe,
O Israel, make no boaz
tynges moore then the
heathen, for thou hast
committid aduoutrye
agaynst thy God: strau
ge rewardes haste thou loued, moore
then all the cornellores. * Therefore shall
they no moore enioy the cornellores and
wynepresses, and their swete wyne shall
faple them. They wyl not dwell in the
Lordes lande, * but Ephraim tourneth
agayne into Egypte, & eateth vncleane
thynges amonge the Assyrians. They poure
out no wyne for a dryncke offeringe vn
to the Lorde, neither geue they hym
their slayne offerings: but they be vn
to them as mourners meates, wherein
all they that eate them, are defyled. for
the breade that they haue suche luste
vnto, shall not come into the house of
the Lorde. What wyl ye doe then in
the solompne dayes, and in the feaste
of the Lorde: Lo, they shall get them a
waye for the destruction: Egypte
shall receaue them, and Noph shall buy
rye them.

3. reg. 11. a

Ezech. 11. a

B

The Nettles shall ouergrowe theyr
pleasaunte goodes, and burres shall be
in their tabernacles. Be ye sure (O Is
rael)

rael)

raell) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the Prophet, ye hold him for a foole: And him that is riche in sperte, for a mad man: So greate is your wickednesse and malice. Ephraim hath made hym selfe a watchman of my God, a prophet that is become a snare to doe hurte in euerye strete, and abhominacion in y^e house of his God. They be gone to farre, and haue destroyed them selues, lyke as they dyd a fore tyme at **Gibeā**. Therefore their wyckednesse shalbe remembred, and their synnes punished.

*Isa. xli. a.
i. 18. x. c.
i. 14. c. 9. 17. c.*

I founde Israell lyke grapes in the wyldernes, and sawe their fathers, as the fyrst fygges in the toppe of the figge tree. * But they are gone to Baal Peor, & runne away fro me to y^e shamefull Idoll, and are become as abhominable as their louers. Ephraim blyueth as a byrde, so shall their glorie also: In so muche, that they shall neither begyle, conceaue nor beare chylde. And though they byynge vpon anye, yet wyl I make them chyldlesse amonge men. Yea, wo shall come to them, when I departe frome them. * Ephraim (as me thynke) is planted in welthenesse, lyke as Tyrus, but now we muste see theynge her owne chyldezen forthe to the manslayer.

*Isa. 24. a.
Isa. 25. a.*

*Isa. 24. a.
Isa. 25. a.*

Isa. 48. a.

Isa. 48. a.

O Lorde thou shalt geue them: What shalt thou geue them? Geue the an vnfruitful wombe and drye brestes. All their wyckednesse is done at **Gibgall**, there doe I abhorre them. For the vngraciounesse of their owne inuencions, I wyl dryue them oute of my house, I wyl loue them no more, for all their pynces are vnfaithfull. Ephraim is hewen downe, their rote is dryed vp, so that they shall byynge no moore fruite: Yea, and though they byynge forthe anye, yet wyl I slaye euen the best beloued fruite of their bodye. My God shall caste them awaye, for they haue not bene obedient vnto hym, therefore shall they goe astraye amonge the heathen.

The Notes.

a. The Scripture here calleth y^e Solempneday & y^e feaste of the Lorde the tyme of the Lordes vengeance: Because that therein the power of God

shewed it selfe, in that he suffered the Affricans to take his people prisoners. A lyke thyng ye haue. Sophony. i. b.

The .x. Chapter.

Agaynst Israell and his Idolles.

ISraell was a goodly byne, but he hath broughte forth the vnprofitable frute: yea, y^e more frute he had, y^e moore aulters he made: y^e more good I did to their lade, the more frendshipp shewed they to their Images. Their hearte is deuided, therefore wyl they be destroyed. The Lorde shall breake downe their Images, he shall destroye their aulters. Then shall they say: we haue no king, for why? we haue not feared the Lorde. And what shall then the kynge doe to vs? They comen together, and sweare bayne othes: they be confederate together, therefore groweth their punishment, as the wedes in the forowes of the lande.

They that dwell in Samaria haue wretchedlypped the calfe of Bethauē: therefore shall the people mourne ouer them, yea, and the priestes also, that in their welthyngesse reioysed with them: And why? It shall passe awaye from them. It shall be broughte to the Affrican, for a present vnto kinge Jareb. Ephraim shal receaue full punishment: Israell shall be confounded for his owne ymagynacions, Samaria wyth his kynge shall banyshe awaye, as y^e scōme in the water. The hye places of Auen where Israell doe synne, shall be caste downe: thystles and thornes shall grow vpon their aulters: * Then shal they say to the mountaines: couer vs, and to the hylles: sal vpon vs.

O Israell, thou hast spynned, as **Gibeā** dyd afore tyme, where they reymayned: should not the batel then come vpon the wicked chyldezen, as wel as vpon the Gibeonites? I wyl chasten the, euen after myne owne desyre, the people shall be gathered together ouer them, when I punish them for their greate wickednesse. Ephraim was vnto me, as a cōwe that is bled to goe to plowe, therefore I loued him, and fell vpon his fayre necke. I drewe Ephraim, I drew plowed, & Jacob played the husbāde man: y^e they mighte solwe vnto ryghteousnes, & reape the frutes of welldoing: that

Isa. 24. a.

Isa. 24. a.

Isa. 24. a.

Isa. 24. a.

Isa. 24. a.

Israel. Samaria Of Oseas Jo. clxviij.

that they myghte plowe bp their freshe lande, and seke the Lorde, tyll he came, and learned them righteousnes.

a. that is, they haue geuen the felues to all that nought is
Jud. viii. c
 But now ^a they haue plowed them wyckednesse, therefore shall they reape synne, and eate the fruite of lyes. Seing thou puttest thy confidēce in thine owne wayes, and leanest to the multitude of thy worthyes: There shall growe a sedicion amonge thy people. Al thy strōge cities shall be layed wast, euen as * Salmana was destroyed with hys familiers, thorowe hym that was auenged of Arbell, in the daye of batell, where the mother perished with her chyldren, & euen so shall it goe with you (O Bethel) because of youre malicious wickednes. Lyke as the mornyng goeth away, so shall the kynge of Israel passe.

The. xi. Chapter.

Agaynst the unkindnes of Israell.

A **W**hen Israell was younge, I loued hym: And * called hym my sonne oute of the lande of Egypte. But the moore they were called, the moore they went backe, * offeringe vnto Idols, & censyng ymagis. I lerned Ephraim to goe, & bare the in myne armes, but they regarded not me, that woide haue helped them. I led them w coardes of frendshyppe, & with bandes of loue. I was euen he, that laied the yocke vpo their neckes. * I gaue them their fodder my selfe, that they shulde not goe agayne into Egypt. And now is Assur their kynge: for they wolde not turne vnto me. Therefore shall the swearde beginne in their cities, the stoate & they haue layed bp, shall be destroyed and eaten: and that because of their owne ymagynacions. My people hath no luste to tourne vnto me, * they: Prophetes laye the yocke vpon them, but they ease them not of their burthe.

C What great thinges haue I geuen the, O Ephraim: howe faythfully haue I defended thee, O Israell: haue I dealte with the as with * Adama: Or haue I intreated the like Seboim: no, my hearte is otherwyle mynded. Yea, my mercy is to feruent: Therefore haue I not turned me to destroy Ephraim in my wrothfull displeasure. For I am God and no man, I am euen that holpe one in the myddest of thee, though he I

came not within the citie.

The Lorde roareth lyke a Lyon, that they maye folowe hym: Yea, * as a Lion roareth he, & they maye be afrayed like & chyldren of & sca: that they may be scatred away fro Egypt, as men scatred byrdes: & frayed away (as doues vse to be) frome the Assirians lande: And that because I woulde haue them tarpe at home, sayeth the Lorde. But Ephraim goth about me with lyes, and the house of Israell dissembleth. Ouel ye Juda holdeth him with God, & with the true holy thinges.

The. xii. Chapter.

Agaynst the vayne trust of the people.

Ephraim kepeth the ayze, and coloweth attter the east wynd: He is euer encreasynge lyes & destruccio. They be confederate with the Assirians, * their oyle is caried into Egypte. The Lorde hathe a courte to holde wyth Juda, and wyll punysh Jacob: After their owne wayes and accordynge to their owne inuencions, shall he recompense them. * He toke hys brother by the hele, when he was in his mothers wombe: And in hys strength he wrestled w God. * He stroue with the Angel, and gate the victorye: so that he prayed and desired hym. He founde him, * at Bethell, and there talked with vs.

Yea, the Lorde God of Hostes euen the Lorde him selfe remembred hym: When turne to thy God, kepe mercepe and equite, and hope styll in thy God. But the marchaūte hath a false weight in hys hande, he hathe a pleasure to occuppe extorcion. Ephraim thinketh thus: * Cusse, I am ryche, I haue good ynoughe: In all my woorkes shall not one faute be founde, that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of the land of Egypt, and set the in thy tentes, & as in the hye feast dayes.

I haue spoken thorowe the prophetes, and shewed diuerse visions, and declared my selfe by the ministracyon of the prophetes. But at Gilead is the abhominacion, they are fallen to vanite. At Gylgall they haue slayne oxen: and * as many heapes of stones as they had in their lande forowes, so manye alters

Israel. Samaria The Prophecie.

Gen. 28. a aulters haue they made. * Jacob fled into the lande of Siria, and Israel serued for a wyfe, and for a wyte he kepte shepe.

By a prophete the Lorde broughte them out of Egypte, and by a prophete he preserued them. But Ephraim hath prouoked hym to displeasure thowowe hys abhominacions, therfore shall hys bloude be powred vpon him selfe, and p Lorde hys God shal rewarde hym hys blasphemies.

The. xiii. Chapter.

Of the abhominacions of Israel.

A The abhominacio of Ephraim is come also into Israel. He is gone backe to Baal, therfore muste he dye. And nowe they synne more and more: * Of theyr syluer, they make them molten Images, lyke the ydols of the heathen, and yet all is nothinge but the worke of the craftelman. Not withstandinge they preache of the same: Who so wyl kysse y calves, offereth to men. Therfore they shal be as the moynynge, and as the dewe that earlye passeth awaye, and lyke as dulle that the wynde taketh away from the flore, and as smoke that goeth out of the chymney.

Exod. 5. a * I am the Lorde thy God, whiche brought the out of y lande of Egypte: p thou shouldest knowe no God but me onely, and p thou shouldest haue no lasuitoure but onelye me. I toke diligente hede of the in y wilderness, y drie lande. But when they were well fedde, I had ynoughe, they wared proude, and forgat me. * Therfore wil I be vnto the as a Lyon, and as a Leopard in the waye to the Assirians. I wyl come vpon them as a she Beer, p is robbed of her whelpes, and I wyl breake that stubburne hearte of theirs. There wyl I deuoure them as a Lyon: yea, the wyld beasts shal teare them.

Deut. 32. b * O Israel, thou doest but destroye thy selfe, in me only is thy helpe. Where are thy kinges now, that shoulde helpe the in all thy cities: Yea, and thy iudges, of whome thou saydest: * geue me a kynge and prynces: Well, I gaue the a kynge in my wrathe, and in my displeasure I wyl take hym from the agayne. The wickednesse of Ephraim is

bounde together, and his sinne lyeth hid: Therfore shall the sorowes come vpon him, as vpon a woman p trauayleth. An vndiscrete son is he: for he considreth not, that he shoulde not haue bene able to haue endured in the tyme of hys byrth, had not I defended him fro y graue, and deliuered hym from deathe.

1. Cor. 15. e * O death, I wil be thy death: O hel, I wyl be thy styng. Yet can I see no comforte, for when he is nowe the goodliest among y brethren, the East wynde (euen the wynde of the Lorde) shall come downe from the wyldernes, and drye vp hys condites, and dryncke vp hys welles: He shall spoyle the treasure of al pleasaunt vessels.

4. reg. 17. a * As for Samaria, they shalbe made waste, and why? They are disobedient vnto their God. They shal perish with the sword, their chyldren shalbe slayne, and their women great with childe shal be crypte vp.

The. xiiii. Chapter.

The destruction of Samaria.



Jer. 22. a Israel, * turne the nowe vnto the Lord thy God, * for p hast take a great cal thowow thy wickednes. Take these words in you, whē ye tourne to the Lorde, and say vnto him. O forgeue vs al our synnes, receaue vs graciously, and the wil we offer p a bullockes of our lippes vnto the. Assur shalbe no more our helper, nether wyl we ryde vpon horses any more. As for y workes of our hādes, we wyl no more call vpon the: for it is thou that arte oure God, thou shewest euer mercy vnto the fatherlesse.

1. Is. 61. a O (yf they woulde doe this) I shulde heale their sores: Yea, with al my hearte woulde I loue them: so that my wrath shoulde cleane be tourned awaye frome them. Yea, I woulde be vnto Israel as the dewe, and he shoulde grow as the lylle, and his rote shoulde breake oute as Libanus. Hys braunches shoulde sprede oute abrode, and be as fayre as y olyue tree, and smel as Libanus. They that dwell vnder his shadowe, shoulde come agayne, and growe as the corne, and floreye as the vyne: He shoulde haue as good a name as the wyne of Libanus.

Jer. ix. b.

psal. xlviii. e

O Ephraim what haue I to do with Idols anye more: I wyll graciouly heare him, and lede him forth. I wyl be vnto the as a grene fyre tree, vpon me shalte thou fynde thy frute.* Who so is wyse, shall vnderstand this: and he that is righte instructe, wyl regard it.* For the wayes of the Lorde are ryghtuous, suche as be Godly wyl walcke in them: As for the wycked, they wyl stumple therein.

The ende of the prophcey
of Oseas.

The booke of the prophete Joell.

The fyrst Chapter.

A prophcey agaynst the Jewes. He exhorteth the pceestes to praye and fastinge for the mysery that was commyng at hande.



This is the worde of the Lorde, that came vnto Joell the sonne of Phasuel: Heare O ye elders: pondre this well, all ye that dwell in the lande: yf euer there happened suche a thing in youre dayes, or in the dayes of your fathers. Tell youre chyldren of it, and let them shewe it vnto theyr chyldren, and so they to certifie theyr posterite therof. Loke what y caterpyller hath lefte, that hath the gresshopper eaten vp: what the gresshopper lefte, that hath the locuste eaten vp: and what the locuste hath left, that hath the blastyng consumed. Wake vp ye dronckardes, and wepe: mourne all ye winesuppers, because of youre swete wyne, for it shall be taken awaye frome your mouth. Yea, a myghty and an innumerable people shall come vp in to my lande: * these haue teeth lyke the teeth of Lyons, and chaste bones like the lyonesses. They shall make my vyneyard waste, they shall pill of the barches of my fygetrees, strype them bare, caste them awaye, and make the braunches whyte.

Make thy mone as a byrgyn doth y gyrdeth herselfe with sacke, because of her byrde grome. For the meate and drinckoffringe shalbe taken away from the house of the Lorde: and the pceestes

the Lordes ministers shal mourne. The felde shalbe wasted, y land shalbe in a myserable case: for y corne shal be destroyed, y swete wine shal come to confusio, & the oyle vtterly desolate. The housband men and the wine gardeners shall loke pyteously and make lamentacion, for the wheate, wyne and batelpe, & because y haruest vpon the feld is so clene destroyed. The grape gatherers shall make great mone, when y vineyard and fig trees be so vtterly wasted. Yea, at the pomgarnettes, palmetrees, apletrees, & the other trees of the felde shal wither away. Thus the mery cheate of the chyldren of men, shal come to confusyon.

Gyrde you, and make youre mone, O ye pceestes: mourne ye ministres of the altier: goo youre waye in, and scope in sacke clothe, O ye officers of my God: for the meat and drynckeo offering shal be taken awaye frome the house of your God.* Proclame a fasting, cal the congregacion, gather the elders and all the inhabytters of the lande together in to the house of the Lord your God, and crye vnto the Lorde: alas, alas for thys daye. And why: the daye of the Lord is at hande, and cometh as a destroyer from the Almighty. Shal not y meates be taken awaye before oure eyes, the myrthe also and ioye from the house of oure God: The sede shal perishe in the grounde, the garners shal lye waste, y flores shalbe broke downe, for the corne shalbe destroyed.* O what a syghynge make y catell: the bullockes are verye uel liking, because they haue no pastur: and the shepe are famyshe awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wilderness; and the flame hath brent vp al the trees of the felde. Yea, the wyld beastes cry also vnto the: for the water ryuers are dreyed vp, and the fyre hath consumed the pastures of the wilderness.

The notes.

a. S Hierome saith in the prologe of Osee, y those prophetes which shewe not the tyme of their prophcey, byd prophcey in the tyme of the prophete y standeth next before the, which declarerh y time of his prophcey.

The. ii. Chapter.

The prophceieth y comming & cruel type of theyr enemies. An exhortacion to moue the to conuert.

Y. i.

Blow

Joel. ii. b.

Jer. xlviii. e

Exod. x. d.

Deut. 32. d.

Blow out the trumpet in Sion, and cry vpon my holy hyl, that all suche as dwell in the lande, maye tremble at it: * for the daye of the Lorde cometh, & is hard at hand: a darcke day, a gloomyng daye, a cloudy daye, yea & a stormyng daye like as the moornyng spreadeth out vpon the hylls: Namely, a greate and myghty people: suche as haue not bene sens the beginnyng, nether shal be after them for euermore. Before him shalbe a consumyng fyre, and behynde him a burnyng flame. The lande shal be as a garden of pleasure before hym, but behynde hym shal it be a very wast wyldernesse, and there is no man, that shal escape hym. They are to loke vpon lyke barded horses, and runne lyke horse menne. They skyppe vp vpon the hylls, as it were the sounde of charrettes: as the flame of fyre that consumeth the straw, and as a myghty people redy to the batell.

The folke shalbe afrayed of hym, all faces shal be as blacke as a pot. These shal runne lyke giauntes, and leape ouer the walles like men of warre. Euery man in his going shal kepe his arape, and not goo oute of his pathe. There shal not one dyue another, but eche shal kepe his owne waye. They shal breake in at the wyndowes, and not be hurte: They shal come into the city, and runne vpon the walles: They shal clyme vp vpon the houses, and syppe in at the wyndowes lyke a thefe. The earthe shal quake before hym, yea, the heauens shal be moued: The * Sunne and Moone shalbe darckened, and the starres shal withdraue theyr shyne. The Lorde shal shewe hys voyce before hys hooste, for hys hoste is greate, stronge and myghty to fulfyll hys commaundemente. This is that greate and maruelous fearfull daye of the Lorde: * And who is able to abyde it.

Nowe therefore sayeth the Lorde * Turne you vnto me with all your herites, with fastyng, weppynge and mournyng, rente your hertes, and not youre clothes. Turne you vnto the Lord your God, * for he is gracious and merciful, longe sufferinge and of greate compassion: and redye to pardone wickednes.

Then (no doute) he also shal come, and forgene: and after his chastenyng, he shal let your increase remaine, for meat and drinck offerings vnto the Lorde your God: * Blowe out with the trumpet in Sion, proclame a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the chyldren and sucklings together. Let the bridgrome go forth of his chambze, and the bryde out of her closet. Let the preestes serue the Lorde betwixte the porche and the aulter, weping and saying: be sauourable, O Lorde, be sauourable vnto thy people: let not thine heritage be brought to suche confusyon, lest the Heathen be lordes therof. Wherefore shoulde they saye amonge the Heathen: * where is nowe theyr God?

Then shal the Lorde be gelous ouer his lande, and spare hys people: yea, the Lorde shal answere, and saye vnto hys people: Behold, I will sende you corne, wine, and oyle, so that ye shal haue plenty of them: and I wyll no more geue you ouer to be a reprove among the Heathen. Agayne, as for hym of the North, I shal dyue him farre from you: & hute him oute into a drye and waste land, his face towarde the East sea, and his hinder partes towarde the vtmost sea. The syncke of him shal goo vp, and hys synful thyng corruption shal fall vpon himself, because he hath dealte so proudly. Feare not (O lande) but bee glad and reioyse, for the Lorde wyll do greate thynges. Be not ye afrayed nether (O ye beastes of the felde) for p pastures shalbe grene, and the trees shal beare their fruite: the sygtrees and vyneyardes shal geue theyr increase.

Be glad then (O ye chyldren of Sion) and reioyce in the Lord your God, for he hath geuen you a teacher of righteousness * and he it is that shal sende you downe shewers of rayne, early and late in the fyrst moneth: so that the garners shalbe full of corne, and the presses plenteous in wyne and oyle. And as for the yeates that the gresshopper, locuste, blasting and caterpillar (my great host, whiche I sente amongst you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue pnowghe to rate

Daph i. c.
Smos. v. c.

Joel i. c.

D

psa. lxxv. b

E

Joel. iii. c.
Mat. 24. f.

Apoc. vi. c.

Deut. xxi. c.
and. xxx.

Psal. 86. a
Jon. iii. a

Leu. xxvi. a
Deut. xi. b.
and. xxviii. b

cate, and bee satisfiſſed: and prayſe the name of y^e Lord your God, that ſo mar- uelouſly hath dealte with you.

And my people ſhall neuer bee con- founded any more. Ye ſhall wel knowe, that I am in the myddelt of Iſrael, and that I am your God: yea, and that there is none other, and my people ſhall no more be broughte to confuſion.

After this, wil I poure out my ſpi- rite vpon al fleſhe: and your ſonnes and your daughters ſhal prophcey: your olde men ſhal dreame dreames, & your younge men ſhal ſe viſions, yea, in thoſe dayes I wil poure out my ſpirit vpon ſeruauntes and maydens. I wil ſhewe wonders in heauen aboue, and tokens in the earth beneath: bloud and fyre, and the vapoure of ſmoke. The ſunne ſhal be turned in to darckneſſe, and y^e moone into bloude: before the great and nota- ble day of the Lord come. And the time ſhal come: that whoſoeuer calleth on y^e name of the Lord, ſhal be ſaued. For vpon the mounte Syon and at Jeruſa- lem, there ſhal be a ſaluacyon, lyke as the Lord hath promyſed: yea, and a- monge the other remnaunt, whome the Lord ſhall call.

The. iii. Chapter.

Of the iudgement of God agaynſt the enemies of his people.

Take hede: in thoſe dayes and at the ſame tyme, when I turne a- gaine y^e captiuite of Ju- da and Jeruſale: I ſhall gather al people together and bringe them in the valley of Joſa- phat: and there wil I reaſon with the: becauſe of my people and heritage of Iſrael: whome they haue ſcattered a- boute in the nations, and parted my lande: yea, they haue caſte lottes for my people, the yonge men haue they ſette in the bordel houſe, and ſold the Damſels for wyne, y^e they myght haue to drinke.

Thou Titus and Sidon and all ye borders of the Philyſtines: what haue ye to do with me? Wil ye deſpye me? well, yf ye wil nedes deſpye me, I ſhall recompence you, euen vpon your head, and that right ſhortly: for ye haue taken awaye my ſyluer and golde, my fayre and goodly Jewels, and brought

them into your gods houſes. The chil- dren alſo of Iuda and Jeruſalem haue ye ſold vnto the Grekes, that ye might bringe them farre from the borders of their owne countrees.

Beholde therefore, I wil raiſe the out of the place, wher ye haue ſolde the, * and wil rewarde you euen vpon your heade. Your ſonnes and your dought- ters wil I ſell thoroze the handes of the chyldren of Iuda, and ſo they ſhall geue them forth to ſell, vnto them of Saba, a people of a farre countre: for the Lord himſelfe hath ſayde it. Crie oute theſe thynges amonge the Genty- les, proclayme warre, wake vp the gy- aunes let them drawe nye, let the come vp al y^e luſty warrours of the. * Make you ſweardes of your plowſhares, and ſpeares of your ſyckles and ſythes. Let the weake man ſay: I am ſtronger. Bu- ſtre you, and come, all ye Heathen rounde aboute: gather you together, there ſhal the Lord laye all thy gyaunes to the grounde. Let the people arylſe, and get the to the valley of Joſaphat: for there wil I ſyt, and iudge al Heathen roun- dabout. * Laye to your ſythes, for the harueſt is ripe: come, get you downe: the wyne preſſe is full, yea, the winepreſ- ſes runne ouer, for theyr wickedneſſe is waxen greate.

In the valley appoynted, there ſhal be many, many people: for the day of the Lord is nye in the valley appoynted. * The ſunne and moone ſhal be darck- ned, and the ſtarres ſhal withdraw their lyghte. * The Lord ſhall roare out of Sion, and crye out of Jeruſalem, that the heauens and the earthe ſhall quake withall. But the Lord ſhal be a defence vnto his owne people, and a refuge for the chyldren of Iſrael. Thus ſhall ye know, that I the Lord your God dwel vpon my holye mounte of Syon. Then ſhal Jeruſalem be holy, and there ſhall no ſtraungers go thoroze her any more. * Then ſhal the mountaynes drop ſweete wyne, and the hylles ſhall flowe wyth mylcke. All the ryuers of Iuda ſhall haue water ynoughe, and oute of the Lordes houſe there ſhal flowe a ſpyng, to water the broke of Sion: * but E- gypte ſhal be layed waſte, and * Edom ſhal be deſolate: becauſe they haue dealt

Y^e. ii. ſo cru-

Jer. xxx. c. Abbi. i. o.

E. Chap. ii. a.

Apo. xiii. b.

Joel. ii. b. Chap. xiii. b.

Jer. xxx. a.

Amos. ix. c.

Jer. xlii. a.

Jer. xlii. b.

Am. xi. f. Eſa. xlii. a. Eze. lxxi. b. Jer. lxxii. b.

* Under- ſtand true as dyd Daniel & other. This pro- phcey ye haue alſo Act. ii. c.

Roma x. b.

Eze. xlii. a. 27. xlii. b.

Against many nacions. The Prophecie.

cruelly with the chyldren of Juda, and shed innocent bloude in theyr lande. Agayne, Juda shalbe inhabyted for euer more, and Ierusalem from generacyon to generacion: for I wyl not leaue their bloude vnauenged. And the Lorde shall dwell in Syon.

The ende of the prophecy of Joel.

The booke of the prophet Amos.

The fyrst Chapter.

The tyme of the prophecy of Amos. The word of the Lord against Azah, against Tyre, agaynst Edom, and against the sonnes of Ammon.



These are the Sermons that were shewed vnto Amos (whiche was one of the shepherdes at Thecua) vpon Israel, in the tyme of * Osiash kyng of Juda, and in the tyme of * Ieroboam the sonne of Ioah kyng of Israel, two yere before the earthe quake. And he sayde: * The Lorde shall roare oute of Sion, and shewe his voyce from Ierusalem: so that the pastures of the shepherdes shalbe in a myserable case, & the tope of Charimel dreyed vp. Thus sayth the Lorde: for thre and foure wickednesses of * Damascus, I wyl not spare her: because they haue throsched Gilead with yron scales: But I wyl sende a fire into the house of Hazael, the same shall consume the palaces of Benadab. Thus wil I breake the barres of Damascus, and rote out the inhabiter from the feld of Auen, and him that holdeth the scepter, out of the pleasaunte house: so that the people shalbe dryuen oute of sayre Syria, sayth the Lorde. Thus sayth the Lorde: for thre and foure wickednesses of * Gaza, I wil not spare her: because they make the prisoners yet more captiue, & haue dryuen them in to the land of Edom. Therefore wyl I sende a fyre in to the walles of Gaza, whiche shall deuoure her houses. I wyl rote oute them that dwel at Aldod, and hym that holdeth the sceptre of Ascalon, and stretch oute myne hande ouer Accaron,

that the remnaunte of the Philistines shal perishe sayeth the Lorde.

Thus sayeth the Lorde: for thre and foure wickednesses of the city of * Tyre, I wyl not spare her: because they haue increased the captiuitie of the Edomites, and haue not remembred the * brotherly couenaunt. Therefore wil I sende a fyre into the walles of Tyre: that shal consume her palaces. Thus sayeth the Lorde: for thre and foure wickednesses of * Edom, I wil not spare him, because * he persecuted his brother in the sword, destroyed his mothers wombe, bare hatred very longe, and so kept indignacy: on alway by hym. Therefore wyl I sende a fyre in to Theman, which shal deuoure the palaces of Bosra.

Thus sayeth the Lorde: for thre and foure wickednesses of the chyldren of * Ammon I wil not spare them: because they tpyte by the women greates with child in Gilead, to make the borders of theyr landes the wider. Therefore I wil kindle a fyre in the walles of Rabbath, that shal consume her palaces: with a great crye, in the day of batel, in tempest and in the daye of storme: so that theyr king shall go into captiuitie he and his princes together, sayth the Lorde.

The.ii. Chapter.

Agaynst Moab, Juda, and Israel



Thus sayeth the Lorde: for thre and foure wickednesses of Moab, I wil * not spare him: because he brent the bones of the king of Edom to ashes. Therefore wil I sende a fyre into Moab, which shall consume the palaces of Carioth: so that Moab shall perishe with a noise and the sounde of a shawme. I wyl rote out the iudge from amonge them, and slaye al his princes with him, sayth the Lorde. Thus sayth the Lorde: for thre and foure wickednesses of * Juda, I wil not spare him: because he hath cast a fyde & lawe of the Lorde, and not kept his commandementes: for why, * they woulde nedes bee disceaued with the lyes, that their forefathers folowed. Therefore wyl I sende a fyre into Juda, whiche shall consume the palaces of Ierusalem.

Thus sayeth the Lorde: for thre and foure wickednesses of Israel, I wil not spare him: because he hath solde the

C

Joel. iii. a

tit. reg. v. a.

Abdi. i. a.

Iere. xlix. b

gen. xxviii. g

D

Iere. xlix. a

Ezech. xxi. d.

and. xv. a.

tit. reg. xv. a

3. Reg. i. 4. c

Iere. xxv. d

Ier. lli. c.

Esa. xlv. a

Iere. xlix. b

Isa. lx. c.

Esa. xv. a.

and. xvi. a.

Iere. xxv. a

Esa. xlvi. a

B

Isa. i. e.

Iere. xlii. c

Ezech. xv. c

the ryghtuous for money, and the poore for shewes. They tread vpon poore mens heades, in the duste of the earth, and croke the wayes of the meke. The sonne and the father go to the harlot, to dyshonoure my holy name, they a lye beside euery aulter vpon clothes taken to pledge, and in the house of theyr gods they drinke the wyne of the oppressed.

Am. xlii. c.

Yet destroyed I the Amoryte * before them, that was as hye as the Cedre trees, and as stronge as the okes: not withstanding I destroyed his frute fro aboue and his rote from vnder.

Exo. xlii. c.
Deut. 8. a.

* Agayne: I brought you out of the lande of Egypt, and led you .xl. yeres thorow the wilderness, that ye myght haue the Amorytes lande in possession. I rayled by prophetes amonge youre chyldren, and abstepners amonge your yonge men. Is it not so, O ye chyldren of Israell, sayeth the Lorde: * But ye gaue y abstepners wyne to drinke, * yea, ye commaunded the prophetes, saying: Prophecy not. Beholde, I wyll crashe you in sonder, lyke as a wayne craseth, that is full of sheaues: so that the swifte shall not escape, nether the stronge be able to do any thyng: no, the giaunt shall not saue his owne life. The archer shall not abyde, and the swifte of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomacke as a graunte, shall in that daye be fayne to ryme his waye naked, sayth the Lorde.

Deut. v. d.
I. Iere. xi. d.

The notes.

a. To lye besyde euery hylaulter vpon clothes taken to pledge, is, to serue their Idolles of goodes taken by extorcion from the poore.

The. iiii. Chapter.

The reprouerth y house of Israell of wyckednes.

Hear, what the Lord speaketh vnto you (O ye chyldren of Israell) namely, vnto al the tribes, whom I broughte out of Egypte, and sayde: * you only haue I accepted from all the generacyons of the earth: therefore wyll I byset you in all your wickednes. Make twaine walcke together excepte they bee agreed amonge them selues: * Doth a lion roare in the wodde, except he haue a pray: Or crieth a lions whelp out of his denne, excepte he haue gotten somthinge: Doth a byrd fall in a snare

Deut. xlii. c.
and. xxii. b.

Iob. xi. a.

B

vpon the earth where no fouler is: Taketh a man his snare, by fro the ground, afore he catche som what: Crye they out Alarum with the trompet in the ctyte, and the people not afrayed: Commeth there any plage in a ctyte without it be the Lordes doyng: * Howe dothe the Lorde God no maner of thyng, but he telleth hys secreete before vnto hys seruantes the prophetes. When a lyon roareth, who wyll not be afrayed: Seynge then that the Lord God hymselfe speaketh, who wyll not * prophecy:

or receaue
prophecy.

Preach in the palaces at Alood, and in the palaces of the land of Egypt, and say: gather you together vpon the mountaynes of Samaria, so shall ye se great murther and byolent oppression among them, for why, they regarde not the thyng that is righte sayeth the Lorde: they gather together euell gotten goodes, and lay by robbery in theyr houses.

Therefore thus sayeth the Lorde God: This lande shall be troubled and beleged rounde aboute, thy strength shall be plucked from thee, and thy palaces robbed. Thus sayth the Lorde, lyke as an heardeman taketh two legges or a pece of an eare out of the lyons mouthe: Euen so the chyldren of Israell (y dwell in Samaria, hauinge theyr couches in the corner, and theyr beddes at Damascus) shall be plucked awaye. * Heare, and beare record in the house of Jacob (sayeth the Lorde God of hostes) that when I begynne to byset the wyckednesse of Israell, I wyll byset the aulter at Bethell also: so that the hornes of the aulter shall be broken of, and fall to the grounde.

ill. reg. xvi.
and. xvii.

As for the wynter house and sommer house, I wyl smyte them downe: and the houses of Iuerpe, yea, and manye other houses shall perishe, and bee destroyed, sayeth the Lorde.

The. liii. Chapter.

Againste the gouerners of Samaria.



Heate this word, a ye say hyne, that bee vpon the hyl of Samaria: ye that do poore men wronge, & oppresse the nedye: ye that saye to your Lordes: brynge hyther, let vs drinke. Therefore the Lorde hathe sworn by his holy

By these
late hme
are vnder
lander the
rich & cu-
lar of the
worlde.
psa. xlii. b.

Israel and Iuda.

The Prophecie.

nesse: The dayes shall come vpon you, that ye shalbe lyft vp vpon speares, and your posterite caried awaye in sythers panyers. Ye shall get you oute at the gappes one after another, and in Armon shal ye be cast away, sayth y^e Lord.

*Iosua. xvi. a
3 reg. xii. c
Osee. xiii. c*

*Osee. ix. c,
and xii. b*

Ye came to * Bethell for to worcke vngenerousnes, & haue increased youre synnes at * Gilgal: ye brought youre sacrifices in the moornyng, and youre thynges vnto the thyrde daye. Ye made a thanckofferynge of leuen, ye promised frewillofferynges, and proclaimed them. Suche luste had ye, O ye chyldren of Israel, sayeth the Lord God. Therefore haue I geuen you ydle teeth in al youre cyties, and scarfenesse of breade in all youre places: yet wyll ye not turne vnto me, sayeth the Lord. When there were but thre monethes vnto the haruest, I wythelde the rayne frome you: yea, I rayned vpon one cytie, and not vpon another, one pece of grounde was moistured wyth rayns, and the ground that I rayned not vpon, was drye. Wherefore two, yea, thre cyties came vnto one, to dryncke water: but they were not satisfied, yet wyll ye not turne vnto me, sayeth the Lord.

I haue smytten you with drotte and blastynge: and loke how manye orchardes, vineyardes, figetrees & olyue trees ye had: the caterpyller hath eaten the hye. But yet wyll ye not turne vnto me, sayth the Lord. Pestilence haue I sent amonge you: as I dyd in Egypt: your yong men haue I slaine with the sword, and caused youre hoxses bee taken captiue: I made the stynckinge sauoure of youre tentes to come vp into youre nostrils: yet wyll ye not turne vnto me, sayeth the Lord. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorre: so that ye were as a brande plucked out of the fyre. Yet wil ye not turne vnto me, saith y^e Lord. Therefore thus wyll I handle thee agayne, O Israel: yea, euen thus wyll I handle thee. Make the readye then to mete thy God, O Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth manne what he is aboute to do: he maketh the moornyng and the darcknesse, he treadeth vpon the hye places of the earth: the Lord God

of hostes is his name.

The. v. Chapter.

A complaunte of the captiuite of Israel.

Care thys word, O ye house of Israel, and why? I muste make this mone for you: The byrgin Israel shall fal, and neuer ryse vp agayne: she shalbee caste downe vpon her owne grounde, and no man shall helpe her vp. For thus sayeth the Lord God: Where as there dwelte a M. in one cytie there shalbe left scarce an hundreth therein: and where there dwelte an. C. there shalbe scarce tenne be left for the house of Israel. Neuerthelesse, thus sayeth the Lord vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethell. Come not at Gilgal, and go not to Bersaba: for Gilgal shalbe carped awaye captiue, & Bethel shal come to nought. Seke the Lord, that ye maye lyue: lest the house of Ioseph be bzent wyth fyre and consumed, and lest there be none to quench Bethell.

Ye turne the lawe to wormwode, and caste downe ryghtuousnes vnto the ground: * The Lord maketh the. vii. starres and the Dynons, he turneth the nyght into daye, and of the daye he maketh darcknesse. * He calleth the waters of the sea, and poureth them oute vpon the playne ground: the Lord is hys name. He rayseth destruction vpon the myghty people, and bringeth downe the stronge holde, but they owe him euell wyll, that reproueth them openly: and who so telleth them the playne trueth, they abhorre him. For so much then as ye oppresse the poore, and robbe him of his beste sustenance: * therefore, where as ye haue buylded houses of square stone, ye shall not dwell in them. Watelous pleasaunte vyneyardes shall ye plante, but the wyne of them shall ye not dryncke: and why? as for the multitude of your wyckednesses & your stout synnes, I knowe them right well. Enemyes are ye of the ryghtuous, * ye take rewardes, ye oppresse the poore in iudgement. Therefore the wyse muste now be fayne to holde his tunge, so wycked a tyme is it.

Seke after the thyng that is good, & not euell, so shall ye lyue: yea, y^e Lord God

I

B

Iob. ix. a

C

Amos. ix. b

Exod. ix. b

*Gen. xix. b
ii. Pet. ii. b*

D

*Deut. ix. c
Soph. i. c*

*Exod. xiii. a
Mich. iii. c*

God

psal. xcvi. b
Deut. xvi. a

God of hostes shall be with you, according to your owne desyre. * Hate the euell, and loue the good: set by right a gayne in the porte: (and no doute) the Lord God of hostes shall be mercifull vnto the remnaunte of Ioseph. If no (sayth the Lord God, the god of hostes) there shall be mournynge in all stretes, yea, they shall saye in euerye strete: alas, alas. They shall call the housband mā to lamentacyō, and such as can mourne to mournynge. In all bynepardes there shall bee heynesse, for I will come amonge you, sayeth the Lord. Wo bee vnto them that desyre the daye of the Lord: wherefore woulde ye haue it? As for that daye of the Lord, it shalbe darcke and not cleare: Yea, like as when a manne runneth frome a Lyon, and a Beer meteth with him: or, when he cometh into the house, and leaneth hys hande vpon the wall, a serpente byteth hym. * Shall not the daye of the Lord be darcke, and not cleare? shall it not be cloudye, and no shyne in it?

Isa. li. b.
Sopho. i. c

Esa. i. b.
and. iiii. a
Mich. vi. b
Sala. i. a.

* I hate and abhorre your holy dayes, and where as ye cense me when ye come together I will not accepte it. And thoughe ye offere me bzentofferynge and meatofferynge, yet haue I no pleasure therein. As for your fatte thankofferings, I wyl not loke vpon them. A waye with that noyse of thy songes, I wyl not heare thy playes of musicke: but se that equyte flowe as the water, a ryghtuousnesse as a myghty streame. O ye house of Israel, * gaue ye me offeringes and sacrifices those xl. yeares longe in the wyldernes: yet haue ye set by tabernacles to your * Holoch, and Images of your Idoles, yea, and the statute of your god Rempha, fygures whiche ye made to worshyppe them. Therefore wyl I cause you be carryed awaye beyonde Damascus, sayeth the Lord, whose name is the God of hostes.

Iere. vii. c.
Ier. vii. c.

Leuit. xx. a
iii. reg. xi. f.

The. vi. Chapter.

Agaynst the princes of Israel lyynge in pleasures

Luc. vi. c.



Wo be to y^e * proude welthy in Syon, to such as thinke them so sure vpon the mount of Samaria: which hold them selues for the beste of y^e worlde, & rule the house of Israel, euen as they

list. So vnto Calne, and se: & fro thence get you to Hemath the great cytie, and so go downe to Gath of the Philistines: be they better at ease then these kinges domes, or y^e border of their land wyder the yours? Ye are take out for the euell daye, euen ye that syt in the stole of wylfulnesse: Ye that lye vpon beddes of Iuery, and vse your wantonnesse vpon your couches: ye that eate the beste lambes of the flocke, and the fattest calves of the dooau: * ye that syng to the lute, and in playinge of instrumentes compare your selues vnto * Dauid: ye that drinke wyne out of goblettes, and anoynte your selues with the beste oyle, but no manne is sorow for Iosephs hurt. Therefore now shall ye be the fyrste of them, that shall bee led awaye captiue, and the lusty chere of the wylfull shall come to an ende.

Iob. xxi. f.
Esa. v. b.

6. reg. xvi. d
ii. reg. vi. a

* The Lord God hath sworne euen by himselfe (sayeth the Lord God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I wyl geue ouer the cytye, with all that is therein: so that thoughe there remayne ten men in one house, they shall dye. So they nexte kynfolkes and the deed buriers shall take them, and carye awaye they bones, and laye vnto hym, that is in the ynnnermet house: is there yet any mo by the? And he shall answer: they are all gone, holde thy tunge (shall he saye) * for they woulde not remembre y^e name of the Lord.

Iere. li. c
Amos. 8. a
Heb. vii. b

Deu. vii. b

Beholde, the Lord is mynded to smyte the great houses, so that they shall decaye: and the lytle houses, that they shall cleue a sunder. Who can runne wth horses, or plow with oxen vpon the hard rockes of stone: for why, ye haue * turned true iudgemente into bytternesse, and the state of ryghtuousnesse in to wormwode: Yea, euen ye that reioyce in bayne thynges, ye that saye: haue not we optayned hornes in our owne strength? Wel, take hede, O ye house of Israel, sayth the Lord God of hostes: I wyl bringe a people vpon you, which shall trouble you, from the waye that goeth toward Hemath, vnto the broke in the medow..

To turne iudgemente is to deliuer from faulte, and to oppresse y^e innocent. Deu. xxi. b

The. vii. Chapter.

Of the captiuitie of Israel and Iuda.

Ye. iii.

The

Israel and Iuda.

The Prophecie.

The Lorde God shewed me such a vision: behold, there stood one that made gresshoppers, euen when the corne was shutynge forth, after þe king had churped his shepe. Now when they vnder- toke to eate vp all the grene thynges in the land, I sayd: O Lorde God, be merciful, I beseech the: who should els helpe vp Jacob that is brought so lowe? So the Lorde was gracious therein, and the Lorde sayde: wel, it shal not be. Againe, the Lorde shewed me this byspon: behold, the Lorde God called the fyre to punyssh wythall, and it deuoured the greatesse: yea, it consumed a parte all readye. Then sayde I: O Lorde God, holde thyne hande: for who should els helpe vp Jacob that is brought so lowe? So the Lorde was merciful therein, and the Lorde God sayd: well, it shal not be.

Moreover, he shewed me this byspon: behold, the Lorde stode vpon a plastered wal, and a masons trowel in his hande. And the Lorde sayd vnto me: Amos, what seist thou? I answered: a masons trowel. Then sayde the Lorde: behold, I will laye the trowel among my people of Israel, and wyll nomore ouer- tie them: but the hye hylchapels of Isaac muste be laied waste, and the chur- ches of Israel made desolate: and as for the house of Jeroboam, I wyll stand vpon agaynst it with the swerde. Vpon this sente Amasiah the plectre to Bethel vnto Jeroboam the kynge of Israel, sayynge: * Amos maketh the house of Israel to rebell agaynst the, the lande can not awaye with his wor- des. For Amos sayeth, Jeroboam shal dye with the swerde, and Israel shal be lead awaye captiue oute of theyr owne lande. And Amasiah sayde vnto Amos. Get the hence (* thou that canste se so wel) and fle into the lande of Iuda: get the there thy liuing, and prophesy there: and prophesy no more at Bethel, for it is þe kinges chapel, and þe kinges court.

Amos answered, and sayde to Ama- siah: * As for me I am nether prophete, nor prophetes sonne: but a keeper of ca- tell. Now as I was breakynge downe molberies, and goynge after the catell,

the Lorde toke me, and sayde vnto me: Go thy waye, and prophesy vnto my people of Israel. And therfore, heare thou now the word of the Lorde: Thou sayest: prophesy not agaynst Israel, and speake nothyng agaynst the house of Isaac. Wherefore thus sayeth the Lorde: Thy wyfe shalbe defyled in the cytie, thy sonnes and doughters shal be slayne with the swerde, and thy land shalbe measured out with þe line. Thou thy selfe shalte dye in an vncleane land, * and Israel shalbe dryuen out of hys owne countre.

The viii. Chapter.

Agaynst the rulers of Israel. The Lord swea- reth that he wyll fulfyll the thynges which he hath determyned agaynst Israel.

The Lord God shewed me this vision: and behold, ther was a maunde with sommer frut, and he sayd: Amos, what seist thou? I answered: a maund with som- mer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I wyll nomore ouer- tie them. In that daye shall the songes of the temple, be turned into sorow, sayeth the Lord God. Many dead bodyes shal lye in euery place, and be cast forth secret- ly. * Heare this, O ye that oppresse the poore, and destroy the nedye in the lande, sayynge: When wyll the new moneth be gone, that we may sell bytaye, and the Sabbath, that we may haue scarcenesse of corne: to make the busshell lesse and the syckle greater. We shal sette vp falle wayghtes, that we maye get the poore vnder vs, with theyr money, and the nedye also for shues: yea, let vs sell the chaffe for corne.

* The Lorde hathe sworn agaynst the þe pryde of Jacob: these workes of theirs wyll I neuer forget. Shal not the land tremble, and all they that dwell therein, mourne for this? Shall not their des- truction come vpon them lyke a water streame, and flowe ouer them, as the floude of Egypte? * At the same tyme (sayeth the Lorde God) I shall cause the Sunne to goo downe at none, and the lande to be darcke in the cleare day. * Your hye feastes wyll I turne to sor- row, and your songes to mournyng: I wyll byynge sacke clothe vpon all bac- kes.

Some call
it a lync.

4. re. xlii. a

3. re. xlii. b

Clap xxx. b

zach. xlii. a

4. re. xlii. c

B
Clap. v. b.

Amos. vi. b

Jer. xv. b.

Toby. ii. b.

D kes, and baldnesse vpon euery heade: yea, suche a mournynge wyll I sende them, * as is made vpon an onely begotten sonne, and they shall haue a miserable ende.

Jerem. 6. d

Beholde, the tyme commeth (sayeth the Lord God) that I shall send an hunger into the earth: not the hunger of bread, nor the thyrste of water: but an hunger to heare the word of the Lord: so that they shall go from the one sea to the other, yea, from the north vnto the east, turnyng about to seke the word of the Lord, and shall not fynde it. In that tyme, shall the fayre virgins and the yonge men peryshe for thyrste, yea, euen they that sweare in the offence of Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as thy God lyueth at Bersaba. These shall fall, and neuer ryse vp agayne.

C The. ix. Chapter.

Threatenynges agaynst Israell. No man can escape the hand of God.

I Sawe the Lord standing vpon the aulter, & he sayde: smyte the doze cheke, that the postes maye shake with all. For their couetousnesse shall fall vpon al their heades, and their posterite shall be slayne with the swerd.

Pls. 139. a. * They shall not flye awaye, there shall not one of them escape, nor be deliuered. Though they were buryed in the hell, my hande shall fetch them from thence: though they clymme vp to heauen, yet shall I caste them downe: * though they hyde them selues vpon the toppe of Carmel, yet shall I seke them out, and bringe them fro thence: Though they crepe downe fro my sight into y^e depe of the sea, I shall commaunde the serpente, euen there to byte them. If they go away before their enemyes into captiuite, then shall I comaunde the swerde, there to slaye them.

Job. 1. a

B Thus wyll I set myne eyes vpon the, for their barine & not for their wealth. For when the Lord GOD of hostes toucheth a lande, it consumeth awaye, and all they that dwell therein, must needs mourne: And why? theyr destruction shall aryse as euery streame and run ouer them, as the floud in Egypte. * He that hath his dwelling in heauen, and

Amos. 9. a.
3. Reg. 8. d

groundeth his tabernacle in the earth:

* He that calleth the waters of the sea, and powreth them out vpon the platne ground: his name is the Lord. O ye chyldren of Israell, are ye not vnto me, euen as the Mozyans, sayeth y^e Lord: haue not I brought Israell out of the lande of Egypt, * the Philistines from Capthor, and the Sircians from Cyr? Beholde, the eyes of the Lord are vpon the realme that synneth, to roote it clene out of the erth: Neuertheles, * I wyll not utterly destroy the house of Iacob, saith the Lord.

Amos. 9. b

Gen. 1. b

Jer. 30. b.
Isa. 1. b.
Roma. 1. c

For lo, this I promyse: though I lyfte the house of Israell among al nations (like as they vse to lyft in a spue) yet shall not the smallest grauell stone fall vpon the earth: But al the wycked doers of my people, that saye: Tush, the plage is not so nye, to come so hastely vpon vs: those shall peryshe wyth the swerde. * At that tyme will I buylde agayne the tabernacle of Dauid, that is fallen down, and hedge vp his gap: pes: and loke what is broken, I shall repayre it: Yea, I shall buylde it agayne, as it was a foretyme, that they maye possesse the remnaunt of Edom, yea, and all such people as cal vpon my name in them, sayeth the Lord, whiche doeth these thynges.

D
Isa. 1. b.
Mich. 7. b.

Beholde, the tyme cometh (sayeth y^e Lord) that the plowman shall ouer take the mower, and the treader of grapes, him that soweth seede. * The mountaynes shall droppe swete wyne, and y^e hilles shall be frutful and I wyll turne the captiuite of my people Israell: they shall repayre the waste cyties, and haue them in possession: they shall plante vineyardes, and dryncke the wyne thereof: they shall make gardens, and enioye the frutes of them. And I wyll plant them vpon theyr owne grounde, so that

Isa. 1. c

I wyll neuer rote them oute as gayne fro theyr land whiche I haue giuen the saith the LORD thy GOD.

C The ende of the prophesy of Amos.

Yr. v.

The

The boke of the
prophete Abdi.Agaynst Edom, and the trust that they had in
tyches.

Ahis is the vision
that was shewed
vnto Abdi: Thus
hath y^e Lorde God
spoken vpon * E-
do: We haue herd
of the Lorde that
there is an embas-
sage sent amonge the heathen: up, let
vs aryse, and fyght agaynst them. Be-

holde, * I wyll make the small among
the heathen, so that thou shalt be vtter-
ly despyled. The pryde of thyne herte
hath lyfte the vp, thou that dwellest in
the stronge holdes of stone, and haste
made thee an hye seate: Thou sayest in
thyne hert: who shall cast me downe to
the ground? * But though thou wen-
test vp as hye as the Aegle, and madest
thy * nest aboue among the starnes: yet
woulde I plucke the downe fro thence.

Byf the theues and robbers came to the
by nyght, thou takynge thy rest: should
they not steale, tyll they had ynough?
Yf the grape gatherers came vpo the,
would they not leaue the some grapes?
But how shall they rype Elau, and seke
out his treasures?

Yea, the men that were sworne vnto
the, shall dvyne the out of the borders of
thyne owne lande. They that be now at
one with the, shall disceane thee, and o-
uercome thee: Euen they that ate thy
bread, shall betraye thee, or euer thou
perceauie it. * Shall not I at the same

tyne destroye the wyse men of Edom, &
those that haue vnderstandyng, fro the
mount of Elau: Thy gyautes, O The-
man shall be afrayed, for thorowe the
slaughter they shall be all ouerthrowen
vpon the mount of Elau. Shame shall
come vpon the, for the malice * y^e thou
shewedest to thy * brother Jacob: yea,
for euermore shalt thou pershe, & that
because of the tyme, when thou dydest
set thy selfe against him, euen when the
enemyes caried awaye his hooste, and
when the aleautes came in at his por-
tes, and cast lottes vpon Ierusalem, &

thou thy selfe wast as one of them.

Thou shalt no more se the day of thy
brother, thou shalt no more beholde the
tyme of hys captiuite: thou shalt no-
more reioyce ouer y^e choldren of Iuda,
in the daye of their destruction, y^e shalt
trumphe no more in the tyme of their
trouble. Thou shalt no more come in
at the gates of my people, in the tyme
of their decaye: thou shalt not se their
mysery in the day of their fall.

Thou shalt sende out no man against
their host, in the daye of their aduersy-
te: nether shalt thou stande waytynge
any more at the corners of the stretes,
to murther suche as are fled, or to take
them prisoners, that remayne in y^e day
of their trouble. For the daye of y^e Lorde
is hard by vpon al the heathen. * Like
as thou hast done, so shalt thou be dealt
withall, yea, thou shalt be rewarded e-
uen vpon thyne head. For lyke wyse as
ye haue droncken vpon myne holy hil,
so shall all heathen dryncke contynu-
ally: yea, dryncke shall they, and swallow
vp, so that ye shall be, as though ye had
neuer bene.

But vpon the mount Syon, there
shall a remnaunt escape: these shall be ho
lye, * and the house of Jacob shall pos-
sesse euen those, that had the in selues
afore in possession. Moreover, * y^e house
of Jacob shall be a fyre, y^e house of Jo-
seph a flame, and the house of Elau shall
be the strawe: which they shall kyndle &
consume, so that nothinge shall be left
of the house of Elau, for the Lorde him-
selfe hath sayde it. They of the Southe
shall haue the mount of Elau in posses-
sion: and loke what lieth vpon y^e ground,
that shall the Philistines haue: y^e plaine
feldes shall Ephraim & Samaria pos-
sesse: & the mountaynes of Gilead shall
Ben Iamin haue. And this hoost shall be
the chyldre of Israels prisoners: Now
what so lyeth from a Canaan vnto b ze-
reph, and in c Sepharad, that shall be
vnder the subieccio of Ierusalem: and
the cyties of the South shall enherite it.
Thus they that escape vpon the hill
of Syon, shall go vp to punish y^e mount
of Elau, & the kyngdō shall be y^e Lorde's.

The ende of the boke of the
Prophecie of Abdi.

The

Ezech. 25. b
and xxv. a
Amos. i. 11

Iere. 49. c

Amos. ix. a

Abac. ii. b

Ierem. i. c
Ezech. ii. d

Iach. ii. f

Ierem. v. g

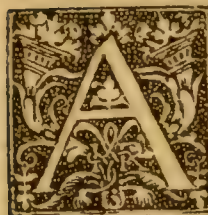
Ezech. 29. c
Ier. 4. c

Gene. 27. e
Ier. 17. f
Rome. xx. c

a. Almaz-
nye, after
the Heb.
b. That is
France.
c. That is
Spain.

The Prologe of the prophete Jonas.

W. C. vnto the Christian reader.



As the enuyous Philistenes stopped the welles of Abrahā and filled them vp with erth, to put the memorypall oute of mynd, to the entent that they might challenge the ground: euen so the fleschly mynded poccitres stoppe vnto the vaines of lyfe whych are in the scripture, with the erth of their tradicions, false similitudes and lying allegories, and that of lykezele, to make the scripture theyr owne possession and marchaundys: & so shutte vp the kyngdome of heauen, whiche is Gods worde, neyther enterpyge in theyn selues nor sufferpyge theyn that woulde.

The scripture hath a bodey withoute, and with in a soule, spirite and lyfe. It hath withoute a barche, a shel, and as it were an hard bone for the fleschly mynded to knawe vpon. And with in it hath a pith, cornell, mapp, and all sweetenes for Goddes electe whiche he hath chosen to geue them his spirite, and to wype theys lawe and the fapth of his sonne in their hertes.

The scripture contempneth thre thynges in it, fyrst the lawe to condempne all fleshe: secondarily the gospell, that is to say, promyses of mercy for all that repente and knowledg of their synnes at the preaching of the law, and consent in their hertes that the lawe is good and submit theyn selues to be scollers, to learne to kepe the lawe and to learne to beleeue the mercede that is promysed them: and thirdly the stories and lyues of those scollars bothe what chaunces fortuned them, and also by what meanes their scolemasters taught them, and made them perfect, and howe he tried the true from the false.

When the poccitres come to the lawe, they putte gloses to, and make no more of it then of a worldly lawe whiche is satisfied with the outward worke, and which a Turke may also fulfill. When yet Gods law ceaseth not to condemn a man vntill it be wyrtten in his herte, and vntill he kepe it naturally without compulsion, and all other respecte, saue onely of pure loue to God, and his neyghbour, as he naturallly causeth when he is an hongred, without compulsion, and all other respecte saue to sake hys honoure onely.

And when they come to the gospell, there they myngle their leuen and sape: God now receaueth vs no more to mercede, but of mercede recepueth vs to penance, that is to wyrtte, holye dedes that make them fatte helpes, and vs their captiues, both in soule and bodey. And yet they sayne their Idole the Pope so mercyfull that yf thou make a lytle mouye glyster in his Balams eyes, there is neyther penance nor purgatorie, nor anye faptyge at all but to fpe to heauen as fwyfte as a thoughte, and at the twynckelyng of an eye.

And the lyues, stories and gyftes of menne, which are contayned in the Wyble, they reade as

thynges no more pertynyng vnto the, then a tale of Robyn hode, and as thynges they worre not to here to they serue, saue to fapne false discaunt, & iugling allegories, to stablysh their kyngdom with all. And one the cheefest and fleschlyst study they haue, is to magnifie fapnetes aboue measure and aboue tructh, and with their poetic to make them greater then euer god made them. And yf they fynde any infirmitie or synne ascribed vnto the fapnetes, that they excuse with all delygence, by minishpyng the gloze of the mercede of God, and robbpyng wretched synners of all their comforte, and thyncke thereby to flatter the fapnetes, and to obayne theyr fauoure, and to make speciall aduocates of theyn, euen as a man woulde obayne the fauour of worldly treauntres as they also sayne the fapnetes more cruell then euer was any Bethen man, and more wrekefull and vengeable then the poetes sayne theyr goddes, or their furies that torment the soules in hell, if they euens be not fasted, and their ymages bysyt and saluted with a Water nosser (whiche prayer onely oure lyppes be accounted to with oure hertes vnderstandynge none at all and worshyped with a candell, and the offering of oure deuotion, in the place whiche they haue chosen to heare the supplications, and make petitions of their clientes theyn.)

But thou reader, thinke of the law of God, howe that it is all together spirituall, and so spirituall that it is neuer fulfilled with dedes or workes, vntill they flowe oute of thyn herte with as great loue toward thy neyghbour, for no deserpyng of his, yf though he be thyn enemy, as Christ loued the, and dyed for the, for no deserpyng of thyn, but euen when thou wast his. And in y meane tyme, thorowout all our infancie and childe hode in Christ, till we be grown vp into perfecte men in the full knowledg of Christe and full loue of Christe agayne, and of our neyghbours for hys sake, after the ensample of his loue to vs, remember that the fulfilling of y law is, a fast fapth in Christes blood, coupled with our profection, and submittepyng our selues to learne to do better.

And of the Gospell or promyses whiche thou meetest in the scripture, beleeue fast that God wil fulfill theyn vnto the, and that vnto the brether most iot, at the repentaunce of thyn herte, when thou turnest to hym, and forsakest euell, euen of hys goodnesse and fatherly mercede vnto the, and not for thy flatteryng him with poccitryly workes of thyn owne fapnyng. So that a fast fapth onely without respecte of all workes, is the foregenesse bothe of the synne, whiche we dyd in tyme of ignorance with lust & consent to synne, and also of all the synne whiche we do by chance & of scaple, after y we are come to knowledg and haue professed the lawe oute of oure hertes. And al dedes serue onely for to helpe our neyghbours, and to tame our fleshe that we fall not to synne agayne, and to exercise oure soules in vertue, & not to make satisfaction to Godwarde for the synne that is once past.

And all other stories of the Wyble, withoute exception, are the practisyng of the lawe and of the Gospell, and are true and fapthful ensamples and sure earnest that God wyl euen so deale with vs, as he dyd with them, in all infirmities, in all temptacions, and in lyke cases and chaunces. Wher in yf we on the one syde, howe fatherly and tenderly and with all compassion God entreateth his elect whiche submitte theyn sel-

The Prologue.

ues as scolers, to learne to walke in the wayes of hys lawes, and to kepe them of loue. If they forgatte theyn selues at a tyme, and wente agayne with all mercey. If they fell and hurte theyn selues, he healed theyn agayne with all compassion and tendernesse of hert. He hath oft brought great trybulacyon and aduersite vpon his electe: but all of fatherly loue onely, to teach theyn and to make them se their owne hertes, and þ synne that there laye hyd, that they might afterwarde scale hys mercey. For hys mercey wayped vpon them, to rydde them oute agayne, as sone as they were leaured, & come to þ knowledg of their owne hertes, so that he neuer cast man awaye, howe depe so euer he hadde synned saue them onely whiche had fyrst cast the yocke of hys lawes from their neckes, with vtrer dyspauite and malpce of herte. Whiche ensamples howe comfortable are they for vs, when we be fallen into synne, and God is come vpon vs with a scourge, that we dyspceare not, but repent with full hope of mercey, after the ensamples of mercey that are gone before? And therefore they were wyrtten for oure leerynge, as testyfeth Daule. Romanorum. xv. to comforte vs, that we myght the better put our hope and trust in God, when we se, howe merceyfull he hath bene in tyme past vnto our weake brethren that are gone before, in all their aduersities, neade, temptacions, pea, and horepble synnes, into whiche they nothe and then fell.

And on the other syde, ye se howe they that hardened their heartes, and synned of malpce, and refused mercey that was offered theyn, and had no power to repent, perished at the latter ende with all confusyon and shame mercedlesly. Whiche ensamples are verie good and necessary, to kepe vs in awe and drede in tyme of prosperite, as thou mayest se by Daule. i. Cor. x. that we abyde in the feare of God, and ware not wyld, and fall to vauptyes, and so synne, and prouoke God, and byng his wrathe vpon vs.

And thyrdely ye se, in the practyse, howe as God is merceyfull and longe sufferynge, euen so were al hys true prophetes & preachers, bearyng þ infirmities of their weake brethren, and their own wronges & iniuries with al pacyēce & long sufferynge, neuer castynge any of theyn of their backes, vntyll they synned agaynst the holpe Ghoste, malpceously persecutynge the open and manifest trouthe: contrarie vnto the ensample of the Dove, whiche in synnyng agaynst the GOD, and to quench the trouth of hys holpe spirit, is euer chiefe captyue and trouper blowe, to set other a worke, and sekerh onely hys owne freedom, lyberte, pryuelledge, wealth, prosperite, profyte, pleasure, pastyme, honour and gloire, with the bondage, thraldome, captyuetye, miserie, wretchednesse and vyle subiection of hys brethren: and in his owne cause is so feruent, so styffe and cruell, that he wyll not suffere one worde spoken agaynst hys false magesty wply inuencions and iuglyng ppoctysye to be vnauenged, though all christidome shoulde besette together by the eares, and shoulde cost he cared not howe manye hundred thousande they lyues.

Nowe that thou mayest reade Jonas frutesfullpe, and not as a poetesfable, but as an obligacyon betwene God and thy soule, as an earnest pnyge geuen the of God, that he wyll helpe

the tynne of nede, yf thou tourne to hym, & as the worde of God the onely fode and lyfe of thy soule, this marke and note. First counte Jonas the frende of God, and a man chosen of God to testyfy his name vnto the world: but yet a yong scholer, weake and rude after the fashion of the apostles, whyle Christe was yet myghty theat boydlye, whiche thoughte Christ taught them euer to be meke, and to vnblye theyn selues, yet ofte stoune amonge them selues who shoulde be grea test. The sonnes of zebede woulde spt, the one on the ryght hande of Christe, and the other on the left. They woulde praye, that fyrre myght descend from heauen, and consume the Samaritans.

When CHRIS T axed who saye men that I am, Peter answered: thou arte the sonne of the lyving GOD, as though Peter hadde bene as perfect as an Angel: But immediatly after, whē CHRIS T preached vnto theyn of hys deathe and passyon. Peter was angere and rebuked CHRIS T, and thought earnestly that he had rauid, and not myght what he sayde, as at another tyme, when CHRIS T was so feruently busyed in healyng the people, that he hadde no lypset to eate, they went oute to holde him, supposynge that he had bene besyde him selfe. And one that caste oute Deuels in CHRIS T ES name, they forbadde, because he waiped not on them, so glorious were they yet.

And though CHRIS T taughte all waype to forgeue, yet Peter after longe gopng to scolle, axed whether men shoulde forgeue. vii. tymes, thynckynge that eight tymes had bene to much. And at the laste supper, Peter woulde haue dyed with CHRIS T, but yet withyn fewe howres after, he deuyed him, both cowardly and shamefully. And after the same maner, though he had so longe hearde that no man myght auenge him selfe, but rather tourne the other cheke ro, then to smyte agayne, yet when CHRIS T was in takynge, Peter axed whether it were lawefull to smyte with the swearde, and caried none answer, but layed on rashly. So that though when we come fyrst vnto the knowledge of the truerh, and the peace is made betwene GOD and vs, and we loue hys lawes, and beleue and trust in him, as in our father, and haue good hertes vnto him, and be borne a newe in the spiritte, yet we are but children and yong scolers, weake and feble, and must haue lypset to growe in the spiritte, in knowledge, loue and in the dedes thereof, as yonge chyldren must haue tyme to growe in their bodyes.

And GOD our father and scolle master feedeth vs, and teacheth vs, accordyng vnto the capacite of our stomaches, and maketh vs to growe and ware perfecte, and syneth vs, and tryeth vs, as golde in the fyre of temptacions and trybulacions. As Moses wyrttesth Deuteronomii. viii. saying: Remember all the waie by whiche the LORD thy GOD caried the thys fourtie yeares in the wyldernes, to vnblye thee, and to tempte or prouoke the, that it myght be knowne what were in thyne harte. He brought the into aduersite, and made the an hongred, and then fedde the with Manna, whiche neyther thou, nor yet thy fathers euer knewe of, to teache that a man lyueth not by bread onely, but by al that proceedeth out of the mouth of GOD. For the promyses of GOD are lyfe vnto all that cleaue vnto them, muche more then is breade and bodye

lye sustinawet, as the iourney of the chyldren of Israel out of the lande of Egypte into the land promysed them, minisreth the notable examples, and that aboundauntlye, as doeth all the rest of the Bible also. Howe be it, it is impossible for Acche to beleue and to truste in the reuerth of GODS promyses, vntyll he haue learned it in muche tribulacion, after that GOD hath deliuered him out therof agayne.

GOD therfore to teach Jonas, and to shew hym his owne herte, and to make him perfecte, and to instructe vs also by his exsample, sente hym out of the lande of Israel, where he was a prophete, to go amonge the Heathen people, and to the greatest and myghtyest cytye of the worlde then, called Ninue: to preach that with in fourtye dayes they shoulde all perishe for their synnes, and that the cytye shoulde be ouerthrowen. Whiche message the freewyll of Jonas had as moche power to do, as the weakest heried woman in the worlde hath power, yf she were commaunded, to leape into a tobbie of lyuinge snakes, and adders: as happelye yf GOD had commaunded Sarc to haue sacrificed her sonne Isaac, as he dyd Abraham, he woulde haue disputed with him, yf she had done it, or thoghe she were stronge ynough, yet many an holye saynt coulde not haue founde in their hertes, but wold haue disobeyed, and haue runne away from the presence of the commaundement of GOD with Jonas, yf they had bene so strongly tempted.

For Jonas thoughte of thys maner: loe, I am here a prophete vnto GODS people the Israelites. Whych though they haue GODS worde testified vnto theim daylye, yet dyspyle it, and worshyppe GOD vnder the lykenesse of calues, and after all maner fashyons, saue after his owne worde, and therfore are of al nacyns the worste and most worthy of punishment. And yet GOD for loue of seue that are among them, and for his names sake spareth theim, and defendeth theim. Howe then shoulde GOD take so cruell vengeance on so great a multitude of the, to whome his name was neuer preached to, and therfore are not the tenth parte so euell as these? If I shall therefore go preache, so shall I lye, and shame my selfe and GOD thereto, and make them the more to dyspise GOD, and sette the lye by hym, and to be the more cruell vnto his people.

And vpon that ymaginacyon he fledde from the face of the presence of GOD: that is, out of the countrey where GOD was worshipped in, and fro the prosecutyng of GODS commaundement, and thought, I wyll gette me another waye amonge the Heathen people, and be no more a prophete, but lye at rest, and oute of all combrance. Neuerthelesse that GOD of al mercye which careth for his electe children, and turneth all vnto good to them, and smyteth the, to heale them agayne, and killeth them, to make them aloue agayne, and playeth with them (as a father doeth sometyme with his pouge ignorant children) and tempteth them, and proueth theim, to make theim see theyr owne heartes, proued for Jonas, howe all thynges shoulde be.

When Jonas was cutted in to the wypppe, he layed him downe to slepe and to take his rest: that is, bys conscience was tossed betwene the commaundement of GOD whyche sente hym to Ninue, and bys selfe helycwyse-

done that dyswaded, and counsayled hym the contrarye, and at the last preuailed against the commaundement, and carped hym another waye, as a wypppe caughte betwene two trees, and as poetes sayne the mother of Achilles to be betwene dyuerse affections, while to aduenge her brothers death, she fought to sle her owne sonne. Where vpon for verie payne and tedynousnesse, he laye downe to slepe, for to putte the commaundement which so grieved & freate his conscience, out of mynde, as the nature of al weakened is, when they haue synned a good, to seke all meanes with riot, reuell and pastyme, to dyspue the remembraunce of synne out of their thoughtes: or as Adam dyd, to couer their nakednes with apounis of pope holy workes. But God awoke him out of his dreame, and set his sinnes before his face.

For when that lot had caughte Jonas, the be sure that his synnes came to remembraunce agayne, and that bys conscience ragged no lesse then the waues of the sea. And then he thoughte that he onely, was a synner, and the Heathen that were in the wypppe none in respect of him, and thoughte also, as verelye as he was fledde from GOD, that as verelye GOD had cast him awaye: for the syghte of the rodde maketh the naturall chyld not onelye to fe and to knowe ledge his faulte, but also to forget al his fathers olde mercy and kyndnesse. And then he confessed his synne openly, and had yet leure perswade alone, then that the other shoulde haue perswaded with him for his sake: and so of very desperacyon to haue lyued any longer, bad cast hym into the sea betwixt, excepte they wold be lost also.

To speake of lottes, howe ferforth they are lawefull is a lyght question. Firste to vse them for the breaking of strepe, as when partenars, theyr goodes as equallye deuided as they can, take euery man his part by lotte, to auoyde all suspicion of discrepfullnesse: and as the Apostels in the first of the Actes, when they soughte another to succede Judas the traitour and two persons were presented, then to breake strepe, and to cast lottes all parties, dyd caste lottes whether shoulde be admitted, despyng GOD to temper them, and to take whome he knewe mooste meete, sepyng: they wyl not whether to preferre, or haplye coulde not all agre, ou eyther is lawefull and in all lyke cases. But to abuse them, vnto the temptyng of GOD, and to compell hym thereto with to vntre thynges whereof we stonde in doubte, when we haue no commaundement of him so to do, as these Heathen here dyd, though GOD turned it vnto his glory, can not be but euell.

The Heathen wyppmen astonied at the sight of the miracle, feared GOD, prayed to him, offered sacrifice and bowed bowes. And I doubt not, but that some of theim or haplye all came there by vnto the true knowlege, and true worshippinge of GOD, and were wounne to GOD in their soules. And thus GOD whiche is infinite mercifull in all his wayes wrought their soules healt he oute of the infirmite of Jonas, euen of his good wyl and purpose & loue, where with he loued them before the world was made, and not of chaunce, as it appeareth vnto the eyes of the ygnorant.

And that Jonas was three dayes and thre nyghtes in the belye of his fysh: we can not thereby proue vnto the Jewes and infidels or vnto

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unto any man, that **CHRIST** muste therefore dye, and be buried, and rise agayne. But we vse the ensample and lykenes to strength the faythe of the weak. For he that beleueth the one canne not doubt in the other: in as muche as the hand of **GOD** was no lesse myghty in preseruinge Jonas alyue agaynst all naturall possyblyrie, and in deliueringe hym safe oute of hys fyfthe, then in respyng up **CHRIST** agayne oute of hys sepulchre. And we maye describe the power and vertue of the resurrection therby, as Christe him selfe boordeth the similitude thereto. Matthew. xii. sayinge vnto the Jewes that came aboute him: and desyred a sygne or a wonder from heuen, to certifie them that he was **CHRIST**: this euell and wedlocke breakyng nation (which breaketh the wedlocke of fayth, wherewith they be maryed vnto **GOD**, and beleue in their false workes) seke a sygne, but there shall no sygne be geuen them, saue the sygne of the prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the belye of the whale, euen so shall the sonne of man be thre dayes and thre nyghtes in the hearte of the earth. Whiche was a watch worde, as we saye, and a sharpe threatenynge vnto the Jewes, and as muche to saye, as thus: ye harde herted Jewes seke a sygne: lo, thys shall be your sygne, as Jonas was raysted oute of the sepulchre of hys fyfthe, and then sente vnto the synners to preache that they should peryshe, euen so shall I rise agayne out of my sepulchre, and come and preache repentance vnto you. Se therefore when ye se the signe, that ye repent or elles ye shall surely peryshe and not escape. For though he the infirmities, whiche y now see in my fleshe, be a lette vnto youre fathers, ye shall yet then be without excuse, when ye se so greate a miracle and so great power of **GOD** shewed out vpon you. And so **CHRIST** came agayne after the resurrection in his spirite, and preacht repentance vnto them, by the mouth of his Apostles and disciples, and with miracles of the holy ghost. And al that repented not, perished shortly after, and the rest caried awaye captiue into all quarters of the worlde for an ensample, as ye se vnto this day.

And in lyke maner sence the worlde began, wheresoeuer repentance was offered and not receyued, there **GOD** toke cruell vengeance immediatly, as ye se in the floude of Noe, in the ouerthrowing of Sodome and Gomor, and all the countrey aboute, and as ye see of Egypte, of the Amorites, Canaanites, and afterwarde of the very Israelites, and then at the laste of the Jewes to, and of the Assyrians and Babylonians, and so thorow out al the emperies of the worlde.

Bildas preached repentance vnto the olde Bytayne that inhabited Englande: they repented not, and therefore **GOD** sent in their enemies vpon them on euery syde, and destroyed them vp, and gaue the lande vnto other nacions. And great vengeance hath bene taken in that lande for synne sence that tyme.

Moyses preached repentance vnto our fathers not long sence: they repented not, for their heartes were indurate, and theyr eyes blinded with their owne hope holpe ryghtwysenesse, wherby they had made theyr soules gaye agaynst the receyving agayne of the wycked spirit that byngeth sinner worse then himselfe, whiche maketh þ latter ende worse then the begynnyng: for in open synnes there is hope of repentance, but

in holpe ppoctryse none at all. But what folowed (they shewe their true and ryght kyngdome and set vp thre wronge kynges arowe, vnder which all the noble bloude was slayne vp, and haile the commens thereto, what in Fraunce, and what with their owne swerde, in fyghtyng among them selues for the crowne, and the cytyes and townes decayed, and the lande brought halfe into a wyldernesse, in respecte of that it was before.

And now **CHRIST** to preache repentance, is risen yet once agayne out of his sepulchre, in whiche the Pope hadde buried him and kepte him downe with hys pylars and poles, and all dysgyftings of ppoctryse, with oyle, wiles and falsed, and with the swerde of al princes, whiche he had blinded with his false marchandise. And as I doubt not of the ensamples that are past, so am I sure that great wrath wyll folowe, excepte repentance turne it backe agayne and cease it.

When Jonas had bene in the fyfthe belye a space and the rage of his conscience was somewhat quieted and swaged, and he come to hym selfe agayne, and had receyued a lyric hope, the qualmes and pangues of desperation which went oute his herte, halfe ouer come, he prayed, as he maketh mencyon in the repte, sayinge: Jonas prayed vnto the **LORD** hys **GOD** out of the belye of the fyfthe. But the wordes of that prayer are not here set. The prayer that here standeth in the repte, is the prayer of praise and thankesguyng, which he prayed and wrote when he was escaped and past all icopardye.

In the ende of whiche prayer he sayeth, I wyll sacrifice with the voyce of thankesguyng, and paye that I haue vowed, that sayng cometh of the **LORD**. For verely to confesse out of the hert, that all benefytes come of **GOD**, euen out of the goodnesse of hys mercy, and not deservynge of oure dedes, is the onely sacrifice that pleaseth **GOD**. And to beleue that all the Jewes vowed in theyr circumcision, as we in oure baptysme. Whiche vowe Jonas nowe taughte with experience, promyseth to paye. For those outward sacrifices of beastes, vnto whiche Jonas had haplye ascribed to muche before, were but feble and chyldishe thynges, and not ordeyned, that the workes of them selues shoulde be a seruite vnto the people, to put them in remembrance of this inward sacrifice of thankes, and offayth to trust and beleue in **GOD** the onely sauer. Whiche signification when it was awaye, they were abominable and dyuellishe ydolatre and image seruite: as our ceremonies and sacramentes are become nowe to all that trust and beleue in the worke of them, and are not taughte the signyfyfycacions, to cōspye their soules with knowledg and the doctryne of **GOD**.

When Jonas was cast vpon land agayne, then his wyl was free, and had power to go whither **GOD** sente him, and to do what **GOD** bad, his owne imaginacions layed a part. For he had bene at a newescole, yea, and in a fornace where he was purged of muche refuse and dross of fleshy wylsome, whiche ressted the wylsome of **GOD**, and led Jonas wyl contrary vnto the wyl of **GOD**. For as farre as we be blinded in Adam, we can not but seke and wyl oure owne profyte, pleasure and gloxy. And as farre as we be taught in the spirite, we can not but seke and wyl

wyl the pleasure and glory of GOD onely.

And as the threedayes iourney of Ninue, whether it were in length or to go rounde about it, or thorow all the streets, I comitte vnto the discrecyon of other men. But I thynke that it was then the greatest cite of the worlde.

And that Jonas went a dayes iourney in the cite, I suppose he did it not in one day: but wot fayre and easlye preachinge here a sermon, and there another, rebuked the synne of the people for whiche they must perishe.

And when thou arte come vnto the repentaunce of the Ninuites, there hast thou sure eneneste, that howe so euer, angrey GOD be, yet he remembreth mercye vnto all that truly repent and beleue in mercye. Whiche ensample our sayoure **CHRISTE** also taketh in the teeth of the indurate Jewes, saying: the Ninuites shall ryse in iudgemente wth this nacyon and condemn them, for they repented at the preaching of Jonas, and beholde a greater then Jonas, here meanynge of him selfe. At whose preaching yet, though it were neuer so myghty to perse the herte, and for all hys myracles therto, the hardeneth Jewes coulde not repent: when the Heathen Ninuites repented at the bare preachinge of Jonas, rebuking their synnes with oute anye myracle at all.

Why? For the Jewes had leuened the spirituall law of GOD, and wth their gloses had made it altogether earthy and fleshy, and so had set a baile or couerynge on Moses face, to shadowe and darcken the gloriouse bryghtnesse of hys countenaunce. It was synne to steale: but to robbe wedowes houses vnder a coloure of longe prayeng, and to polle in the name of offeringes, and to snare the people with intolerable constitucyons agaynst all loue, to ketch their money out of their purses, was no synne at all.

To smyte father and mother was synne. But to withdraw helpe from them at their neede, for blind zeale of offering, vnto the profyte of the holy pharises was then as meritorious as it is now to lette all thy hymne chose whether they wyl synke or thyme, whyle thou buydest and makest godly foundacions for holy people, which thou hast chose to be thy Christ, for to somple thy soule wth oyle of theyr cures were blessinges, & to be thy **JESUS**, for to saue thy soule from the purgatory of the bloude that onely purgeth synne, with their watchinge, fastynge, wolwarde goynge, and rynging at mydnyght. &c. wherewth yet they purge not theym selues from their couetousnes, pryde, lechery, or any vyce that thou seist amonge the laye people.

It was great synne for Christe to heale the people on the Sabbath daye vnto the glorye of GOD his father, but none at all for the to helpe their catell vnto their owne profyte. It was synne to cate with vnwashed handes, or on an vnwashed table, or out of an vnwashed dyshe, but to cate out of that purified dyshe, that whiche came of byrberye, thefre and extorcyon, was no synne at all.

It was exceeding meritorious to make many disciples. But to teache them to feare God in his ordinaunces, had they no care at al.

The hye prelates so defended the ryghte of holy church, and so feared the people wth the curse of GOD and terribble paynes of hell, that no man durste leaue the vylest herbe in hys garden vnpryde. And the offeringe and thynges

dedicate vnto GOD for the profyte of hys holy byears wherein was such estimation & reuerence, that it was much greater syn to sweere truly by them, then to forswere thy selfe by GOD, what vengeance then of GOD, and howe terrible and cruell damnyon thynke ye preached they to fall on them that had stolen so the holy thynges? And yet sayeth **CHRISTE**, that ryght wysnes and fapth, in hepyng promysse, mercye and indifferente iudgement were vterly troden vnderfoote, and cleane dyspyed of those blessed fathers, which so myghtely maynteyned Arons patrymonye, and had made it so prosperous and enuironed it, and waisted it aboute on euery syde wth þ feare of God, that no man durst touch it.

It was great holynes to garnyshe the sepulchres of the prophetes, and to condemne their owne fathers for sleynge of them, and yet were they them selues, for blynde zeale of their owne constitucion, as readye as their fathers to slea whosoever testified vnto them, the same truely which the prophetes testified vnto their fathers. So that Christ compareth all the ryght wysnes of those holy patriarkes, vnto the outward beuetye of a paynted sepulchre full of stenche and all vnclennes within. And specially to begyle a mans neyghbours in fute bargenyng and to wrappe and compasse him in wth cauteles of the lawe, was then as it is now in the kyngdome of the Pope. By þ reason wherof they excluded þ lawe of loue out of their hertes, and consequently all true repentaunce: for howe coulde they repent of that they coulde not se to be synne.

And on the other syde they had set vp a right wysnes of holpe worckes, to cleuse their soules withall, as the Pope sanctifyeth vs with holpe oyle, holy breade, holy salte, holy candels, holy dome ceremonies, holy dome blessinges, & wth whatsoeuer holynes thou wylt saue wth the holynes of Gods worde, whiche onely speaketh vnto the hert, and wth the soule his sylthynesse, and vnclennes of synne, and leadeth her by the way repentaunce vnto þ fountayne of Christs bloud to washe it awaye thorow fapth. By the reason of whiche false ryght wysnesse they were disobedient vnto the ryght wysnes of God, which is þ forgyuenes of syn in **CHRISTES** bloud, and coulde not beleue it. And so thorow fleshely interpretynge the lawe and false imagined right wysnes, their heartes were hardened, and made as stonye as claye in an hote founnace of fyre, that they coulde receaue neither repetaunce nor fapth or any maner of grace at all.

But the Heathen Ninuites, though they were blinded wth lustes a good, yet were in those iii. poyntes vncorrupte and vnhardened, and therfore wth the onely preaching of Jonas came vnto the knowledge of their synnes, and confessed them, and repented truly, and tourned euery man frō his euell dedes, and declared their sorow of herte, and true repentaunce, with their dedes, whiche they dyd out of fapth and hope of forgyuenes, chastysing their bodies with prayer and fastynge, and wth takynge all pleasures from the fleshe trustynge, as GOD was angry for theyr wyckednesse, euen so should he forgyue them of his mercye yf they repented and forsoke their myste lyving.

And in the laste ende of all, thou hast yet a godly ensample of leenyng, to se how earthly Jonas is slayn for al his rryenge in the tobales belye. He was so sore dyspleased, because the Ninuites

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res perished not, that he was werc of his lyfe, & myshed after death for very sorowe, that he hath lost the glorie of hys propheteinge, in that hys prophete came not to passe. But GOD rebuked him with a lykenes, saying: it greuceth thine hearte for the losse of a vyle shodde or spaye wheron thou bestowdest no labour or coste, neyther was it thine hande worke. How much more then shouldest thou greue myne heart the losse of so great a myltitudo of innocentes as are in Miniuites, whiche are all myne handes worke. Say Jonas. I am GOD ouer all, and father as wel vnto the Heathen as vnto the Jewes, and merciful to all, and warne yet I smyte, neyther thert I so cruelly by any prophet, but that I wyl for geue yf they repente and are mercede: neyther on the other syde, what so euer, I promyse, wyl I fulfyll it, saue for theyr sake onely which trust in me, and submit them selues to kepe my lawes of very loue, as natur all childzen.

On this maner to reder the scripture is the eyght vse therof, and why the holy ghost caused it to be wyrtten. That is, that thou first seke out the lawe, that GOD wyl haue the to do, interpretinge it spirituallie wythout glofe or coueryng the byghnes of Moses face, so that thou seie in thine heart, how that it is damnable synne before GOD, not to loue thine neyghbour that is thine enemy, as surely as **CHRIST** loved thee, and that not to loue thine neyghbour in thine herte, is to haue committed alreadye all synne agaynst hym. And therefore vntill that loue be come, thou must knowledg vnfaynedly that there is synne in the best dede thou doest. And it muste earnestlye greue thine hearte, and thou must walke al thy good dedes in **CHRISTES** bloude yet they can be pure and an acceptable sacrifice vnto GOD, and must desyre GOD the father for his sake, to take thy dedes a worthe, and to pardone the imperfectednes of them, and to geue the power to do them better, and with more frequent loue.

And on the other side thou must searche diligently for the promyses of mercede, whiche GOD hath promysed the agayne. Whiche two poyntes, that is to wete, the lawe spirituallie interpreted, howe that all is damnable synne, that is not vnfayned loue out of the grounde and botome of the herte, after the ensample of **CHRISTES** loue to vs, because we be all equallye created and formed of one GOD our father, and indifferently boughte and redeemed wyth one blood of our Saviour **JESUS CHRIST**: and that the promyses be geuen vnto a repentynge soule, that they resteth and longeth after theym of the pure and fatherlye mercede of GOD, thow oure faythe onelye wythoute all deservyng of oure dedes or mercedes of oure workes, but for **CHRISTES** sake alone, and for the mercedes and deservynges of hys workes, deathe and paffions that he suffered altogether for vs, and not for him selfe: whiche two poyntes I say, if they be wyrtten in thine herte are the eyes whiche so open all the scripture vnto the, that no creature can loke the oute, and with whiche thou shalt go in and out, and fynde pasture and fode euery where. And yf these lessons be not wyrtten in thine hearte, then is all the scripture shutt up, as a corne in the shele, so that thou mayest read it and commen of it, and reherse all the storyes of it, and dyspute so clytpe and be a proufoude Sophister, and yet vnderstande not one

Not therof.

And thirdly that thou take the storyes and lyues which are conteyned in the Bible, for sure and vndoubted ensamples that GOD so wyl deale with vs vnto the worldes ende.

Herewith Reader farewell, and be commended vnto GOD, and vnto the grace of hys spirite. And firste se thou stoppe not thine eares vnto the callinge of GOD, and thou harden not thine herte begiled with fleshely interpretinge of the lawe, and false imagined and ypocritische rightwysenes, and so the Miniuites tye wyth thee at the daye of Judgemente and condempne thee.

And secondarilye, yf thou fynde oughte as mysse, when thou seest thy selfe in the glasse of GODS worde, thynke it compendious wysedome, to amende the same betymes, monyfyed and warned by the ensample of othere menne, rather then to tary vntill thou be beaten also.

And thirdly if it shall so chaunce, that the world lustes of thy fleshe shall blind the, and carry the cleue awaye with them for a tyme: yet at the latter ende, when the GOD of all mercede shall haue compassed the in on euery syde wyth temptacions, tribulacion, aduersities and combastice, to bring the home agayne vnto thine own herte, and to set thy spynnes whiche thou wouldest so sayne couer and put out of mynde with delectacion of voluptuous pastymes, before the eyes of thy conscience, then call the faythfull ensample of Jonas, and all lyke storyes vnto thy remembrance, and wyth Jonas turne vnto thy father that smote the not to cast the awaye, but to laye a corospe, and a freatpuge plaister vnto the pock that laye vnto and fret inwarde, to drawe the disease out, and to make it appeare, that thou mightest seale thy lykenes and the daunger thereof, and to come and receyue the healyng playster of mercede.

And forgette not that whatsoeuer ensample of mercede GOD hath shewed sence the begynnyng of the worlde, the same is promysed the yf thou wylt in lyke maner tounce agayne, and receyue it as they dyd. And with Jonas be knowne of thy synne and confesse it and knowledg it vnto thy father.

And as the lawe whiche freeth thy conscience, is in thine hearte, and is none outward thinge, euen to seke within thine herte, the plaister of mercede, the promyses of forgouenesse in our Sauoure **JESUS CHRIST**, accordyng vnto all the ensamples of mercede, that are gone before.

And wyth Jonas let them that wayte on vanities, and seke GOD here and there and in euery temple saue in their hertes, goe, and seke thou the testament of GOD in thine herte. For in thine herte, is the worde of the lawe, and in thine herte is the worde of fayth in the promyses of mercede in **JESUS CHRIST**. So that yf thou confesse wyth a repentynge hearte and knowledg, and surely beleue that **JESUS** is **LORD** ouer all synne, thou art safe.

And synallie when the rage of thy conscience is ceased and quyeted with false faythe in the promyses of mercede, then offer wyth Jonas the offeringe of prayse and thankes geuyng, & paye the vowe of thy baptisme, that GOD onelye saueh of his onelye mercy and goodnes: that is, beleue redfastlye and preache constantlye, that it is GOD onelye that smyteth, and God

enclp

onely that healeth: ascribunge the cause of thy tribulacion vnto thyne owne synne, and þ cause of thy deliuerance vnto the mercede of God.

And beware of the leuen that saythe we haue power in oure fre wyll before the preachynge of the gospel, to deserue grace, to kepe the lawe of congregate, or God to be vnyghtheous. And saye with John in the fyrste, that as the lawe was geuen by Moses, euen so grace to fulfill it, is geuen by Christe. And when they saye oure dedes with grace deserue heauē: saye thou with Paul. Rom. vi. that euerylastinge lyfe is the gifte of God thowme Iesus Christe our Lorde, & that we be made sonnes by fayth. John. i. and therefore heires of God with Christ. Rom. viii. And say that we receyue all of God throughe saythe that foloweth repentaunce, and that we do not our worches vnto God, but ether vnto oure selues, to slep the sin that remaineth in the flesch and to waite perfecte, ether vnto oure neyghbours whiche do as muche for vs agayne in other thynges. And when a man excheadeth in gyftes of grace, let him vnderstande that they be geuē him, as well for his owne brethren, as for him selfe: as though he all the breade be compted vnto the panter, yet for his felowes with him, whiche geue the thankes vnto the Lord and recompence the panter agayne w other kynde seruyce in thei offices. And when they saye that Christe hath made no satisfaccion for the synne we do after oure baptyme: saye þ with the doctryne of Paul, that in oure baptyme we receyue the mercyes of Christes deathe thowme repentaunce and fayth of whiche two, baptyme is the sygne. And though when we synne offraile after oure baptyme we receyue that sygne no more, yet we be reuenced agayne thowme repentaunce and saythe in Christes bloude, whiche etwayne, the sygne of baptyme euer continued among vs in baptysme oure pouge chyldren doer euer kepe in mynde and call vs backe agayne vnto oure profession yf we be goune astraye, and promyseth vs forgiveness. Nether can actuall synne be washed awaye with our worches, but with Christes bloude: nether can there be any other sacrifice or satisfaccion to Godwarde for them saue Christes bloude. For as muche as we can do no worches vnto God, but receyue onely of his mercede with oure repentaunce sayth, thowme Iesus Christe oure Lord and ouerhelpe sauer, vnto whome and vnto God oure father thowme hym and vnto his holy spirite, that onely purgeth, sanctifieth and washeth vs in the innocēt bloude of our redēpcion, be prayse for euer Amen.

“ “
“ (C) “
“ “

The booke of the prophete Jonas.

The fyrste Chapter.

Of the synge of Jonas when he was sente to preache. A tempest aryseth, and casteth hym in the sea for his dysobedience.



he word of the Lorde came vnto *Jonas the sonne of Amithai, sayig: * Arise, & get the to Ninue þ great cite: and preache vnto them, howe that their wyckednesse is come vp before me. And Jonas made hym readye to fle vnto * Charlis from the presence of the Lorde, and gat hym downe to Joppa: where he founde a shyppe ready for to go vnto Charlis. So he payde his fare, and wente abrode, þ he myghte go with them vnto Charlis, from the presence of the LORDE. But the Lorde hurled a greate wynde in to the sea, and there was a mightye tempest in the sea: so that the shyppe was in jeopardy of goynge in peces. Then the maryners were afrayde, and cryed euery man vnto his god: and the goodes that were in the shyppe, they caste in to the sea, to lyghten it of them. But Jonas gat him vnder the hatches, where he layed him downe and slombred.

So the master of the shyp came to hym and sayde vnto hym: why slombe, rest thou? Up, call vpon thy God: yf God (happely) wyll thyncke vpon vs, that we perishe not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. * And so they caste lottes, and the lot fel vpon Jonas.

Then sayde they vnto him: tel vs, for whose cause are we thus troubled? what is thine occupacion: whence comest thou: what countre man art thou, and of what nacyon? He answered them: I am an Ebzue, and I feare the Lorde God of heauen, whyche

A
4. reg. 14. 1
Jona. iii. a
Under þ name of Charlis (as some thicke) is signyfied some scap was farre of, & whose wage was very lōge: so þ þ saylers therein coulde se nothinge: but þ sea & the ayre Joppa is an haunt of felowes where was some tyme a good lye cytye of whiche there remaineth now but a porcioun.
B

Jo. vii. e

made bothe the sea & drye lande. Then were the men exceddyngly afrayed, and said vnto him: why dydest thou so? (for they knewe, that he was fled from the presence of the Lorde, because he had tolde them) and sayde mozeouer vnto hym: What shall we do vnto the, that the sea maye ceasse fro troublunge vs: (for the sea wroughte and was troublous) he answered the: Take me, and caste me in to the sea, so shall it let you be in rest: for I wote, it is for my sake, that this greute tempest is come vpon you.

Neuerthelesse, the men assayed with rowynge, to bynge the shyppe to lade: but it woulde not be, because the sea wroughte so, and was so troublous agaynst them. Wherfore they cried vnto the Lorde, and sayde: * O Lorde, let vs not perishe for this mans death, neither laye thou innocent bloude vnto our charge: for þ, O Lorde, hast done, euen as thy pleasure was.

So they toke Jonas, and caste him in to the sea, and the sea lefte ragynge. And the men feared þ Lorde exceddyngly, doyng sacrifice and makynge vowes vnto the Lorde.

The.ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.



At the Lorde prepared a great fythe, to swallow vpon Jonas. So was Jonas in the bely of þ fish, thre dayes & thre nyghtes. And Jonas prayed vnto the Lorde his God, out of the fishes bely, and sayde: In my trouble I called vnto the Lorde, and he herde me: out of the bely of þ hel I cried, and thou herdest my voyce. Thou haddest caste me downe depe in the myddest of þ sea, and the floude compassed me aboute: yea, all thy waues & roules of water wente ouer me, I thoughte that I had bene caste awaye out of thy sight: but I wyl yet againe loke towarde thy holy temple.

The waters compassed me, euen to the very soule: the depe lay about me, and the wedes were wrapte aboute myne heade. I wente downe to the bottom of the hylles, and was barred in

with earthe for euer. But þ, O Lorde my God, haste broughte vpon my lyfe agayne out of corrupcion. When my soule fainted within me, I thoughte vpon the Lorde: and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanyties, wyl forsake hys mercye. But I wyl do the sacrifice with the voyce of thankesgeyunge, and wyl paye that I haue bowed: for why? saluacion commeth of the Lorde. And the Lorde spake vnto the fyth, and it caste out Jonas agayne vpon the drye lande.

The.iii. Chapter.

Jonas is sende againe to Riniue. The repentance of the kynge of Riniue.

Then came the worde of the Lorde vnto Jonas agayne, sayinge: * bp, and get the to Riniue that great cite, and preache vnto the the preachynge which I bade the. So Jonas arose, and went to Riniue at the Lordes commaundement. Riniue was a great cite vnto God, namely, of thre dayes iourney.

And Jonas wente to, and entred in to the cite: eue a dayes iourney, and cryed, sayinge: There are yet .xl. dayes and then shall Riniue be ouerthrowen. * And the people of Riniue beleued God, and proclaimed fastynge, & atayed them selues in sacke clothe, as well the greute as the small of them. And the tydings came vnto the kynge of Riniue, whiche arose out of hys seate, and dyd his apparell of, and put on sacke clothe, and sate hym downe in ashes.

And it was cryed and commaunded in Riniue, by the auctorite of the kynge and his lordes, sayinge: * se that nether mā oz beest, ore oz shepe taste ought at al: & that they nether fede nor dryncke water: but put on sacke clothe both mā and beest, and crie mightely vnto God: * yea, se that euery man turne from hys euil waye, and from the wyckednesse, that he hath in hande.

Who can tell? God maye turne, and repente, and cease fro his seate wrath, that we perishe not. And when God sawe their worckes, howe they turned from their wicked wayes: he repented on the euil, whiche he sayde he woulde do vnto them, and dyd it not.

Deut. 21. b

Jonas. 1. 9

Eccl. 37. a

The arap
inge the
in sacke
cloth was
an oute-
warde sig-
ne of gre-
ate repen-
tance, as
in. ii. reg.
iii. f.

Eccl. xli. b
Luk. 21. c

Jer. 18. a

Eccl. 38. b

The scrip-
ture spea-
keth of
hel com-
yng as of a
place co-
myn for all
the þ go
downe in-
to þ earth
as in to a
grauē, or
to þ depe
of the sea
ec. as ye
haue in
ge. & in þ
psalms
Ipsa. 42. b

Samaria. Of Michias. Fo. clxxviii.

The. iiii. Chapter.

Jonas is reprocud of God.

A Herfore Jonas was sore discontent and angrie. And he prayed vnto the Lorde, and sayde: O Lorde, was not this my sayinge (I praye the) when I was yet in my countrey? Therfore I hastened rather to flee vnto Tharsis, * for I knowe well ynoughe that thou arte a mercyfull God, full of compassion, longe sufferynge, and of great kindnesse, and repentest when thou shouldest take punishment. And nowe * O Lorde, take my lyfe from me (I beseeche the) for I had rather dye then lyue. Then sayde the Lorde: art thou so angrie? And Jonas gat him oute of the cite, and sat downe on the east side therof: and there made him a boothe, and sat vnder it in þe shadowe, tyll he myghte se, what shoulde chaunce vnto the cite.

A And the Lorde God prepared a wyldc vyne, whiche sprange vp ouer Jonas, that he myght haue shadowe aboute his heade, to deluyct him oute of his payne. And Jonas was excedinge glade of the wyldc vyne. But vpon the nexte morow against the sprynge of the daye. The Lorde ordered a worme, whiche smote the wyldc vyne, so that it withered awaye. And when the Sunne was vp, God prepared a feruente easte winde: & the Sunne bet ouer þe heade of Jonas, þe he fainted agayne, & wysshed vnto hys soule, þe he might dye, & sayd: It is better for me to dye, the to lyue. And God sayde vnto Jonas: Arte þe so angrie for the wilde vine? And he said:

Yea, verye angrie am I, euen vnto the death. And the Lorde sayde: thou haste compassion vpon a wyldc vyne, wher on thou bestowdest no labour, nor madest it growe: whiche sprange vp in one nyghte and perished in another: And shoulde not I then haue compassion vpon Ninine that greate cite, wherin there are aboue an. C. and xx. thousande personnes, that knowe not their ryght hande from the left, besydes muche catell?

The ende of the Propheeye of Jonas.

The boke of the Prophet Michias.

The fyrste Chapter.

Of the destruction of Samaria because of their Idolatrye.



This is the word of the Lorde, þe came vnto Michias the Morastite, in the dayes of * Iothan, * Ahas and * Ichezekiah kynges of Iuda: whiche was shewed him vpon Samaria and Ierusalem. * Hears all the peoplo, marcke this wel O earth, and al that therein is: Yea, the Lorde God him selfe be wytnesse amonge you, euen the Lorde from his holy temple. For why? * beholde, the Lord shal go oute of hys place, and come downe, and treade vpon the hye thynges of the earth. The mountaynes shal consume vnder him, and the valleyes shal cleue a lunder: lyke as ware consumeth at the fyre, and as the waters runne downewarde. And all this shal be for þe wickednesse of Iacob, and the synnes of the house of Irael.

But what is the wickednesse of Iacob? Is not * Samaria? Whiche are the hye places of Iuda? Is not * Ierusalem? Therfore I shal make Samaria an heape of stones in þe felde, to laye aboute the vineyarde: her stones shal I cast in to the valley, & dyscouer her foundations. All her Images shal be broken downe & al her wyynynges shal be burnt in þe fyre: yea, al her Idols wyl I destroy: for why, * they are gathered oute of the hyre of an whoze, and in to an whores hyre shal they be turned agayne. Wherfore I wil mourne & make lamentacion, bare & naked wil I go: I must mourne like the dragos, and take sorow as þe Estriches: for their wounde is past remedy: And why? it is come in to Iuda, and hath touched the porte of my peoplo at Ierusalem already. * Wepe not, lest they at Geth perceauie it.

Thou at Betaphra, welter thy selfe in the dust and ashes. Thou that dwelst at Sephir, get the hence with shame. The proude shal boost no more

þe. ii.

for

Isa 26. a
Joel. ii. c.

2. reg. xix. a

4. reg. xv. a
i par. 17. a
14. re. 16. a
14. re. 18. a
and. xix.

Deut. 32. a
Esa. i. a

Esa. xlv. c.

3. reg. xli. c.

3. reg. xl. a
4. reg. xvi. a
and. xxi. a

Diu. xlii. a

2. Reg. 4. c.

Israel.

The Prophecie

for very sorowe: and why? her neygh-
boure shal take fro her what she hath.
The rebellious cytie hopeth, y it shal
not be so euell: but for all that, y plage
shal come from the Lorde, euen in to the
porte of Ierusalem. The greates noyle
of the charrettes shal feare them, that
dwell at * Lachis, whiche is an occasi-
on of the synne of the doughter of Si-
on, for in the came vp the wyckednesses
of Israel. Yea, she sent her courtiers in-
to the lande of Geth.

D The houses of lyes wil dysceane
the kynges of Israel. And as for the
(thou that dwellest at Moza) I
shal bringe a possessor vpon the, and
the plage of Israel shal reache vnto Mo-
dola. Make the balde, & shau the, be-
cause of thy tender children: Make the
cleane balde as an Aegle, for they shal
be caried awaye captiue from the.

The. ii. Chapter.

Threatnynges agaynst the synful people.



Do vnto them, that I
imagin to do harme, and
deuyle vngaciousnesse
vpon their beddes, to
perfourme it in y cleare
daye: for they power is
agaynst God. When they couet to haue
lande, * they take it by violence, they
robbe men of their houses.

Thus they oppresse a man for hys
house, and euery man for his heritage.
Therefore thus sayeth the Lorde: Be-
holde * agaynst this householde haue
I deuyled a plage, wherout ye shal not
plucke youre neckes: Ye shal nomore
go so proude, for it wyl be a perous
tyme. In that daye shal this terme be
bled, and a mournynge shalbe made ou-
er you on this maner: We be vttely
desolate, the porcion of my people is
trasslated. Whan wyl he parte vnto vs
the lande, that he hath taken from vs?

Neuerthelesse * there shalbe no man
to deuylde the thy porcion in the congre-
gacion of the Lorde. Tush, holde youre
tunge (saye they.) It shal not fal vp-
on this people, we shal not come so to
confusion, sayeth the house of Jacob.

Is the spirite of the Lorde so cleane a-
waye: or is he so mynded? Trueth it is,
my wordes are frendly vnto them that
lyue ryghte: but my people doeth y cons-

trarie, therfore muste I take parte a-
gaynst them: for they take awaye bothe
cote and cloke from the synple.

Ye haue turned youre selues to
fyghte, the women of my people haue ye
shot out from their good houses, and
taken awaye my excellent gyses from
theyr children. Up, get you hence, for
here shal ye haue no rest.

Because of their Idolatre they
are corrupte, and shal miserably perishe.
If I were a fleshy felowe, & a preacher
of lyes, and tolde them that they might
lyt bebyng and bollyng, & be dzoned
ken: O that were a prophete for this
people. But I wyl gather the in dede,
O Jacob, and dzyue the remnaunte of
Israel al together. I shal carpe the one
with another, as a flocke in the folde,
and as the catell in their stalles, that
they may be dysquyeted of other men.
Who so breaketh the gappe, he shal go
before. They shal breake vp the porte,
and go in and out at it. Their kyng
shal go before them, and the Lord shal
be vpon the heade of them.

The. iii. Chapter.

Agaynst the tiranny of Princes, and false pro-
phets.



Hear, O ye heades of y house
of Jacob, and ye leders of the
house of Israel: * Shoulde
not ye know what were law-
ful and right? * But ye hate the good,
and loue the euell: ye plucke of mennes
skynnes, and the flesh from their bones:
ye eate the flesh of my people, and flaye
of their skynne: ye breake their bones,
ye choppe them in peces as it were into
a cauldre, and as flesh into a pot. Now
the tyme shal come, * that when they
cal vnto the Lord, he shal not heare the,
* but hyde his face from them, because
that thorow their owne Imaginacions
they haue dealte so wyckedly.

And as concernynge the prophetes
that dysceane my people, thus y Lorde
sayeth agaynst them: * When they
haue any thyng to byte vpon, the they
preache that all shalbe well: but yf a
man put not some thyng in to theyr
mouthes, they preach of warre agaynst
hym.

* Therefore youre dyspon shalbe tur-
ned

Deut. 17. b
Jerem 6. a
Isa. 82. a
Ezay. 4. c

Ezay. 1. b
Eze. viii. c
Isa. 48. b

Gen. 22. b

Deut. 28. a

ned to night, and your prophecye
to darckenesse. The Sunne shal go
downe ouer those prophetes, & the daie
shal be darcke vnto them. Then shal
the byspon seers be ashamed, and the
sothslayers confounded: yea, they shal
be sayne, al the packe of them, to stoppe
their mouthes, for they haue not Gods
word. * As for me, I am ful of strenght,
and of the spirite of the Lorde, full of
iudgemente and boldnesse: to shewe the
house of Iacob their wickednesse, & the
house of Israel theyr synne.

D Heare this ye rulers of the house
of Iacob, and ye iudges of the house of
Israel: ye that abhorre the thinge that
is lawfull, and waiste asyde the thyng
that is streight: * Ye shal buylde vp Si-
on with bloude, and Ierusalem with
doinge wronge. * O ye iudges, ye geue
sentence for gyftes: O ye priestes, ye
teache for lucre: * O ye Prophetes, ye
prophecie for monye. Yet wyll they be
taken as those that holde vpon God,
and saye: Is not the Lord amonge vs?
Cuth, there can no mysfortune happen
vs. * Therfore shal Syon (for your
sakes) be plowed lyke a felde: * Jeru-
salem shal become an heape of stones,
and the hyll of the temple shal be tur-
ned to an hye wodde.

The Notes.

a To hyde his face is, to shew no token of beny-
uolence, as in Iohn. xiii. d. and. Deute. xxxi. d

The. iiii. Chapter.

Of the callinge of the Gentiles, and conuer-
sion of the Iewes.

At * In the latter dayes it wil
come to passe, that the hyll of
the Lordes house shal be set
vp hyer then any mountay-
nes or hylls: Yea, shal people shal praise
vnto it, and the multitude of the Gen-
tiles shal haste them thither, sayinge:
Come, * let vs go vp to the hyll of the
Lorde, and to the house of the God of
Iacob: that he maye teache vs hys
waye, and that we maye walcke in hys
pathes. * for the lawe shal come out of
Sion, and the word of God from Jeru-
salem, and shal geue sentence amonge
the multitude of shal heathen & resourne
the people of farre countrees: so that
of theyr swerdes they shal make
plowshares, & sythes of their speares.

* One people shal not lyfte vp a
swearde agaynst another, yea, they shal
nomore learne to fyght: but euery man
shal sit vnder his vineyarde and vn-
der his sygge tre, and no man to fraye
him awaye: for the mouthe of shal Lorde
of hostes hath spoken it. Therfore,
where as all the people haue walcked
euery man in shal name of his owne God,
we wil walcke in the name of oure God
for euer and euer. * At the same tyme,
sayeth the Lorde, wil I gather vp the
lame and the outcastes, and luche as I
haue chastened: and wyl geue yssue vnto
the lame, and make of the outcastes
a greate people: * and the Lorde hym
selfe shal be theyr kynge vpon shal mount
Sion, from this tyme forth for euer
more. And vnto the (O thou tower of
* Eder, thou stronge holde of shal dough-
ter Sion) vnto the shal it come: euen
the lordshipp and kyngdom of shal dough-
ter Ierusalem. Why then arte thou
now so heuy? is there no kynge in the:
are thy counceilers awaye that thou
arte so payned, as a woman in her tra-
uayle? And now (O thou daughter
Sion) be sorre, let it greue shal as a wyfe
laborynge with chylde: for now we must
thou get the out of the citie, & dwel vp
on the playne felde: Yea, vnto Babi-
lon shalt thou go, there shalt shal be dely-
uered, * and there the Lorde shal lowse
the from the hande of thyne enemyes.

Now also are there many people ga-
thered together agaynst the, sayinge:
what, Sion is cursed, we shal se oute
lust vpon her. But they know not the
* thoughtes of the Lorde, they vnder-
stande not his counsell, that shal gather
them together as shal sheeues in shal barne.
Therfore get the vp, O thou daughter
Sion, and throlke out the corne: for I
wil make thy horne yron, & thy clawes
brasse, that thou mayest grynde many
people: their goodes shalte thou appro-
priate vnto the Lord, & their substaunce
vnto the ruler of the whole worlde.

The. v. Chapter.

Of the destruction of Ierusalem.

After that shalt thou be rob-
bed thy selfe, O thou rob-
bers daughter: they shal
laye sege agaynst vs, and
myte the iudge of Israel wyth a rodde

Jerusalem. The Prophecie

Mat. 23. 37.
Iohn. 7. 26.

Upon the cheke. * And thou Bethleem Ephrata, arte lytle amonge the thousandes of Iuda, Out of the shall come vnto me, which shall be the gouernoure in Israel: whose out goynge hath bene from the begynnyng, and from euerlastynge. In the meane whyle he plaggeth them for a season, vntyll the tyme that he (which shall beare) haue borne: then shall the remmaunte of his brethern be conuerted vnto the children of Israel. He shall stande fast, and geue fode in the strength of the Lorde, and in the victorie of the name of the Lord his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

Eze. 34. 5.
Iohn. 8. 12.
I. Iohn. 1. 9.

Then shall there be peace, so that the Assyrian maye come in to our lade, and treade in oure houses. We shall byynge vp * seuen shepherdes and byynnes vpon them: these shall subdue the lade of Assur with the swerde, and the lande of * Assyriod with their naked weapons. * Thus shall he delpue the from the Assyria, when he cometh within oure lande, and setteth his fote within oure borders.

Mat. 23. 37.
Iohn. 7. 26.
I. Iohn. 1. 9.

Mat. 23. 37.

And the remmaunte of Jacob shall be amonge the multytude of people, as the dewe of the Lorde, and as the dropes vpon the grasse, that tarieth for no man, and waiteth of no body. * Yea, the residue of Jacob shall be amonge the Gentyles and the multytude of people, as the lyon amonge the beastes of the wod, and as the Lyons whelpe amonge a flocke of shepe: which (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hande shall be lyfte vp vpon thyne enemyes, and al thyne aduersaries shall perishe.

Eze. 34. 5.

The tyme shall come also, sayeth the Lorde, that I wil take thine horses from the, and destroye thy charrettes. I wyll breake downe the cities of thy lande, and ouerthrowe all thy stronge holdes. * All witchcraftes wil I rote oute of thyne hande, there shall no more soothsaynges be within the. * Thyne Idols and thyne Images wyll I destroye oute of the, so that thou shalt no more bowe thy selfe vnto the worckes of thyne owne handes. Thy groues

Deut. 18. 10.

Psalm. 115.

wyl I plucke vp by the rootes, & breake downe the cities. Thus wyll I be auenged also, vpon all the heathen that wil not heare.

The. vi. Chapter.

An exhortacion to heare the iudgement agaynst Israel beyng vniuersall. What manner of sacrifices do please God.



Erken nowe what the Lorde sayeth: Up, * reprove the mountaynes, and let the hylles heare thy voyce. O heare the punishment of the Lorde, ye mountaynes, and ye might ye foundations of the earth: for the Lorde wyll reprove his people, & reason wth Israel: O my people, what haue I done vnto the: or wherein haue I hurte the: geue me answere. * Because I broughte the from the lande of Egypte, and delpued red the out of the house of bondage: * Because I made Moses, Aaron and Miriam to lede the: Remembre (O my people) what * Balach the kyng of Moab had Imagyned agaynst the, & what answere that Balaam the sonne of Beor gaue hym, from Sethim vnto Gilgal, that ye may know the louing kindnes of the Lorde.

Eze. 1. 1.

Eze. 14. 6.

Num. 21. 1.

Num. 22. 1.

What acceptable thyng shall I offere vnto the Lorde: shall I bowe my knee to the hye God: Shall I come before hym with brente offerynges, and with calues of a yere olde: Hath the Lorde a pleasure in manye thousande rammes, or innumerable streames of oyle: Or shall I geue my fyrste borne for myne offences, and the frute of my bodye for the synne of my soule: I wyll shewe the, O man, what is good, and what the Lorde requyren of the: Namely, to do ryghte, to haue pleasure in lounge kyndnesse, to be lowlye, and to walcke wth thy God: * that thou mayest be called a citie of the Lorde, and that thy name maye be ryghteousnesse.

Eze. 1. 1.

Heare (O ye trybes) who woulde els geue you suche warnynges: * Shoulde I not be dyspleased, for the vniuersal good in the houses of the wycked, and because the measure is minished: Or shoulde I iustifye the false balaunces and the bagge of disceitful weightes, amonge those that be full of riches vniuersal gotten: where

Leu. 19. 35.
Deu. 25. 13.
I. Iohn. 1. 9.
Eze. 1. 1.

the

the citityns deale with falsheede, speake lyes, & haue dysceatful tungen in their mouthes.

Therefore wyll I take in hande to punyſhe the, and to make the deſolate, becauſe of thy ſynnes. * Thou ſhalt eate, and not haue ynoughe: yea, thou ſhalt bynge thy ſelfe downe. Thou ſhalt ſle, but not eſcape: and thoſe that thou wouldeſt ſaue, wyll I deſpue to the. * ſwearde. Thou ſhalt ſowe, but not reape: thou ſhalt preſſe out oliues, but oyle ſhalt thou not haue, to anoynte thy ſelfe withal: thou ſhalt treade out ſweete muſte, but ſhalte dryncke no wyne. Ye kepe the ordinaunces of * Amri, and al the cuſtomes of the houſe of Ahab: ye folowe their pleaſures, therfore wyll I make the waſte, and cauſe thy inhabyters to be abhorred, O my people: and thus ſhalte thou beate thyne owne ſhame.

The. vii. Chapter.

A complaynte of the lytell nombre of the righteous, againſt the trueth ought we not to holde with oure greateſt frendes.

M is me: I am become as one, that goeth a gleanynge in the harueſt. There are no mo grapes to eate, yet wouid I ſayne (with al my hearte) haue of the beſt frute. * There is not a godlye man vpon earth, there is not one ryghteous amonge me. They labour all to thed bloude, and euery man huteth his brother to death: yet they ſaye they do wel when they do euil. As the prynce wyll, ſo ſayeth the iudge: that he maye do hym a pleaſure agayne. The greate mā ſpeaketh what his hearte deſpyeth: and the hearers alowe hym. The beſt of them is but as a thistle, and the moſt ryghteous of them is but as a byer in the hedge. But when the daye of thy preachers commeth, that thou ſhalte be viſyted: the ſhal they be waſted awaye. * Let no man belue his frende, nor put hys conſydence in a prynce. Kepe the porte of thy mouth, from her that lyeth in thy boſome: * for the ſonne ſhal put hys father to dyſhonoure, & doughter ſhal ryle agaynſte her mother, the doughter in lawe agaynſte her mother in lawe: and a mans foes ſhalbe euen they of his owne houſholde.

Nevertheless I wil loke vp vnto the Lorde, I wyll patiently abyde God my ſauoure: my god ſhal heare me. * D thou enemye of myne, reioyce not at my fall, for I ſhal get vp againe: & though I ſyt in darckneſſe, yet the Lorde is my lyght. I wil beare the punyſhmente of the Lorde (for why, I haue offended hym) tyll he ſyt in iudgement vpon my cauſe, and ſe that I haue ryghte. He wyll bynge me forth to the lyghte, and I ſhal ſe his ryghteouſneſſe.

She that is myne enemy ſhall loke vpon it, and be confounded, which now ſayeth. * Where is thy Lorde God? Myne eyes ſhall beholde her, when ſhe ſhalbe troden downe, as the claye in the ſtretes. * The tyme wyll come, that thy gappes ſhal be made vp, and the lawe ſhall go abrode: and at that tyme ſhall they come vnto the, fro Aſſur vnto the ſtrong cities, and from the ſtrong cities vnto the ryuer: from the one ſea to p other, fro p one mountayne to p other.

Not withſtandynge the lande muſt be waſted, becauſe of them that dwell therein, and for the frutes of their owne Imaginations. Therefore fede thy people with thy rodde, the ſlocke of thyne herirage whyche dwell deſolate in the wodde: that they maye be fedde vpon the mounte of Charmell, Baſan & Gilead as afore tyme. Maſcelous thynge wyll I ſhewe them, * lyke as when they came oute of Egypt. This ſhal the heathen ſe, and be aſhamed for al their power, ſo that they ſhall laye theyr hande vpon their mouth, and ſtoppe theyr eares. They ſhal lycke the duſt lyke a ſerpente, and as the wormes of the earthe, that tremble in their holes. They ſhalbe afrayed of the Lorde oure God, and they ſhall feare the.

Where is there ſuch a God as thou? that pardoneth wyckednes, and forgeueth the offences of the remnaunte of thyne herirage: He kepeth not hys wrath for euer. And why? hys deſyete is to haue compaſſion: * he ſhall turne agayne, and be mercyfull to vs: he ſhall put downe oure wyckedneſſes, and caſte all oure ſynnes in to the botome of the ſea. Thou ſhalte kepe thy trueth with Jacob, and thy mercy for Abraham, lyke as thou haſt Iwozne vnto

Leu. 26. c
Deu. vi. b
Agge. i. a

Deut. 28. c

3. reg. 16. c

4. reg. 25. a

Amos. 6. c.

Rom. iii. b

D
Exo. xiii. a

Gene. iii. c

Jer. 17. a

Math. 23. c
Deu. xiii. b
and. xxiii. b
Pſal. 37. b
and. 54. b

Jer. 17. b

oute fathers lōnge agoe.

The Notes.

a. To labour to spee bloude, or to lye in wayte for bloude is, to make mennes liues laborious and miserable, by threathynge, murders, and violence. Prouer. i. b.

b. By darcknesse vnderstande the sadnes and miseries of this worlde, and by lyght the comforte and reioysynge of the conscience. Job. xv. c.

c. Roddeheare signifieth dominion and gouernance.

d. Of this ye haue in Job. xxxix. d.

e. That is, shalbe humbled & brought as lowe as serpentes that crepe on the ground. So obediēte (sayeth the prophete) shall the Heathen be vnto Israel althoughe they before had Israel in greuous subiection.

The ende of the prophete of Micheas.

The booke of the prophet Nahum.

The fyrste Chapter.

Of the destruction of Ninue and of the destruction of Israel.

A



His is the heuy burthen of Ninue, whiche Nahum of Elchos did write as he saw it. * The Lord is a gelous God, and a taker of vengeance:

yea, a taker of vengeance is the Lord, and wrothful. * The Lorde taketh vengeance of his enemyes, and reserueth dyspleasure for his aduersaries. * The Lorde suffreth longe, he is of great power, and so innocente that he * leaueth no man faultlesse before hym. The Lord goeth forth in tempest and stormy weather, the cloudes are the duste of hys fete. When he reynoueth the sea, he drieth it vp, and turneth all the foudes to drye lande. Basan is desolate, Charnel and the pleasure of Libanus wasteth awaye. The mountaynes tremble for him, the hylles consume. At the syghte of him, the earth quaketh: yea, y whole worlde, and all that dwel therein. * Who may endure, before his wrath? Or who is able to abide his grime displeasure? His anger taketh on lyke fyre, and the harde rockes burst in lūder before him.

Full gracious is the Lorde, and a stronge holde in the time of trouble, he knoweth the that put their trust in him:

when the foudes renneth ouer, and destroyeth the place, & when the darcknesse foloweth stil vpon his enemyes. What do ye imagine then against the Lord on this maner? (Tush, when he hath once made an ende, there shall come no more trouble.) For lyke as the thornes that sticke together, and as the drye strawe, so shall the dronckardes be consumed together, euē whē they be ful. There come out of the such as imagine mischief, & geue vngacious counsel against y Lord.

Therefore thus sayeth the Lord: Let them be as wel prepared, yea, and as many as they can, yet shall they be hewen downe, and passe awaye. And as for the, I wil bere the, but not vtterly destroye the. And now wyl I breake hys rodde from thy backe, and burst thy bowdes in sonder. But the Lord hath geuen a commaundement concerninge thee, that there shal come no more sede of thy name. * The carued and caste images wil I rote oute of the house of thy God. Thy graue shall I prepare for the, and thou shalt be confounded.

The. ii. Chapter.

Describeth the victorie of the Caldees against the Ninuities.



Bholde, * vpon the mountaynes come the fete of him, that byngeth good tidings, and preacheth peace. O Iuda, kepe thy holy daies, perfourme thy promysse: for Belial shal come no more in the, he is vtterly roted oute.

The scatterer shal come vp against the, and lay sege to the castel. Loke thou wel to y stetes, make thy loynes strong, arme thy selfe with all thy myghte: for the Lorde shal restore againe the glorie of Jacob, lyke as the glorie of Israel.

The destroyers haue broke the downe, and matted the wyne braunches. The mylde of his gyauntes glystereth, hys men of warre are clothed in purple.

His charrettes are as fyre, when he maketh him forward, his archers are wel deckte and trymmed. The charrettes rolle vpon the stetes, and welter in the hye wayes. They are to loke vpon lyke cressettes of fyre, and go swyftlie, as the lyghtenynge. When he doth but warne his gyauntes, they fall in their araye, and hastely they clyme vp y walles: yea, she

Deu. v. b

Roma. ii. a

Roma. ii. a

Eze. 34. a

Iere. 30. b

B

Ierem. x. b

Ezay. 34. a

Abacur. 3. a

Isaia. 3. b

A

Ezay. ii. a

Roma. x. c

B

the engins of þ war are prepared al ready. The water portes shalbe opened, and the kynges palace shall fall. The quene her selfe shall be led away captiue, and her gentilwomen shal mourne as the Doves, and grone within theyr heartes. * Niniue is lyke a pole full of water, but then shall they be fayne to flee. Stande, stande, (shall they crye) & there shall not one turne backe. Awaye with the syluer, awaye with the golde: For here is no ende of treasure. There shalbe a multitude of all maner of costlye ornaumentes. Thus muste she be spoyled, emptied & cleane strypped oute: That theyr heartes maye be melted awaye, their knees tremble, all theyr loynes be weake, and their faces blacke as a pottle.

Where is nowe the dwellinge of the Lyons, and the pasture of the Lyons whelpes: Where the Lyon and the Lyonsse wente with the whelpes, and no man frayed them awaye: But the Lyon spoyled ynoughe for hys younge ones, and deuoured for hys Lyonsse: He fylled hys dennes with hys praye, and his dwellinge place with that he had rauished. Beholde, I wil vpon the, sayeth the Lorde of hostes, and wyl set fyre vpon thy charettes, that they shall smoke with all, and the swearde shall deuoure the yonge Lyons. I wyl make an ende of thy spoylunge frome oute of the earth, and the voyce of thy melaungers shall no more be hearde.

The.iii. Chapter.

The fall of Niniue.



* To that bloudthrusty ctyte, whiche is all full of lyes and robberye, & wyl not leaue of fro rauishynge. There a man maye heare scourginge, rushynge, the noyse of þ wheelles, the cryynge of the horsles, and the rollynge of the Charettes. There the horsmen gette vp wyth naked sweardes, and glysterynge speares: There lyeth a myltitude slayne, and a greate heape of dead bodyes: there is no ende of deed carcases, yea, men fall vpon their bodies: And that for the greate and manyfolde whordome, of the fayre and beu-

tyfull harlot: Whiche is a maistrisse of witchcrafte, yea, and selleth the people thowwe her whordome, and the nacyons thowwe her witchcrafte.

* Beholde, I wyl vpon thee (sayeth the Lorde of hostes) and wyl pull thy clothes ouer thy heade: That I maye shewe thy nakednesse amonge the heathen, and thy shame amonge the kynges domes. I wyl caste dyrt vpon thee, to make the be abhorred, and a galynge stocke: Yea, all they that loke vpon the, shall starte backe, and saye: Niniue is destroyed.

Who wyl haue ppyte vpon thee: Where shall I seke one to comforte thee: Arte thou better then the great ctyte of * Alexandria: That laye in the waters, and had the waters rounde aboute it: whiche was strongely fenced and walled with the sea. Ethiopia and Egypte were her strength, & þ exceeding great aboue measure. Aphyrica and Lybya, were her helpers, yet was she dryuen awaye, and broughte into captiuite: her younge chyldren were smytten downe at the heade of euery strete, the lottes were caste for the most aunyent men in her, and all her myghtye men were bounde in chaynes. Euen so shalte thou also be droncken, & hyde thy selfe, and seke some helpe agaynste thyne enemye. All thy stronge cities shall be lyke fygge trees wyth ripe fygges: whiche when a man shaketh, they shall fall into the mouthe of the eater.

Beholde, thy people with in the are but women: The portes of thy lande shalbe opened vnto thyne enemyes, and the fyre shal deuoure thy barres. Draw water nowe agaynste thou be beseged, make vp thy strouge holdes, goe into the claye, temper the morter, make stronge byrcke: * Yet the fyre shall consume the, the sweerde shall destroye the, yea, as the locuste doeth, so shall it eate the vp. It shall fall heuelp vpon thee as the locustes, yea, ryght heuelp shall it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene nombred wyth the starrs of heauen: But nowe shal they sprede abroad as þ locustes, and flee their waye: Thy lordes are as þ greshoppers, and thy captaynes as the multitude of greshoppers

C
Cobl. 14. b
Soph. 11. c

B
Esa. 27. 6
Eze. 26. 8

Isa. 27. 6

C

Eze. 24. 2
Abacuc. 2. 6

Esa. 2. 2, 3
E. and. 21. 2
Isa. 2. 2

D

Israel.

The Prophecie.

pers: Whiche when they be colde, re-
mayne in the hedges: But when þe sūne
is vp, they flee awaye, and no man can
tell where they are become. Thy shepes
herdes are a slepe (O kynge of Assur)
thy worthyes are layed downe: thy peo-
ple is scatered abroad vpon the moun-
taynes, and no man gathereth them to-
gether agayne. Thy wounde can not
be hydd, thy plage is so sore. All they
that heare this of the, shall clappe their
handes ouer the, for what is he, to whō
thou haste not alwaye bene doyng
hurte,

The ende of the prophecie
of Nahum.

The booke of the prophete Abacucke.

The .i. Chapter.

A complaynte agaynst Israel.



Thys is the heuie
burthen, whyche þe
prophete Abacuc
dyd see. O Lorde,
* howe shall I crie,
and thou wylte not
heare: * howe longe
shall I complayne
vnto the, sufferynge wronge, and thou
wylte not helpe? Why lettest thou me
see werynesse and labour: * Tyrannye
and violence are before me, power ouer-
goeth ryght: for the lawe is toarne in
peces, and there can no ryght iudgmet
goe forth. And why? The vngodlye is
more set by then the ryghteous: this is
the cause, that wronge iudgement pro-
cedeth. * Beholde, amonge the heathen,
and loke well: wonder at it, and be a-
bashed: for I wyl doe a thynge in your
time, whiche though it be tolde to you,
ye shall not beleue.

* For so, I wyl rayse vp the Chalde-
es, that bitter and swifte people: which
shall goe as wyde as the lande is, to
take possession of the dwellinge places;
that be not their owne. A grymme and
boysterous people is it, these shall sit
in iudgement and punyshe. Their hor-
ses are swifter then the Cattes of the

mountayne, and byte faster then the
* wolues in the euenynge. Their horses
men come by greate heapes from farre,
they flee hastelye to deuoure as the Je-
gle. They come al to spoyle: oute of the
commeth an East wynde, whiche bloweth
and gathereth their captiues, like
as the sande. They shall mocke the kin-
ges, and laughe the prynces to scozne.
They shall not set by any stronge holde,
for they shall laye ordinaunce agaynst
it, and take it. * Then shall they take a
freshe corage vnto them, to goe forth
and to doe more euell, and so ascribe þe
power vnto their God.

But thou O Lorde my God, my
* holpe one thou arte frome the begyn-
nyng, therefore shall we not dye. O
Lorde, thou haste ordered them for a
punishment, and sette them to reprove
the myghty. Thine eyes are clene, thou
mayest not see euell, thou canste not be-
holde the thynge þe is wycked. * Where-
fore then dost thou looke vpon the vn-
godlye, and holdest thy tongue, when
the wicked deuoureth the man that is
better then hym selfe? Thou makest me
as the fysh in the sea, and lyke as the
creppynge beastes, that haue no gyde.
They take vp al with their angle, they
catche it in their net, and gather it in
their parne: Whereof they reioyce and
are glad. Therefore offer they vnto the
net, and doe sacrifice vnto their parne:
because that thowowe it their porcion
is become so fat, & theyr meate so plen-
teous. Wherefore they cast out their net
agayne, and neuer cease to slaye the
people.

The .ii. Chapter.

Of the vision of the prophete. Agaynst pollynge,
couetousnes, and Idolatrye.



I stode vpon my watche, &
set me vpon my bulwarke,
to looke and see what he
woulde saye vnto me, and
what answere I shoulde
geue hym that reproveth me. But the
Lorde answered me, and sayde: Wryte
the vision playnlye vpon thy tables;
that who so cometh by, maye rede it:
for the vision is yet farre off for a
tyme, but at the laste it shall come to
passe, and not fayne. * And thoughe he
saye

C
Daph. 3. a.

Isa. xlv. a.

il. Ps. 18. v.

Isa. 69. v.
Esaie, l. a.

D

Jer. xli. a.
Isa. 57. a.

Isa. xlii. a.

Job. xli. a.

Ecc. liii. a.

Isa. xlii. b.

Deut. 28. c.

Deut. 32. b.

Deut. 32. b.

tarpe, yet wayte thou for him, for in be-
rye dede he wyl come, and not be slacke.
Beholde, who so wyl not beleue, hys
soule shall not prosper: * But the iustie
shall lyue by hys saythe. Lyke as the
wine disceaueth the dronckarde, euen
so the proude shall fayle and not endure.
He openeth his desyre wyde vp as the
hell, * and is as vnslactable as death.
All heathen gathereth he to hym, and
heapeth vnto him al people.

But shall not all these take vp a
prouerbe agaynst hym, and mocke him
with a byworde, and say: Wo vnto him
that heapeth vp other mēes goodes:
Howe longe wyl he lade him selfe with
thycke claye? O howe sodenlye wyl
they stande vp, that shall byte, and a-
wake, that shall teare thee in peces:
Yea, thou shalt be their praye. * Se-
inge thou haste spoyled manye hea-
then, therfore shall y remnaunt of y peo-
ple spoyl the: Because of mens bloude,
and for the wronge done in the lande,
in the citie and vnto all them that dwel
therein.

* Wo vnto him, that couetously ga-
thereth euil gottē goodes in his house:
That he maye sette hys nest an hye, to
escape frome the power of misfortune.
Thou haste deuiled the shame of thyne
owne house, for thou haste slayne to
muche people, and haste wylfullye of-
fended: so that the verye stones of the
wall shall crye oute of it, and the tym-
bre that lyeth betwixte the ioyntes of
the buyldynge shall answere. * Woe
vnto hym, that buyldeth the towne
wyth bloude, and maynteneth the
Citie with vnyghteousnesse. Shall
not the LORD of hostes bynge
thys to passe, that the labourers of the
people shall be bynte with a great fyre,
and that the thyng where vpon the
people haue werped them selues, shall
be loste: * For the earth shall be full of
knowledge of the Lordes honoure, lyke
as the waters that couer the sea.

Dwo vnto hym that geueth hys
neighbour dryncke, to get hym wrath:
full displeasure for hys dronckenesse:
* That he maye see hys pryuyties.
Therefore wyth shame shalt thou be
fylled, in steade of honoure. Dryncke
thou also, tyll thou slomber wyth all:

For the cuppe of the Lordes ryghte
hande shall compasse thee aboute, and
shameful spewing in steade of thy wure
shyppe. * for the wrong that thou hast
done in Libanus, shall ouerwhelme
the, and the wylde beastes shall make
thee afrayed: because of mens bloude,
and for the wronge done in the lande,
in the citie, and vnto al suche as dwell
therein.

What helpe then wyl the Image
doe, whome the worckman hath fashio-
ned: O the vayne caste Image, where
in because the craftesman putteth hys
trust, therfore maketh he domme Idols:
Wo vnto hym, that sayeth to a pe-
ce of wodde: arise, and to a dome stone:
Stande vp. for what instruccion may
suche one geue? Beholde, it is layed ou-
er with golde and syluer, and there is
no brythe in it. * But the Lorde in his
holye temple is he, whome all y worlde
shoulde feare.

¶ The.iii. Chapter.

A prayer of the prophete Abacuc for the ig-
norauce.



Dord, when I heard
speake of the, I was
afrayde. The wor-
ke that thou haste
taken in hand, shalt
thou perfourme in
hys tyme. O Lorde:
and when thy tyme commeth, thou
shalt declare it. In thy verye wrath
thou thynckest vpon mercye. God com-
meth frome Cheman, and the holye
one frome the mounte of Pharan. Se-
lah.

Hys glory couereth the heauens, and
the earth is full of hys prayse. Hys
thyne is as the Sunne, and beames of
lyghte goe oute of hys handes, there
is hys power hys. Destruction goeth
before hym, and burnynge cressettes
goe frome hys fete. * He standeth, and
measurcth the earth. He loketh, and
the people consume awaye, the moun-
taynes of the worlde fall downe to
powder, and the hylles are fayne to
bowe them selues, for his goynges are
euerlastynge and sure.

I sawe, that the paylyngs of the
Moziars and the tentes of the lande

of Madian were vexed for werynesse. Wait thou not angrie, O Lorde, in the waters: Was not thy wrathe in the floudes, and thy displeasure in the sea? Yes, when thou sattest vpon thyne horse, and when thy charrettes had the victorie. Thou sheweddest thy bowe openlye, lyke as thou haddest promysed wth an othe, * vnto the trybes. Selah.

Gen. xlii. c

Thou dyddest deuyde the waters of the earth. When the mountaynes sawe the, they were afraide, the water streame went away: The depe made a noyse at the lyftynge vp of thyne hande. The * Sunne and the Moone remayned stil in their habitacyon. Thyne arrowes went but glisterynge, and thy speares as the shyne of the lyghtenynge. * Thou trodest downe the lande in thyne anger, and dyddest throshe the heathen in thy displeasure. Thou camest forth to helpe thy people, to helpe thyne anoynted. Thou smotest downe the head house of the vngodlye, and discouereddest hys foundacion, euen vnto the necke of him. Selah.

Iosua. x. c.

Iosua. xi. a.

Thou curstest his scepters, the captayne of hys men of warre: which come as a storme wide to scatter me abroade, and are glad when they maye cate by the poore secretlye. Thou makest a way for thyne horses in the sea, euen in the midde of great waters. When I heare this, my bodye is vexed, my lippes tremble at the voyce thereof, my bones corruppe, I am afraide where I stand. O that I myghte reste in the daye of trouble, that I myghte go vp vnto our people, whiche are alrede prepared.

For the figge trees shal not be grene, and the vines shal beate no fruite. The labour of the olyue shalbe but lost, and the lande shal bynge no corne: The shepe shal be taken oute of the folde, & there shalbe no catell in the stalles.

Psal. 18. b

But as for me, I wyl be glad in the Lorde, and wyl reioyce in God my sayoure. * The Lorde is my strengthe, he shal make my fete as the fete of hartes: and he which geueth y victorie, shal bringe me to my hie places singyng vpon my Psalmes.

The ende of the prophecie of Abacuck.

The boke of the prophet Sophony.

The fyrste Chapter.

The threatenynge agaynst Iuda and Ierusalem because of their Idolatrye.



This is the woorde of the Lorde, which came vnto Sophony the sonne of Chusi, the sonne of Gedoliah, the sonne of Amariah y sonne of Ihezekiah in the tyme of * Iosiah the sonne of * Amon kynge of Iuda. I wyl gather vp all thynges in the lande (sayeth y Lorde) I wyl gather vp man and beast: I wil gather vp the foules in the ayre and the fishe in the sea, (to the great decaye of the wicked) and wyl vtterlye destroy the men out of the land, sayeth y Lorde. I wyl stretche oute myne hande vpon Iuda, and vpon all suche as dwell at Ierusalem. Thus wyl I rote oute the remnaunte of Baal frome thys place, & the names of the * Remurins and priestes: yea, and * suche as vpo their house toppes wutshyppe and bowe them selues vnto the hoozte of heauen: whiche sweate by the Lorde, and by their Malchoim also: whiche starte a backe from the Lorde, and neither seke after the Lorde, nor regarde hym.

4. Reg. xxi. and. xlii. 14. re. xii. b

4. Reg. 23. b.

Deu. xxi. b. Jer. 2. b

* Se styll at the presence of y Lorde God, for the daye of the Lorde is at hande: yea, the Lorde hath prepared a daye offerynge, and called hys gesses thereto. And thus shal it happen in the daye of the Lordes daye offerynge: I wyl viset the prynces, * the kynnges childzen, and all suche as weere straunge clothynge. In the same daye also wyl I viset all those, that treade ouer the thresholde so proudly, whiche fyl their Lordes house with robberye and falschede. At the same tyme (sayeth the Lorde) there shalbe hearde a greate crye from the * sylshepporte, and an howlyng from the other porte, and a great murthur frome the hylls. Howle ye that dwell in the myll, for all the marchaunte people are gone, and all they that were laden w siluer, are rote out.

sachs. 6. a

4. re. xi. 25. c. Jer. 22. b. c.

1. Esai. 5. b

Jerusalem. Of Sophony. Fo. clxxxiiij.

At the same tyme wyl I seke thow
Jerusalem with lanternes, and viset
them that continue in their dregges,
and save in their heartes. * Tyl the,
Lorde wyl doe neither good nor euell.
Thei goodes shall be spoyled, & they
houses layed wast: * They shal buylde
houses, and not dwell in them: They
shal plante vnyardes, but not drinke
the wine therof. For the greates dawe
of the Lorde is at hande, it is heard by,
and cometh on apace. Horrible is the
tydings of the Lordes dawe, then shal
the Graunte crye out: For that dawe is
a dawe of wrathe, a dawe of trouble and
hentnesse, a dawe of vtter destruccion
and misery, a darcke & a glominge day,
a cloudy & stormy day, a day of y noise of
trôpettes & shawmes, agaynst y stroge
cities and hie towres. I wyl bynge the
people into such veracion, that they
shall goe aboute lyke blynde men, be-
cause they haue spynned agaynst the
Lorde. Their blonde shal be shed as the
duste, and their bodyes as the myze.
* Neither their syluer nor their golde
shal be able to deliuer them in y wra-
the full dawe of the Lorde, but the whole
lande shal be consumed thowwe the
fyr of hys gelousye: for he shal soone
make clene ridaunce of al them y dwell
in the lande.

The. ii. Chapter.

He moueth to retorne to God, prophesyinge
to the one destruccion, and to the other deliue-
raunce.



Dome together and ga-
ther you, I stowarde
people, or the thyng go
forth that is concluded,
and or the tyme be pas-
sed awaye as the duste:
Or the fearefull wra-
the of the Lorde
come vpon you, yea, or the dawe of the
Lordes fore displeasure come vpon you.
Seke the Lorde all ye meke hearted
vpon earthe, ye that woorker after his
iudgemēt: seke righteousnes: * seke lou-
lines: y ye may be defended in y wra-
the full dawe of the Lorde. * For Gaza shall
be destroyed, and Ascalon shall be layde
waste. They shal caste out Asdod at the
none dawe and Accaron shal be plucked
bp by the rotes.

Go vnto you that dwell vpon the
sea coast, ye murtherous people: The
woorde of the Lorde shall come vpon
you. O Canaan thou lande of the whis-
listines, I wyl destroy the, so that there
shall no man dwell in the anye moore:
And as for the sea coast, it shal be herds
menes cotages and shepe foldes: Yea,
it shal be a porcion for such as remaine
of the house of Iuda, to fede ther vpon.
In the houses of Ascalon shal they rest
towarde nyghte: For the Lorde their
God shall viset them, and turne awaye
their captiuite. * I haue hearde the des-
pyte of Moab, and the blasphemies of
the children of Ammon, how they haue
shamefullye intreated my people, and
magnified them selues with in the bor-
ders of their lande. Therefore as true-
lye as I lyue (sayeth the Lorde of Hos-
tes the God of Israell) Moab shall be
as Sodom, and Ammon as Gomor-
ra: Euen dye thorne hedges, * salt pit-
tes and a perpetuall wyldernes. The
residue of my folke shal spoyl them,
the remnaunte of my people shal haue
them in possession. * This happen vnto
them for their pryde, because they haue
dealt so shamefullye with the Lorde of
Hostes people, and magnified them
selues aboue them. The Lorde shall be
grymme vpon them, * and destroye all
the goddes in the land. And al the fles
of the heathen shal wurthyppe hym, e-
uery man in his place.

Ye Moziars also shall perpye with
my swearde: Yea, he shall stretche oute
hys hande ouer the North, and destroy
Assur. * As for Ninue, he shall make it
desolate, drye and waste. The flockes
and all the beastes of the people shal
lye in the myddest of it, pellicanes and
Storckes shal abyde in the vpper por-
tes of it, foules shal syng in the win-
dowes, and Rauens shal syt vpon the
balckes, for the boordes of Cedar shall
be ryuen downe. This is the proude &
carelesse citie, that sayde in her hearte:
* I am, and there is els none. O howe
is she made so waste, that the beastes
lye therein: Who so goeth by, mocketh
her, and poynteth at her wyth hys syn-
ger.

The. iii. Chapter.

Agaynst the gouernours of Ierusalem. Of the
callynge

Jer. v. c.
Deu. xix. c.
Jer. 23. c

Amos. v. c.

Joel. ii. a.
D

Eze. vii. b

Soph. 3. b.

Esa. 15. 16
Jer. 48. a
Eze. xxv. b.

That is,
as barren
as y plas-
ces where
salte is
caste.

zech. ii. b

Esa. 6. a

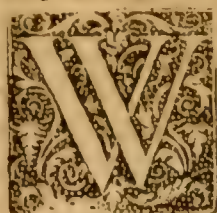
Cob. xiii. a

a. re. xix. f.
Esa. xlii. b

a. re. 12. a
Jona. iii. a

Esa. 14. c
Jer. xli. a
Eze. xxv. c.

callinge of all the Gentyles. A comforte to the
resydue of Israel.



Vnto the abhominable, fylthy and cruell
cyprie: Whiche wyll not
heare, nor be reformed.
Her truste is not in the
Lorde, neither wyll she
holde her to her God. Her rulers w^{ch}
her are as roaringe Lyons: Her iudges
are as wolues^a in the eueninge, whiche
leane nothyng behynde them tyll
the morowe. Her prophetes are lyghte
persones and vnsaythfull men: Her
priestes vnhallow the Sanctuary, and
doe wronge vnder the pretence of the
lawe. But the iust Lorde that doeth no
vnrighthe, was amonge them, euerye
mornyng he wynged them bys lawe
clerelye, and ceassed not. But the vn-
godlye wyll not learne to be ashamed.
Therefore wyll I rote out thys people,
and destroye their towres: Yea, and
make their stretes so boyde, that no mā
shall goe therein. Their cities shall be
broken downe, so that no bodye shall be
left, nor dwel there any more.

I sayde vnto them: O feare me, and
be content to be reformed. That their
dwellynge shoulde not be destroyed,
and that there shoulde happen vnto
them none of these thynges, wherewith
I shall viset them. But neuer thelesse
they stande by earlye, to folowe the fyl-
thynges of their owne ymaginacions.
Therefore ye shall wayte vpon me (say-
eth the Lord) vntyl the tyme y^e I stande
by: For I am determed, to gather the
people and to brynge the kyngdomes
together, that I maye poure out myne
anger, yea, all my wrathful displeasur
re vpon them. For all the worlde shall
be consumed with the fyre of my gelous-
ye. And then wyll I cleanse the lippes
of the people, that they maye euerych
one call vpon the name of the Lorde,
and serue hym wth one shoulde. Suche
as I haue subdued, and my chyldren
also whome I haue scatered abroad,
shall brynge me presentes beyonde the
waters of Ethiopia.

In that tyme shalte thou no moore
be confounded, because of all thy yma-
ginacions, wherthorowe thou haddest
offended me: For I wyll take awaye

the proude boosters of thysie honoure
frome the, so that thou shalte no moore
trumphe because of my holye hyll. In
the also wyll I leaue a smale poze sim-
ple people, whiche shall truste in y^e name
of the Lorde. The remnaunte of Isra-
ell shall doe no wyckednesse, nor speake
lyes: Neither shall there any disceatful
tongue be founde in their mouthes.
For they shall be fedde, and take theyr
rest, and no man shall make them afra-
yed. Geue thanckes O doughter Syon,
be ioyfull O Israel: Reioyce and be
glad from thy whole hearte, O dought-
er Jerusalem, for the Lorde hath tak-
en awaye thy punishment, and turned
backe thyne enemies. The kyng of Is-
raell, euen the Lorde hym selfe is with
the: so that thou nedest nomore to feare
anye misfortune.

In that tyme it shall be sayde to Je-
rusalem: feare not, and to Sion: Lette
not thyne handes be slacke, for y^e Lorde
thy God is with thee, it is he that hath
power to saue: he hath a speciall plea-
sure in thee, and a meruculous loue to
warde the: Yea, he reioyleth ouer thee
with gladnesse: Suche as haue bene
in heynesse, wyll I gather together,
and take oute of thy congregacion: As
for the shame and reproche that hath
bene layed vpon thee, it shall be farre
frome the. And lo, in that tyme wyll I
destroye all those that were the: * I wyll
helpe the lame, and gather by the caste
awaye: yea, I wyll gette them prayse
and honoure in all landes, where they
haue bene put to shame. At the same
tyme wyll I brynge you in, and at the
same tyme wyll I gather you. I wyll
get you a name & a good report among
all people of the earthe, when I turne
backe your captiuite before your eyes
(sayeth the Lorde.)

The ende of the prophecie
of Sophony.

The booke of the prophete Aggeus.

The .i. Chapter.

The tyme of the prophecie of Aggeus. An exhor-
tacion to buylde the temple agayne.

Ecc. 22, c.
Eccl. iii. c.
Isa. 46, i. b.

Rab. i. a

Sopho. i. c

Jerem. i. b.

1. Cor. vi. a
Dan. v. c.
and, vi. a



In the seconde yeare of
kynges Darius, in the
syxte moneth, the fyrste
daye of þe moneth, came
the worde of the Lorde
(by the prophete Agge-
us) vnto *zozobabell the sonne of Sa-
lathieil the prynce of Iuda, and to Ie-
sua the sonne of Iosedech the hie priest,
sayinge: thus speaketh the Lord of hos-
tes, and sayeth: Thys people doeth
say: The tyme is not yet come to buyld
vp the Lordes house. Then spake the
Lorde by the prophete Aggeus, and
sayde: *Ye poure selues can finde tyme
to dwel in syled houses, and shall thys
house lye waste? Consider nowe poure
owne wayes in poure heartes (sayeth þe
Lorde of hostes) *ye sowe much, but ye
brynge lytle in: ye eate, but ye haue not
ynough: ye dryncke, but ye are not syle-
led: ye decke your selues, but ye are not
warmed: And he þe earneth anye wages,
putteth it in a broken purse.

1. Cor. ii.
iii. b

1. Cor. xii. a

1. Cor. xxi. b
1. Cor. vi. b
1. Cor. iii. b
1. Cor. iii. b

1. Cor. viii. b

1. Cor. iii. b
and, vi. c
1. Cor. vi. c

1. Cor. x. b

1. Cor. x. b

1. Cor. vii. d
and, xxi. g
1. Cor. 64. c
1. Cor. ii. a

sayeth the Lorde. * So the Lorde a wa-
ked by the spirite of zozobabel þe prynce
of Iuda, and þe spirite of Iesua the sonne
of Iosedech the hie pryeste, and the spi-
rite of the remnaunte of all the people:
that they came and laboured, in þe house
of the Lorde of hostes their God.

The Notes.

a. To wake up the spirite of a man is, when
God by his spirite comforteth and boldeneth the
heart to take vpon him without feare any act or
deade of great importance.

The. ii. Chapter.

Be weth that the goodlines of the. ii. temple
shal exceede þe first, because of þe coming of Christ.



Vpon the. xxi. daye of the. vi.
moneth, in the seconde yeare
of kynges Darius, the. xxi.
daye of the. vii. moneth, came
the worde of the Lorde by the prophete
Aggeus, sayinge: Speake to zozoba-
bel the sonne of Salathieil prynce of
Iuda, & to Iesua þe sonne of Iosedech
the hie pryeste, and to the residue of the
people, & saye: * Who is left amonge
you, þe sawe this house in her first beu-
tie? But what thinke ye now by it? is it
not in your eyes, euē as though it were
nothing? Neuertheles be of good chere
O zozobabell (sayeth the Lorde) * be of
good comforte, O Iesua thou sonne of
Iosedech hie pryeste: take good hear-
tes vnto you also, all ye people of the
lande (sayeth the Lorde of hostes) and
do accordinge to the worde (*for I am
with you, sayeth þe Lorde of hostes) like
as I agreed with you, when ye came
out of þe lande of Egypt: and my spirite
shal be amonge you, feare ye not.

For thus sayeth the Lorde of hostes:
* yet once moore wyll I shake heauen
and earth, the sea, and the drie lāde: yea,
* I wyll moue all the heathen, and the
comforte of all the heathen shal come,
and so wyll I fyl this house wth honour,
sayeth the Lorde of hostes. * The siluer
is myne, & the golde is myne, sayeth the
Lorde of hostes. Thus the glozy of the
last house shal be greater then the fyrst,
sayeth the Lorde of hostes: and in this
place wyll I geue peace, sayeth þe Lorde
of hostes.

The. xxi. daye of the. ix. moneth in
the secōde yeare of kinge Darius, came
the

1. Cor. v. a

1. Cor. x. b

1. Cor. x. b

1. Cor. x. b
1. Cor. x. b

1. Cor. x. b

1. Cor. x. b

1. Cor. x. b

1. Cor. x. b

the woorde of the Lorde vnto the prophete Aggeus, sayinge: Thus sayeth the Lorde God of hostes: Aske the priestes concerninge the lawe, & saye: *yf one beate holpe fleshe in his cote lappe, and wth his lappe do touche y^e bread, potage, wine, oyle, or any other meate: shal he be holy also? The priestes answered and sayde: No. Then sayde Aggeus: now yf one beinge defyled with a deed carcase, touche anye of these: shal it also be vncleane? The priestes gaue answer and sayd: *yea, it shalbe vncleane. Then Aggeus answered and sayd: euē so is this people and this nacion before me, sayeth the Lorde: and so are all the worckes of their handes, yea, and all y^e they offer, is vncleane.

And nowe (I praye you) consider fro this daye forth, and howe it hath gone with you afoze: or euer there was layd one stone vpon another in the temple of the Lorde: That when ye came to a corne heape of .xx. bushelles, there were scarce ten: *and that when ye came to y^e wine presse for to powze oute .L. pottes of wine, there were scarce twēty. For I smote you with heate, blasting & hayle stones in al the laboures of youre handes: yet was there none of you, that woulde tourne vnto me, sayeth Lorde. Consider then from this day forth and afoze, namelye, frome the .xxiii. daye of the .ix. monethe, vnto the daye that the foundation of the Lordes temple was layd: Marke it well, *is not the sede yet in the barne: haue not the vines, the figtrees, the pomegranetes & oliue trees bene yet vnfruitful? But from thys day forth, I shal make the to prospere.

Moreover the .xxiii. day of the moneth came the woorde of the Lorde vnto Aggeus agayne, sayinge: Speake vnto zozobabell the prynce of Iuda, & saye: I wyll shake both heauen & earth, and ouerthrowe the seate of the kyngdomes, yea, and destroye the mightye kyngdome of the heathen. I wyll ouerthrowe the charettes, and those that sit vpon them, so that both horse and man shall fall downe, euery man thorow his neighboures swearde. And as for thee, Ozorobabell (sayeth the Lorde of hostes) thou sonne of Salathiel my seruaunte: I wyll take thee (sayeth the

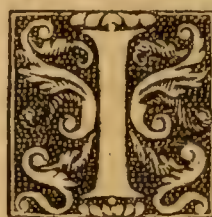
Lorde) at the same tyme, and make thee as a seale, for I haue cholen the (sayeth the Lorde of hostes).

The ende of the prophecie of Aggeus.

The booke of the prophete zachary.

The .i. Chapter.

The moueth the people to returne to y^e Lorde, & to eschue the wickednes of their fathers. He presfigureth Christ and the Apostles.



In the eyghte moneth of the seconde yeaere of king Darius, came the word of the Lorde vnto zachary the sonne of Barachias, the sōne of Addo, the prophete, sayinge: The Lorde hathe bene sore displeased at your fore fathers. And say thou vnto them: thus sayeth the Lorde of hostes. *Tourne you vnto me (sayeth the Lorde of hostes) & I wyl turne me vnto you, sayeth the Lord of hostes. *Be not ye like your fore fathers, vnto whome the prophetes cried afoze tyme, sayinge: thus sayeth y^e Lorde God of hostes: *Turne you from your euell wayes, and from youre wicked ymaginaciōs. *But they wolde not heare, nor regarde me, sayeth the Lorde. What is nowe become of youre fore fathers and the prophetes? Are they yet styll alyue? But dyd not my wordes and statutes) whiche I comaūded by my seruauntes the prophetes) touche youre fathers? Upon this they gaue answer and sayde: lyke as the Lorde of hostes deutyfied to do vnto vs, accordinge to oure owne wayes and ymaginacions, euen so hathe he dealte with vs.

Upon the .xxiii. daye of the .xi. moneth whiche is the monethe Sebat, in the seconde yeaere of Darius, came the worde of the Lorde vnto zacharye the sonne of Barachias, the sonne of Addo the prophete, sayinge: I sawe by night, and lo, there satte one vpon a * reade horse, & stode styll amonge the myrre trees, y^e were beneth vpon the grounde: and behynde hym were there reade, speckled, and whyte horses. Then sayde,

Jer. xl. c.

Leuit. v. and, xl. b. and, xl. b.

Agge. i. a

zach. 8. 6.

Math. 23. c

Jerem. 31. c. and, lvi. b

Jer. 44. c. and, 78. a

De. xliii. a. and, xliii. b

Ezech. 33. b. Jer. 44. a. and, xlv. c

B

zach. vi. a. and, vi. a.

sayd I: O my Lorde, what are these?

C And the aungell that talcked with me, said vnto me: I wyl shew y what these be. And the man that stode amonge the Myrre trees, answered and said: These are they, whom the Lorde hath sente to go thorow the worlde. And they answered the aungell of the Lorde, that stode among the Myrre trees, & sayde: We haue gone thorow the worlde: and beholde, al the world dwel at ease, and are carelesse.

Then the Lordes angel gaue answer, and sayde: O Lorde of hostes, howe longe wylt thou be vnniercyfull to Ierusalem, and to the cyties of Iuda, * with whom thou hast bene displeased nowe these. lxx. yeaues. So y Lord gaue a louynge and a comfortable answer vnto the aungell that talcked with me. And the aungell that commoned with me, sayd vnto me: Crye thou, and speake: Thus sayeth the Lorde of hostes: I am excedyng gelous ouer Ierusalem and Sion, and sore displeased at the carelesse heathen: for where as I was but a lytle angreye, they dyd theyr best that I myght destroye them. **D** Therfore thus sayeth the Lorde: * I wyl turne me agayne in mercy toward Ierusalem, so that my house shall be builded in it, sayeth the Lorde of hostes: yea, and the plommet shall be layed abrode in Ierusalem, sayeth the Lord of hostes.

Crye also, and speake: thus sayeth the Lord of hostes: My cities shall be in good prosperite agayne, y Lord shall yet cofort Sion, and chose Ierusalem. Then lyfte I bp myne eyes and sawe, and behold, foure * hoznes. And I said vnto the angell, that talketh with me: what be these? he answered me: * These are the hoznes, which haue scatted Iuda, Israel, and Ierusalem abroade. And the Lorde shewed me. iiii. carpen- ters. Then sayd I: what will these do? He answered, and sayde: Those are the hoznes, which haue so strowed Iuda abroade, that no man durst lyfte bp hys head: But these are come to fraye them awaye, and to cast out the hoznes of the Gentyles, whiche lyfte bp theyr hozne ouer the lande of Iuda, to scatte it abroade.

The. ii. Chapter.

The renewyng of Ierusalem and Iuda.

I Lyft vp myne eyes agayne, and looked: & behold, a * man w a measure line in his hande.

Then sayd I: whether goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se howe long & how broade it is. And behold, the angell that talked with me, wente hys waye forth. Then went there oute another angell to mete him, and sayd vnto him: Runne, speake to this yong man, and saye: Ierusalem shall be inhabited wythout any wall, for the very multitude of people & catell, y shall be therein. * Yea, I my selfe (sayeth the Lord) wyl be vnto her a wal of fyre round about, and wyl be honoured in her.

O get you forth, O fle from the land of the north, sayeth the Lorde, y * who I haue scatted into the * foure wyndes vnder heauen, sayeth the Lorde. Saue thy selfe, O Syon: thou that dwellest with the doughter of Babylō, for thus sayth y Lord of hostes: With a glorious power hath he sent me out to the hethē, whiche spoiled you: for * who so touched you, shall touch y aple of his owne eye. Beholde, I wil lift bp my had ouer the, * so y they shall be spoiled of those, which afore serued theym: and ye shall knowe, that the LORDE of hostes hath sente me.

Be glad, & reioyce, O doughter of Sion, for loe, I * am come to dwell in the myddest of the, sayeth the Lord. At the same tyme there shall manye hea- then cleue to the Lorde, and shall be my people. Thus wyl I dwell in the myddest of the, & thou shalt knowe, that the Lord of hostes hath sent me vnto the. The Lorde shall haue Iuda in possessio for his parte in the holy grounde, and shall chose Ierusalem yet agayne. * Let all fleshe be styll before the Lord, for he is rysen out of his holy place.

The Notes.

a. By the foure wyndes is vnderstand the whole worlde, as in Math. xxiii. c.

b. Doughter of Sion for al the people, as in the Psalm. cxxix. a.

The. iii. Chapter.

Of the lawe and hys estate of Christe, vnder the figure of Achya the priest. A prophecie of Christe.

And

Iere. 25. b
and. 29. b
I. Eloy. 1. a.

zach. 8. a

I
Iere. 24. b
Ipor. xxi. 40

B
Deut. lxxv. b
zach. 12. a

Ierem. 23. b

Ierem. 11. a
Ier. 13. 30. c.
I. Sal. 16. b.
Ier. 17. a
I. Mal. 14. a

Ierem. 5. a
Mat. 18. c

D
Sopho. 1. b

These
foure hoz-
nes syg-
nific. iiii.
hyngdōes

Dani. v. 1. b

Isaiah 44. a
Math. 4. a
Iude. 1. b

And he shewed me Iesua þ hye
p̄yest standynge before the
angell of the Lord, and * Sa
tan stode at his ryght hande
to resiste him. And the Lorde sayd vn
to Satan: The Lord tēproue the (thou
Satan) yea, the Lorde that hath cho
sen Jerusalem, reprove the. Is not this
a brande taken out of the fire? Nowe
Iesua was clothed in vncleane rayment
and stode before the angell: whiche an
swered and sayde vnto those that stode
before him: take away þ foule clothes
frō him. And vnto him he said: behold,
I haue taken away thy synne frō thee,
and wil decke the with chaunge of rai
ment. He sayd moreouer: set a sayre my
ter vpon his head. So they set a sayre
myter vpon his heade, and put on clo
thes vpon him, and the aungell of the
Lord stode there. Then the angell of
the Lord testified vnto Iesua, & spake:
thus sayeth the Lord of hostes: I
thou wilt walcke in my wayes, & kepe
my watch: thou shalt rule my house, &
kepe my courtes, and I will geue thee
place amonge these that stande here.
Heare (O Iesua) thou hye p̄yest, thou
and thy frendes that dwell before the,
for they are wōderous people. Behold,
I will brynge forth * the braunche of
my seruaunt: for lo, the stone þ I haue
laped before Iesua: vpon * one stone
shalbe. vii. eyes. Scholde, I will heve
him out (sayeth þ Lorde of hostes) and
take awaye the synne of that lande in
one daye. Then shall euery man cal for
his neyghboute, vnder the vyne and
vnder the figge tre, sayth the Lord of
hostes.

The fourth Chapter.

The vpsion of the golden candelstyk, and þ
expolicion thereof.

And the angell that tal
ked w me, came againe,
& waked me bp, as a mā
that is raised out of his
lepe, and said vnto me:
What seyst thou? And I
said: I haue looked & beholde: a candel
sticke al of golde, with a boll vpon it &
his. vii. lampes therin, & vpon euerye
lape. vii. stalkes. And *.ii. olyue trees
thereby, one vpon the right syde of the
boll, and the other vpon the left syde.

So I answered, & spake to the angel þ
talked w me, saying: O my Lord what
are these? The angel þ talked with me
answered & said vnto me: knowest thou
not what these be? And I sayd: No, my
Lord. He answered, and sayd vnto me:
This is the word of the Lord vnto Zo
robabel, saying: * Neether thozow an
hoste of men, noz thozow strength, but
thozow my sprete, sayeth the Lord of
hostes. What art þ, thou great moun
taine, before Zorobabel: thou must be
made euen. And he shall brynge bp the
fyrst * stone so that men shall crye vnto
him: good lucke, good lucke.

Moreouer the worde of the Lorde
came vnto me, sayinge: * The handes
of Zorobabell haue layed the founda
cion of this house, his handes shall al
so finishe it: þ * ye maye knowe howe
that the Lord of hostes hath sent me v
to you. For he that hath bene despyled
a litle season, shal reioyce, whē he seyth
the tynne weight in Zorobabels hand.
The. vii. eyes are the Lordes, whyche
go thozow the whole worlde. Then an
swered I, & sayde vnto him: What are
these two olyue trees vpon the ryghte
and left syde of the candelsticke? I spake
moreouer, and sayd vnto him: what be
these two olyue braunches (whiche tho
row the two golden pipes) emptye the
selues into the gold? He answered me,
and sayd: knowest thou not, what these
be? And I sayd no, my Lord. The sayd
he: * These are the two olyue braun
ches, that stande before the ruler of the
whole earth.

The. v. Chapter.

The vpsion of the flying boke, signifyinge þ
curse of theues and suchē as abuse the name of
God. By the vpsion of the measure, is signyfied
the brynnyng of Iuda to Babylon.

So I turned me, lyf styngē bp
mine eyes, & looked, & behold,
a flying boke. And he sayd
vnto me: what seist thou? I
answered: I se a flyenge boke of. xx. cu
bytes longe, & x. cubites broade. Then
said he vnto me: This is the curse, that
goeth forth ouer the whole earth: for
all theues shall be iudged after thys
boke, and all sweaters shall be iudged
accordynge to the same, I wil brynge it
forth (sayth the Lord of hostes) so that
it shall come to the house of the these,
and to

Isaiah 44. a

C

Isaiah 44. a

Philip. 1. a

Deut. 18. d.

D

Apoc. 1. a

Isaiah 44. a
Isaiah 44. a
Isaiah 44. a
Isaiah 44. a
Isaiah 44. a

Apoc. 1. a

and to þ house of him, that falsely swe-
teth by my name: & shal remaine in his
house, and consume it, with the tymbre
and stones therof. Then the angel that
talked with me, went forth, & sayd vnto
me: lift vp thyne eyes and lo, what this
C is that goeth forth. And I sayde: what
is it? He answered: this is a measure
goynge out. He sayde mozeouer: Euen
thus are they (that dwel vpon þ whole
earth) to loke vpon. And beholde, there
was lyft vp a talent of lead: & lo, a wo-
man sat in the myddest of the measure.
And he sayde: this is vngodlynnes. So
he cast her into the myddest of the mea-
sure, and threwe the lompe of leade vp
into an hole.

D Then lift I vp myne eyes, and looked:
& beholde, there came oute two women,
& the wynde was in their wynges (for
they had wynges lyke the wynges of a
flokke, and they lift vp the measure be-
twyxt the earth and the heauen. Then
spake I to the angel that talked wth
me: whither wyll these beare the mea-
sure? And he sayd vnto me: into þ lande
of * Synear, to buylde them an house:
which whē it is prepared, the measure
shalbe set there in his place.

The Notes.

a. This flying boke was a tolle turned rounde
about a staffe, which the inhabitants of the east
part of the worlde do yet call a boke, and do also
use them.

The. vi. Chapter.

By the. iiii. charcttes, he describeth the pro-
perte of. iiii. kyngdomes,

Mozeouer I turned me, lyf-
tyng vp myne eyes, & looked:
and behold there came foure
charcttes out from betwixt
two hylls, which hylls were of brasse:
In þ fyrst charet were * read horsles, in
the seconde charet were blacke horsles,
in the thirde charet were whyte horsles,
in the fourth charet were horsles of dy-
uerse colours and stronge. Then spake
I, and sayde vnto the angell that tal-
ked with me: O Lorde, what are these?

B The angell answered, & sayd vnto me:
* These are the foure wyndes of the
heuen, which be come forth to stand be-
fore the ruler of al the earth. That with
the blacke horse went into the lande of
the north, and the whyte folowed them,
& the spekked horsles wēt forth towarde

þ south. These horsles were very strōg,
and wēt out: & sought to go & take their
tourney ouer þ whole erth. And he said:
get you hēce, & go thorow þ world. So
they wēt thorowout þ world. Thē cried
he vpo me, & spake vnto me, saying: be-
hold, these þ go towarde to north, shall
styl my wrath in the north countrey.

And the worde of the Lorde came
vnto me, saying: Take of þ prysoners
that are come frome Babylon: namely,
Heldai, Tobiah and Jdaia: and come
thou the same day, and go into þ house
of Josiah the sonne of Sophony. Then
take golde and syluer, and make crow-
nes therof, and set them vpon the head
of Iesua the sonne of Josedeh, the hie
p̄tist, and speake vnto him: Thus say-
eth þ Lord of hostes: Beholde: the man
whose name is * the braunche: and he
that shall spryng vp after hym, * shall
buylde vp the temple of the Lord, yea,
euen he shall buylde vp the temple of þ
Lord. * He shall beare þ prayse, he shall
syt vpo the Lordes trone, and haue the
domynacion.

* A p̄tist shall he be also vpon hys
trone, & a peaceable counsell shalbe be-
twyxt them both. And the crownes shal
be in the temple of the Lorde, for a re-
membraunce vnto Helem, Tobiah, J-
daia, and Hen the sonne of Sophony.
And suche as be sacre of, shal come and
buylde the temple of the Lorde, that
ye maye knowe, how that the Lorde of
hoostes hath sent me vnto you. And
thys shall come to passe, yf ye wyll he-
ken dyligently vnto the voyce of the
Lord your God.

The. vii. Chapter.

The estimation of fastyng without mercey.
The dispysyng of charite, and the obduracy of
the people.

It happened also in þ fourth
yeare of kyng Darius, that
the worde of the Lorde came
vnto zachary in the fourth
daye of the nynte moneth, whiche is
called. * Cassen: what tyme as Sata-
sar and Rogomelech and the men that
were with them, sent vnto Bethell for
to praye before the Lorde: and that they
shoulde saye vnto the p̄tistes, whiche
were in the house of þ Lorde of hostes,
and to the prophetes: Should I wepe
in the

zacha. iii. b

psal. 127. a

apoca. 4. b
and. b. b.

D
psal. 139. p.
hebr. 5. 6. 7
viii. 1. 2. 3.

Gene. 7. b

zacha. i. b
apoc. vi. a

Jerem. 4. b

That is.
nouebre.

xx. ii. in the

4. Reg. 25. in the * fyfte moneth, and abstepne, as
I haue done nowe certayne yeares.
Then came the worde of the Lorde of
hostes vnto me, sayinge: Speake vnto
all the people of the lande, and to the
B p̄iestes, and saye: when ye fasted and
mourned in the. v. * and. vii. moneth
Zec. 4. 1. 8
4. Reg. 2. 10
(now thys. lxx. yeares) dyd ye fast vnto
me? When ye ate also and dronke, dyd
ye not eate and dryncke for your owne
selues? Are not these the wordes, which
the Lord spake by his prophetes afore
tyme, when Ierusalem was yet inha-
bited and welthye, she and the cyties
rounde aboute her: when there dwelte
men, both toward the south and in the
playne countreys?

C And the worde of the Lorde came
vnto zachary, sayinge: Thus saith the
Lorde of hostes: * Execute true iudge-
ment: shewe mercy and louynge kynd-
nesse, euery man to his brother. Do
the wyddowe, the fatherlesse, the straū-
ger, and pooze no wronge: and let no
man ymagen euell agaynst his bro-
ther in his hert. * Neuertheles they
would not take hede, but turned their
backes, and stopped their eares, that
they should not heare: yea, they made
theyr hertes as an Adamant stone lest
they should heare the lawe and wor-
des, * whiche the Lorde of hostes sent
in his holye spzite by the Prophetes a-
fore tyme.

D Wherefore the Lorde of hostes was
very wroth at theym. And thus is it
come to passe, * that lyke as he spake
and they would not heare: euen so they
cryed, and I would not heare (sayeth
the Lorde of hostes) but scatered theim
amonge all the Gentyles, whom they
knewe not. Thus the lande was made
so desolate, that there traunpled no mā
in it, neyther to nor fro, for that plea-
sant lande was vitterly layed wast.

The. liii. Chapter.

Of the returne of the people vnto Ierusa-
lem, & of the mercy of god toward the. Of good
workes. The calling of the Gentils.

A S the worde of the Lorde
came vnto me, sayinge:
Thus sayeth the Lorde of
hostes: I was in a great ge-
lously ouer syon, yea, I haue bene ve-
ry gelous ouer her in a great displea-

sure, thus sayeth the Lorde of hostes:
I wyl turne me agayne vnto Sion, &
wyl dwell in the myddest of Ierusa-
lem: * so that Ierusalem shalbe called a
faithful & true citie, the hil of the Lord
of hostes, yea, an holy hyll.

Thus sayeth the Lorde of hostes:
There shal yet olde men & women dwell
agayne in the stretes of Ierusalem: yea,
and such as go with stauies in their hā-
des for very age. The stretes of the ci-
tye also shalbe full of yonge boyes and
damselles, playnge vpon the stretes.

Thus sayeth the Lorde of hostes: B
yf the resydue of this people thyncke
it to be * vnpossyble in these dayes,
should it therfore be vnpossyble in my
syght, sayeth the Lorde of hostes? Thus
sayeth the LORD of hostes: Behold,
I wyl delyuer my people from the land
of the east and weste, and wyl brynge
theym agayne: that they may dwell at
Ierusalem. * They shal be my people,
and I wyl be their God, in trueth and
ryghtuousnes. Thus sayeth the Lorde
of hostes: let your handes be stronge,
ye that now heare these wordes by the
mouth of the Prophetes whiche be in
these dayes, that the foundacion is laie-
ed vpon the Lorde of hostes house, that
the temple may be buylded. For why?
* before these daies, nether men nor cas-
tell coulde wyne any thyng, neyther
myght any man come in & oute in rest
for trouble: but I let euery manne go
agaynst his neyghboure.

Neuerthelesse I wyl nowe intreate
the residue of this people nomore as a
fore tyme, sayeth the Lorde of hostes,
* but they shalbe a sede of peace. The
brynarde shall geue her frute, & ground
shall geue her increase, and the heuens
shal geue theyr dewe: and I shal cause
the remnaunte of this people, to haue
all these in possession. And it shall come
to passe, that lyke as ye were a curse a-
mong the heathen (O ye house of Ju-
da & ye house of Israel) Euen so wyl I
delyuer you, that ye shall be a bles-
syng: feare not, but let your handes
be stronge.

For thus sayeth the Lorde of hostes:
lyke as I dewyld to punyssh you,
what tyme as your fathers prouoked
me vnto wrath, sayeth the LORD
of

of hostes, and spared not. Euen so am I determed nowe in these dayes, for to do wel vnto the house of Iuda & Ierusalem, therfore feare ye not. Nowe the thynges that ye shall do, are these:

Eph. 4. c
zach. 4. i. b
psal. 11. b

* Speake euerie man the trueth vnto hys neyghboure, execute iudgemente truly, and peaceably within your portes, none of you imagine euell in hys heart agaynste his neyghboure, & loue no false othes: for al these are the thynges that I hate, sayeth the Lorde. And the worde of the LORDE of hostes, came vnto me, sayinge: thus sayeth the Lorde of hostes: The faste of the. iiii. moneth, the fast of the fyfth, the fast of the seuenth, and the faste of the tenth, shall be ioye and gladnesse, and prosperous. hys feastes vnto the house of Iuda: Omye, loue the trueth and peace.

D Thus sayeth the Lorde of hostes: There shall yet come people, and the inhabiteurs of many cyties: and they that dwell in one cytie, shall go to another, sayinge: * Up, let vs go, and praye before the Lorde, let vs seke the Lord of hostes, I wyll go with you: yea, much people and mightie heathen shall come and seke the Lorde of hostes at Ierusalem, and to praye before the Lorde. Thus sayeth the Lorde of hostes: In that tyme shall ten men (out of al maner of languages of the Gentiles) take one Iewe by the hymne of his garment, & saye: we will go wyth you, for we haue heard, that God is among you.

Eph. 11. a
psal. 119. a
Ierem. 31. a

¶ The. ix. Chapter.

The conuersion of the Gentyles. The coming of Christ serryng on an asse.

I The worde of the Lorde shall be receaued at Adzrach, and Damascus shall be hys offerynge: for the eyes of all men, and of the trybes of Irael shall loke vp vnto the Lorde. The borders of Hemath shall be harde therby, Tyzus also and Sydon, for they are very wyse. * Tyzus shall make her selfe strong, heape vp syluer as the sande, and gold as y clay of the stretes. Beholde, the Lorde shall take her in, and haue her in possession: * he shall smyte downe her power in to the sea, and she shall be consumed with fire. This shall Alcalon se, and be afrayed.

Ier. 41. a

Eph. 4. c

* Gaza shall be very sorow, so shall Accaron also, because her hope is come to confusyon. For the kynge of Gaza shall peryshe, and at Alcalon shall no man dwell.

Ier. 47. a
Ios. 1. b

Straungers shall dwell at Adod, B and as for the pryde of the philistines, I shall rote it out. * Their bloud wyll I take awaye from thy mouth, & their abhomyneacions from amonge theyr teeth. Thus they shall be leste for our god, yea, they shall be as a prince in Iuda, and Accaron lyke as Jebusy. And so will I compasse my house rounde aboute wyth my men of warre gorynge to and fro: that no oppressor come vpon them any moze. For that haue I sene nowe with myne eyes.

Ier. 47. b
I. Cor. 9. a
ano. 2. c

* Reioyce thou greatly, O doughter Sion be gladde, O doughter Ierusalem. For lo, the king cometh vnto the, euen the ryghtuous and Sauyoure: Lowlye and symple is he, he rydeth vpon an asse, and vpon the foale of an asse, I wyll rote out the charrettes from Ephraim, and the horse from Ierusalem, the batel bowe shall be destroyed. He shall geue the doctryne of peace vnto the heathen, * and his dominion shall be from the one sea to the other, and from the floudes to the endes of the worlde.

Eph. 11. a
Mat. 23. a
John 8. b

psal. 79. b

Thou also thorow the bloud of thy couenaunt: shalt let thy prysoners out of the pit wherin is no water. Turne you nowe to the stronge holde, ye that be in prysyn, and longe soze to be deliuered: and thys daye I bryng y word, that I wyl rewarde the double againe. For Iuda haue I bent oute as a bowe for me, and Ephraim haue I fylled. Thy sonnes (O Sion) wil raise vp agaynste the Grekes, and make the as a gyauntes swearde: the Lorde GOD shall be sene aboue them, and his dartes shall go forth as the lyghtenynge. The Lord GOD shall blow the trompet, & shall come forth as a storme out of y south.

Eph. 11. a
Ier. 47. a
Ios. 8. c

The Lorde of hostes shall defende them, they shall consume and deuoure, and subdue them with * sponges stones. They shall dwynke and rage, as it were thorowe wyne. They shall be fylled lyke the basens, & as the hornes of the alter. The Lord their God shall deliuer the in

D
zach. 11. a
Eccl. 47. a

¶ 27. iii. the

the day, as the flocke of his people: for the stones of his Sanctuary shall be set vp in his lande. How prosperous and goodly a thyng shall that be? The corne shall make the yong men cheatefull, and the new wyne the maydens.

The notes.

a. That is, the sacrifice of their ydols, wherby they were wont to cate.

¶ The .x. Chapter.

The people is moued to requyre the doctrine of tructh of the Lorde. The Lorde promyseth to vset and comfort the house of Israel.

Of the
ye haue in
this pte
chap. of
s. James.

Rape the Lorde then by thynges to geue you the * latter rayne, so shall the Lorde make cloudes, and geue you raine ynoughe for all the encrease of yfælde: for rayne is the answere of ydols.

The sothsayers se lyes, & tel but vaine dreames: the comfort that they geue, is nothing worth. Therefore go they astraye like a flocke of shepe, & are troubled, because they haue no shepherd.

En. xiii. c.

By wrothful displeasure is moued at the shepherdes, and I wyll vset the goates. For the Lorde of hostes wyll graciously vset his flocke, the house of Iuda, and holde them as a goodlye fayre hore in the batell. * Oute of Iuda shall come the helmet, * the nayle, the batelbowe, and al yf princes together. They shall be as the giauntes, whiche in the batel treade downe the myre vpon the stretes. They shall fyght, for the Lorde shall be with them, so that the hore men shall be confounded.

Gen. xli. d.

Gen. xli. b.

I wyll comforte the house of Iuda, and preserue the house of Ioseph. I wyll turne them also, for I pitie them: and they shall be lyke as they were, whē I had not caste them of. For I the Lorde am they: GOD, and wyll heare them. Ephraim shall be as a gyaunte, and their hert shall be cherefull as thowtome wyne: yea, theyr chyldren shall se it, and be glad, and their herte shall reioyce in the Lorde. I wyll blowe for them and gather them together, for I wyll redeme them. They shall encrease, as they increased afore. I wyll sowe them among the people, that they may thyncke vpon me in farre countreys: they shall lyue with their chyldren, and turne agayne. I wyll brynge them agayne also from the lande of Egypte, &

gather them out of Assyria. I wyll carry them into the land of Silead and to Libanus, and they shall want nothyng. He shall go vpon the sea of trouble, and smyte the sea waues: so shall all the depe floudes shall be dreyed vp. The proude hostynge of Assur shall be caste downe, and the scepter of * Egypt shall be taken awaye. I wyll comforte them in the Lorde, & they may walcke in his name, sayeth the Lorde.

Isay. x. a.
Ezech. x. a.

¶ The .xi. Chapter.

The destruction of the temple. The care of the faithful is committed to Christ, by the father. A greuous vision agaynst Jerusalem and Iuda.



Den thy dozes, O Libanus, & the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is fallen, yea, all the proude are wasted awaye. Howle (O ye oke trees of Baalan) for the myghty strong wode is cut downe. Men may heare the shepherdes mourne, for their gloze is destroyed. Men maye heare the Lyons whelpes roare for the pyrd of Iordane is wasted awaye.

Thus sayeth the Lorde my God: fede the shepe of the slaughter, which shall be slayne of those that possesse the: yet they take it for no synne, but they that sell them, saye: The Lorde be thanked, I am riche: yea, their owne shepherdes spare them not. Therefore wyll I no more spare those that dwell in the lande (sayeth the Lorde) but lo, I wyll delpyer the people, euery man into his neyghbours hande, and into the hāde of his kynge: that they maye smyte the lande, and out of their handes wyll not I delpyer them.

I my selfe fedde the slaughter shepe (a poore flocke verely) & toke vnto me two stauces: the one I called lounge mekenes, the other I called wo, and so I kept the shepe. Thre shepherdes destroyed I in one moneth, for I mighte not away with them, neyther had they any delpyte in me. Then sayd I: I wyll fede you no more, * the thinge that dyeth, let it dye: & that wyll perishe, let it perishe, and let the remnaūt eate, euery one the fleshe of his neyghbour. I toke also my lounge meke stafe, and brake it,

Isay. x. a.

Jerusalem. Of Zachary. Fol. clxxxviii.

Deut. 32. it, that I myghte dissanull the * couenaunte, which I made with all people. And so it was broken in that daye.

C Then the poore simple shepe that had a respecte vnto me, knew therby, that it was the worde of the Lord. And I said vnto them: yf ye thincke it good, bynge hyther my pryce: yf no, then leaue. * So they wayed downe. xxx. syluer pengs, the value that I was pryed at. And the Lord sayde vnto me: caste it vnto the pottier (a goodly pryce for me to be valued at of them) and I toke the. xxx. syluer pengs, and caste them to the pottier in the house of the Lord. Then brake I my oth^{er} staf also (namely wo) that I might loose the brotherheade betwixte Juda and Israell. And the Lord sayde vnto me: Take to the also the staf of a foolish shepherde: for lo, I wyll rayse vp a shepherde in the lande, whiche shall not seke after the thynges that be losse, nor care for suche as go a straye: he shall not heale the wounded, he shall not noyse the the thyng that is whole: but he shall eate the fleshe of suche as be fat, & teare theyr clawes in peces.

D **Foolis shepherde**, that leaueth the flocke. The swerde shall come vpon hys arme and vpon his right eye. His arme shall bee cleane dreyed vp, and his righte eye shall be soze blynded.

¶ The .xii. Chapter.

Of the destruction and buyldinge agayne of Jerusalem.

A **H**e heuy burthen whiche the Lord hath deuyled for Israell. Thus sayeth the Lord, * which spred the heauens abzode, laid the foundacyon of the earthe, * and geueth man the breathe of lyfe: Beholde, I wyll make Jerusalem a cuppe of surfet, vnto all the people y^e are rounde about her: * Yea, Juda him selfe also shall be in the sege agaynst Jerusalem. At the same tyme wyl I make Jerusalem an heuy stonne for al people, so that al such as lyft it vp, shall be tozne and rente, and al the people of the earth shall be gathered together agaynst it.

B * In that day, sayth the Lord, I wil make al horses abashed, and those that ryde vpon them, to be out of their wytes. I wyll open myne eyes vpon the

house of Juda; and smyte all the horses of the people with blyndnesse. And the prynces of Juda shall saye in theyr heretes: The inhabytters of Jerusalem shall geue me consolacion in the Worde of horses their God. * In that tyme wyl I make the prynces of Juda lyke an hote burninge ouen with wood, and lyke a cresset of fyre among the strawe: so that they shall consume all the people round aboute them, both vpon the ryght hand and the lefte. Jerusalem also shall be inhabited agayne: namely, in y^e same place where Jerusalem standeth.

C The Lord shall preferue the tentes of Juda lyke as afore tyme: so that the glory of the house of Dauid and the glory of the cytelins of Jerusalem, shall be but lytle regarded, in comparison of the glory of Juda. In that daye shall the Lord defende the cytelins of Jerusalem: so that the weakest then amonge them shall be as * Dauid: and the house of Dauid shall be like as Goddes house, and as the Kingell of the Lord before them.

At the same tyme wyl I go aboute to destroye all suche people as come agaynst Jerusalem. Moreover, vpon the house of Dauid and vpon the cytelins of Jerusalem, * wyl I poure out the spirite of grace and prayer, so that they shall loke vpon me, whome they haue peatfled: and they shall bewepe hym, as menne mourne for theyr onely begotten sonne: yea, and be soze for him, as men are soze for their fyrst chyld.

* Then shall there be a greate mourninge at Jerusalem, * lyke as the lamentacyon at Adzeimnon in the felde of Maggadon. And the land shall bewaile euery kynned by them selues: the kyndred of the house of Dauid them selues alone, and their wyues by them selues: The kyndred of the house of * Dauid than them selues alone, and theyr wyues by them selues: The kyndred of the house of Leui them selues alone, & their wyues by them selues: The kyndred of the house of Semei them selues alone, and theyr wyues by them selues: In lyke maner, al the other generacions, euerychone by them selues alone, & their wyues by them selues.

¶ The .xiii. Chapter.

¶ .xlii.

¶ .xlii.

Abdi. i. d.
Amos. i. d.

1. reg. xlv. f.

Isr. 36. d.
Joel. ii. f.
Actum. ii. b
1. Joh. xix. d

D
Luc. xlii. f.
1. par. 35 f

3. Reg. 12. d

Esay. xl. c
Amos. i. d.

Gen. ii. d.

zach. xlii. c

Abdi. i. c.
Amos. i. d.

Jerusalem. The Prophecy.

Of the wel of grace & truth Christ. Of the cleane
tyddauce of Idolatry, and of false prophetes.

Ste. xlviii. a
sach. xliii. b
John xix. d

Clay ii. c.
Ezech. xxx. c.

Jer. xlii. c.

Deut. 13. b.

Amos. vii. c.

Gene. iii. d.

Mat. 26. e.
mar. xiii. d

Amos. ix. b.

* Job. 23. a
E. 43. a.
Psa. 17. a.
25. a & 65. b
1. Pet. i. a
Psa. 17. a
Sopho 3. a
Eccl. iii. a

In that tyme shall the house
of David and the cyteling
of Jerusalem haue an open
* well, to wash of synne and
vncleynesse. And then (saith
the Lorde of hostes) * I wyl destroye
the names of Idoles out of the lande: so
that they shal no moze be put in remem-
braunce.

* As for the false prophetes also and
the vncleane spirite, I shall take them
out of the lande: So that yf any of them
prophecye any moze, * his owne father
and mother that begate hym, shall saye
vnto him: Thou shalt dye, for thou spea-
kest lyes vnder the name of the Lorde:
yea, his owne father and mother that
begate him, shall wounde him, when he
prophecye. And then shall those pro-
phetes be confounded, euery one of hys
vision when he prophecye, nether shal
they weere sackclothes any moze, to dis-
ceauce men with all. But he shal be faime
to saye: * I am no prophete: I am an
husbande manne, for so am I taughte
by * Adam fro my yowthe by. And yf it
be sayde vnto hym: howe came these
woundes then in thyne handes? he shal
answere: Thus am I wounded in the
house of myne owne frendes.

C Arise, O thou swerde, vpon my shep-
herde, and vpon the Prince of my peo-
ple, sayth the Lorde of hostes: * Smite
the shepherde, and the shepe shalbe sca-
tred abroade, and so wyl I turne myne
hand to the lytle ones. And it shal come
to passe (sayth the Lorde) that in all the
lande two partes shalbe rote out, * but
the thyrd parte shal remaine therein.

D * And the same thyrd parte wil I bring
thorowe the fyre, and will cleanse them,
as the siluer is cleansed: yea, and trye the
lyke as gold is tried. Then shall they
call vpon my name, and I wyl heare
them: I wyl saye: it is my people. And
they shal saye: Lorde, my God.

C The. xlii. Chapter.

The wallynge of the church vnder the figure
of Jerusalem. Of the kyngdome of the Lorde.

Behold, the daye of the Lorde
commeth, that thou shalt be
spoyled & robbed: for I wyl
gather together all the hea-

then, to fyghte agaynste Jerusalem: so
that the cyte shalbe wonne, the houses
spoyled, and the women despyled. The
halfe of the cyte shal go away into cap-
tiuite, and the residue of the people shal
not be carryed out of the cyte. After that
shall the Lorde goo forth to fyghte a-
gaynste those heathen, as menne vse to
fyghte in the daye of bartell. Then shall
his fete stande vpon the mount oluete,
that lyeth vpon the east syde of Jeru-
salem. And the mount oluete shal cleue
in two, eastward and westward, so that
there shalbe a greate valley: and the
halfe mount shal remoue towarde the
north, and the other towarde the southe.
And ye shall flee vnto the valley of my
hylls, for the valley of the hylls shal
reache vnto Asal. Yea, ye shal ye, * lyke
as ye fled for the earthquake in the day-
es of Oshiah kinge of Iuda. And the
Lorde my God shal come, and al sayn-
tes with him. In that daye shal it not
bee lyghte, but colde and froste. Thys
shalbe that specyall daye, * whiche is
known vnto the Lorde: neyther daye
nor night, but aboute the euening time
it shalbe lyghte. * In that tyme shal
there a waters of lyfe runne oute from
Jerusalem: the halfe parte of them to-
warde the east sea, and the other halfe
towarde the vttermoste sea, and shall
contynue both somer and wynter. * And
the Lorde hym selfe shalbe kyngue ouer
al the earth.

C At that tyme shall there be one Lord
only, and his name shalbe but one. Men
shal go aboute the whole earth, as vpon
a felde: from Gibeon to Remmon, and
from the south to Jerusalem. She shal
be set vp, and inhabited in her place: fro
Beniamyns porte, vnto the place of the
fyfthe porte, and vnto the corner porte:
and from the tower of * Hananeel, vnto
the kynges wyne presses. There shal
men dwell, and there shalbe no moze cut-
tyng, but Jerusalem shal be safely in-
habited. Thys shalbe the plage, wher-
with the Lorde wyl smyte all people,
that haue fought agaynste Jerusalem:
Namely, theyr flesh shal consume away,
thoughe they stande vpon theyr fete:
theyr eyes shalbe corrupte in theyr ho-
les, and their tynge shal consume in their
mouthe.

Amos. i. a.

Isa. 24. b

Isa. 12. a.
Isa. 22. a

Isa. 1. d

2. Cor. 3. a
Ier. 31. c.

zach. xl. a.

Ex. xxi. b.
Leuit. xxiii. f.
ut. E. d. v. e.
ii. mach. i. b.

In that daye shall the Lorde make a great sedycion among them, so that one man shall take another by the hand, and laye his handes vpon the handes of his neyghboure. * Juda shall fyght also agaynst Jerusalem, and the goodes of al the heathen shall be gathered together rounde about: golde and syluer and a very great multitude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be in the host, lyke as yonder plage was. Euery one that remaineth then of al the people, which cam against Jerusalem, shall go vpp yearly, to worshyppe the kyng(euen the Lorde of hostes) * to kepe the feaste of tabernacles. And loke what generacyon vpon earthe goeth not vp to Jerusalem, for to worshyp the kyng(euen the Lord of hostes) vpon the same shall come no rayne. If the kyntred of Egypte go not vp, and come not, it shall not rayne vpon them neither.

D This shall be the plage wherewith the Lord wyl smyte all heathen, that come not vp to kepe the feast of tabernacles, yea, this shall be the synne plage of Egypte and the synne plage of al people, that goo not vp to kepe the feaste of tabernacles.

At that tyme shall the rydyng(euen geer of the horses be holpe vnto the Lorde, & the kettels in the Lordes house shall be lyke the basens befoze the aulter: yea, al the kettelles in Jerusalem and Juda, shall be holpe vnto the Lorde of hostes: and all they that haue offerynges, shall come take of them, and dyghte them therein. And at that tyme there shall be no mo Cananites in the house of the Lorde.

The notes.

a. That is, the vnderstandynge of þ word of god,
b. Towarde the east sea, and toward the vniuersall sea: that is, al the world ouer.

C The ende of the prophcey of zachary.

The booke of the prophete Malachy.

C The fyrst Chapter.

A complaynt agaynst Israel and her preestes.



In heuyn burthern, which the Lorde sheweth agaynst Israel by Malachy. I haue loued you, saith the Lorde: and yet ye say: wherein hast thou loued vs

* Was not Elau Jacobs brother, sayth the Lorde: * yet haue I loued Jacob, and hated Elau: yea, I haue made hys hylles waste, and his heritage wildernes for dragons. And thoughe Edom sayde: well, we are destroyed, we wyl go buylde vp agayne the places that bee wasted: yet (sayeth the Lorde of hostes) * what they buylde, I brake I downe, so that it was called a cursed land, and a people, whome the Lorde hathe euer bene angrie withall.

B Your eyes haue sene it, and ye your selues muste confesse, that the Lorde hathe broughte the lande of Israel to great honour. * Should not a sonne honour his father, & a seruaunt his master: * If I bee nowe a father, wher is mine honour: If I be the Lord, wher am I feared: sayth the Lorde of hostes.

Now to you preestes, that despyse my name. And yf ye saye: wherin haue we despyed thy name: In this, that ye offer vncleane breade vpon myne aulter. And yf ye wyl say: wherin haue we offered anye vncleane thinge vnto the: In this that ye saye: the aulter of the Lord is not to bee regarded. If ye offre the blynde, is not that euell: And yf ye offre the lame & sicke, is not that euell: * Yea, offre it vnto thy prince, shall he be content with thee, or accepte thy personne, sayth the Lorde of hostes.

And nowe make youre prayer befoze God, that he maye haue mercey vpon vs: for suche thynges haue ye done. Shall he regard your personnes, thinke ye, sayth the Lord of hostes: Yea, what is he amonge you, that wyl do so much as to shut the doores, or to kyndle the fyze vpon myne aulter for nought: * I haue no pleasure in you, sayth the Lord of hostes: * and as for the meatoffringe, I wyl not accepte it at youre hande. * for from the rydyng(euen of the sunne vnto the goinge downe of the same, my name

Gen. xxv. c.
Roma. ix. b.
Iosu. 24. a.
Gen. 36. a.

Abdi. ii. a.

Exod. xx. a.
Deu. xxxi. a.

C Leuit. xxi. b.
Ex. 43. b.

Gene. iiii. a.
D E. d. v. b.
I. a. ii. a.

name is greate amonge the Gentylls: yea, in euerye place shall there sacrifice be done, and a cleane meatofferinge offered by vnto my name: for my name is greate amonge the heathen, sayeth the Lorde of hostes. But ye haue bishalowed it; in that ye saye, the aulter of the Lorde is not to bee regarded, and the thinge that is set ther vpon, not worthy to be eaten.

Now saye ye: It is but labour and trauayle, and thus haue ye thoughte scoorne at it (sayeth the Lorde of hostes) offeringe robbery, yea, the lame and the spycke. Ye haue brought me in a meatofferinge, shoulde I accepte it of youre hande, sayeth the Lorde. Cursed be the dissembler, which hath in his flocke one that is male, and whē he maketh a bow offereth a spotted one vnto the Lorde. For I am a great kyng (sayeth the Lorde of hostes) and my name is fearefull amonge the heathen.

The notes.

a. To offer despyled breade is, to do any thyng by hypocryse, and not to glorifye God, as he hath commaunded in his worde but accordyng to the inuencions and dreames of men. Dece. ix. a.
b. Or his worde, and his meate are despyled.

The .ii. Chapter.

Threatenynge against the whoredoms and seducers of the people.



And now (O ye preestes) this commaundement toucheth you: yf ye wyll not heare it, nor regarde it, to geue the glory vnto my name, sayeth the Lorde of hostes, * I wyll sende a curse vpon you, and wil curse your blessings: yea, curse them wel. If ye do not take hede, Beholde, I shall corrupte youre seede, & cast downe in your faces: euen the dong of youre solempne feastes, and it shall cleue fast vpon you. And ye shall know, that I haue sent this commaundement vnto you: that my couenaunt which I made with Leuy, might stand sayeth the Lorde of hostes.

B I made a couenaunte of lyfe & peace with him: this I gaue him, that he myght stande in awe of me: and so he did feare me, and had my name in reuerence. The lawe of truthe was in his mouth, and there was no wickednesse founde in his lippes. He walked with me in peace

and equite, and dyd turne manye one awaye frome theyr synnes. * For in the preestes lippes shoulde be sure knowledge that me may seke the law at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone cleane oute of the waye, and haue caused the multitude to be offended at the law: * ye haue broken the couenaunte of Leuy, sayeth the Lorde of hostes. Therefore wyll I also make you to bee despyled, & to bee of no reputacion amonge all the people: because ye haue not kepte my wayes, but bene parciall in the law.

* Haue we not all one father? Hathe not one God made vs? * why doth euery one of vs the despyse his owne brother, and so breake the couenaunt of our fathers? Nowe hath Iuda offended: yea, the abhominacyon is done in Istraell and in Ierusalem, * for Iuda hath defiled the Sanctuary of the Lorde, which he loued, and hathe kepte the doughter of a straunge God. But the Lorde shall destroye the manne that doth this (yea, bothe the master and the scholar) oute of the tabernacle of Iacob, with hym that offereth by meatofferinge vnto the Lorde of hostes. Nowe haue ye brought it to this poynte agayne, that the aulter of the Lorde is couered with teares wepyng and mowynge: so that I wyll nomore regarde the meatofferinge, ne thet wyll I receaue or accepte any thing at youre handes. And yet ye saye: wherfore? Euen because that where as the Lorde made a couenaunt betwixte thee and the wife of thy yowthe, thou hast despyled her: * Yet is she thyne one companyon and married wyfe.

So dyd not the one, and yet had he an excellent spirite. What dyd then the one? He soughte the seide promysed of God. Therefore loke well to youre spirite, and let no man despyse the wyfe of his yowthe. If thou hatest her * put her awaye, sayeth the Lorde God of Istraell and geue her a clothynge for the scoorne sayeth the Lorde of hostes. Loke well then to youre spirite, and despyse her not. Ye geue the Lorde with your wordes, and yet ye saye: wherewith all haue we greued hym? In this, that ye saye: All that do euell are good in the syghte of God, & such please hym. Or els wher

C Eph. vi. 2
Iach. vii. 6
and. vii. 6

1. 2. 3. 4. 5
Leuit. xxi. 6

Deut. 28. b

Am. xxi. c

Dece. iiii. b

Genet. ii. d

D The one
this is the
interpreter
tears rekt
to be spo
ken of A
braham.
Deut. 24. a
Iere. 31. a

is the God that punisheth:

C The. iiii. Chapter.

Of the messenger of the Lord John Baptiste.
Of the day of the Lord, and of Eliah.

A
Math. xi. b
Mark. i. a.
Luc. vii. c.

Behold, * I wyl sende my messenger, which shall prepare the way before me: and the Lord* whome ye would haue, shall soone come to his temple, yea, euen the messenger of the couenaunt whom ye louge for.

Gen. 4. a. v.
Esa. lxi. a.

Beholde, he cometh, sayth the Lord of hostes. But who maye abyde the day of his commynge? Who shall be able to endure, when he appeareth? For he is lyke a goldsmithes fyre, and lyke washers sope. He shall try hym downe to trye & to cleanse the siluer, he shall pource the chyldren of Leui, and purifie them lyke as golde and syluer: that they may bypunge meat offerynges vnto the Lord in ryghtuousnes. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lord, lyke as frome the begynninge, and in the yeaeres afoze tyme. I wyl come and punish you, and I my selfe wyl be a swift witnesse agaynst the witches, agaynst the aduouterers, agaynst false swearers: yea, & agaynst those, that wrongeously kepe backe the hyzelynges dewty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare no tyme, sayeth the Lord of hostes. For I am the Lord that chaunge not, and ye (O chyldren of Jacob) wil not leaue of: * ye are gone awaye fro myne ordinaunces, and sens the tyme of your fozfathers haue ye not kept them.

Deut. xxi. f
4. reg. 17. c.

C
sacha. i. a.

* Turne you nowe vnto me, and I wyl turne me vnto you, sayth the Lord of hostes: ye say: Wherin shall we turne? Should a man vse falsched and disceate with God as ye vse falsched and disceat with me? Yet ye saye wherin vse we disceate with the? In * Tithe and heaue offerynges. * Therefore are ye cursed with penuty, because ye dissemble with me, al the sozte of you.

Bypunge euerye Tithe into my barne,

Leu. xxi. b
1 Reg. i. a. b

that there maye be meat in myne house: and proue me withall (sayeth the Lord of hostes) yf I wyl not open the wyndowes of heauen vnto you, and pource you out a blessing with plenteousnesse. Yea, I shall reprove the consumer for youre sakes, so that he shall not eate vp the frute of youre grounde, nether shall the bynyarde be baren in the felde, saith the Lord of hostes: In so muche that all people shall saye, that ye bee blessed, for ye shall be a pleasaunt land, saith the Lord of hostes.

Ye speake harde wordes agaynst me, sayth the Lord. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde.

It is but lost labour, to serue God:

* What profit haue we for keepynge hys commaundementes, and for walkynge humblye before the Lord of hostes?

D
Job. xxi. b
Psa. 73. b

* Therefore may we saye, that the proud are happie, and that they whiche deale with vngodlynesse, are set vp: for they tempte God, and yet escape.

Job. xxi. a.
Iere. xlii. a.

But they that feare God, saye thus one to another: the Lord consydereth and heareth it. Yea, it is before hym a memorial booke, writte for such as feare the Lord, and remembre hys name. And in the daye that I wyl make (saith the Lord of hostes) they shall be myne owne possession: and I wyl fauour the, lyke as a manne fauoureth hys owne sonne, that dothe him seruyce. Turne you therefore, and consydere what difference is betwyxe the ryghtuous and vngodlye: betwyxe him that serueth God, and hym that serueth him not.

* For marcke, the daye cometh that shall burne as an ouen: & all the proud, yea, and all suche as do wickednesse, shall be strawe: and the daye that is for to come, shall burne them vp (sayth the Lord of hostes) so that it shall leaue them nether roze nor braunche.

Psa. xlviii. a

But vnto you y feare my name, shall the Sonne of rightuousnesse aryle, & health shall be vnder his winges: ye shall go forth, and multiplie as the fat calves. Ye shall treade downe y vngodlye: for they shall be lyke the ashes vnder the soles of your fete, in y daye that I shall make

Of the day of the Lord,
and of Eliah.

The Prophecy.

make, sayth the Lorde of hostes.

Deu. 4. 5. a

Remember the law of Moles my ser-
uant, * which I committed vnto him
in Oreb for all Israel, with the statutes
and ordinaunces. Beholde, I wyl sende
you * Elias the prophet, before the com-
ynge of the day of the great and fear-
full Lorde. * He shall turne the heartes

Math. 23. b.
and xlii. b.

Luke. 1. a.

of the fathers to theyr chyldren, and
the heartes of the chyldren to theyr fa-
thers, that I come not and smyte the
earth with cursinge.

The ende of the prophecy
of Malachy: and conse-
quentye of all the
Prophetes.

In Witness

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